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THE

GENEVAN NEW TESTAMENT.

FIRST EDITION.

M.D.LVII.

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M.D.LVII.

Bible - N.T. & Eng. (1842.)

THE

NEW TESTAMENT

OF OUR

LORD AND SAVIOUR

JESUS CHRIST.

A FAC-SIMILE REPRINT OF

THE CELEBRATED GENEVAN TESTAMENT,

M.D.LVII.

WITH THE MARGINAL ANNOTATIONS AND REFERENCES,
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THI THE

NEVVE TESTA-

MENT OF OVR LORD IE-

ſus Chriſt.

Conferred diligently with the Greke, and beſt approued tranſlations.

VVith the arguments, aſwel before the chapters, as for euery Boke & Epiſtle, alſo diuerſities of readings, and moſte profitable annotations of all harde places: wherunto is added a copious Table.

AT GENEVA
Printed By Conrad Badius.
M. D. LVII.

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THE EPISTLE DECLARING THAT

Chriſt is the end of the Lawe. By Iohn Caluin.

GOD THE Creatour, moſte perfect and excellent worker of all thinges: aboue all his other creatures, wherein he had declared hiſelfe moſte wõderful made mã as the perfection of his worke: in whome we may beholde a meruelous excellencie. For he faſhioned him according to his image and likenes, ſo that the light of his glorie ſhyned clearely in him. Now ỹ onely way to cauſe him to remaine in this eſtat, wherin God had placed him, was, humbly to ſubmit him ſelfe alwaies before the maieſtie of his Creatour, & magnifie him with thankes geuing, in no caſe ſeking glorie in his owne ſelfe: but, foraſmuche as he ſawe that all thinges came from aboue, to lift vp his eyes continually thytherwarde to glorifie one God only, to whome the praiſe dyd apperteyne. Notwithſtãding wretched man, deſirous to aduance him ſelfe, incontinent began to forget, and to become vnmyndeful whence he had all goodnes, & by cruel ingratitude was bolde to extolle him ſelfe & ſwel againſt his maker, and the autour of all graces. Therfore he fell into deſtruction, he loſt all the dignitie and excellencie of his firſt creation, he was ſpoyled and bereft of all his glorie, he was diſpoſſeſſed of the gifts which were beſtowed vpon him, to beate him downe in his pride, and to cauſe him to learne that by force, which he wolde not vnderſtande of his owne wil. That is to ſay, that he was but vanitie, nether at any tyme was any other thing, ſaue that ỹ Lord by his ſtrength dyd mainteyne him. Then God alſo began to hate him, and (according to his deſerts) refu-

ced him for his worke: ſeing that his image, and likenes was conceled, and the graces of his goodnes were defaced. And wher as before he had determined and appoynted to be delited and take pleaſure in man, as a father in his welbeloued childe: now contrarywiſe he contemned and abhorred him: Inſomuch that what thing ſoeuer pleaced God before, now diſpleaced him: that which thē delited him, did now prouoke his wrath: that which he was wont to beholde with a fatherly and louing contenāce, he dyd now deteſt and abhorre. Finally man altogether with whatſoeuer belonged vnto him, his dedes, his thoghtes, his wordes and his lyfe dyd vtterly diſpleace God, euen as if he had bene his profeſſed ennemie: and therfore ſayd, that he repented, that he had made man. Being then thus caſt downe into extreme cōfuſion, he was notwithſtanding fruitful in his curſed ſede, and begate children like to him ſelfe, that is, wicked, peruerſe, corrupt, voyde, and barren of all goodnes, riche, and plentiful in euil. Neuertheleſſe the Lord of mercie (which doth not only loue, but is him ſelfe loue & charitie) willing yet of his infinite bontie, to loue that which was not worthie to be loued, hath not fully diſſolued, loſt, and deſtroyed mankynde, as his wickednes required, but ſuffered, and bare with man louingly, and paciently, geuing him terme and leaſure to tourne agayne to his God, and to reforme him ſelfe to that obedience, from which he was gone aſtraye. And albeit God ſemed to diſſemble, and ſay nothing (as thogh he wolde hyde him ſelfe from men) ſuffering them to walke according to their deſires, and luſts of concupiſcēce, without lawes, without gouuernement, and without any maner of correction by his worde: yet he gave them ſufficient inſtructions which might move them to ſeke, taſte and fynde him: and ſo to knowe and honour him as it apperteyned. For euery wher, in all places, and in all things, he hath diſplayed his enſignes, yea ſo cleanely blaſed his armes, that there was no ſuche idiote which colde pretende ignorance, in not knowing ſo

ſouueraigne

ſouueraigne a Lord, which had ſo richely exalted his magnificence, for in all partes of the worlde, in heauen, and in earth, he writ, and as it were ingraued the glorie of his might, bontie, wiſdome, & eternitie. S. Paul therfore ſayd very true, That the Lord left not him ſelfe without teſtimonie: euen towarde them, to whom he ſent no knowlage of his worde. Seing that all the creatures from the very firmament vnto the centre of the earth, might be not onely witneſſes, & meſſengers of his glorie to all men, to cauſe thē to ſeke him: and hauing founde him to receaue him gentely, & do him homage, as the worthines of ſo bountiful a Lord, ſo mighty, ſo wiſe, and eternal doth require: but alſo helpes and gydes to euery one in their degre, to conduct them to the ſame. For the byrds in their melody ſonge to God: the beaſtes called vnto him: elements reuerenced him: the mountaines ſounded of him: the ryuers and fountaines loked louely on him: the herbes and floures ſmyled on him. Althogh douteles it was no nede to ſeke him farre of, ſeing that euery man might fynde him in him ſelfe: in aſmuche as we are all ſuſteined and conſerued by his vertue that dwelleth in vs. Yet to thintent that he might ſhewe more manifeſtly his goodnes and infinit mercie among men, it pleaced him not onely to inſtruct all by ſuch leſſons as we haue aboue mencioned: but eſpecially called one certeyn people to heare his voice, the which people of his good wil, and liberale grace he dyd elect, and choſe among all the nations of the worlde. Theſe are the children of Iſrael: to whome by his worde he ſhewed who he was: and by his wonderful workes declared, what he colde do. For he drewe them from the ſubiection of Pharao kyng of Egypt (vnder the which they were tyed and oppreſt) to deliuer them and make them fre. He accompagnied them night and day in their flight, as thogh he him ſelfe were a flier amōg them. He nouriſhed them in wildernes. He made them poſſeſſors of the land promiſed. He gaue them victories and triumphe in their

hands. And as if he had had nothing to do with other nati
ons, he wolde expreſſely be called the God of Iſrael: &
they ſhulde be named his people, vnder condition, tha
they ſhulde neuer acknowllage other Lord, nether recea
ue any other God, Which Couenant was confirmed, & au
thenticall inſtruments were made of the Teſtament & wit
nes ẅ he deliuered vnto them. Notwithſtanding as me
which ſmelled of their curſed race, they ſhewed them ſel
ues the very heires of the iniquitie of their father Adam
and were nothing moued with ſuche prerogatiues an
declarations, nether gaue eare to the doctrine wherb
God admoniſhed them. The people in whom was wri
the glorie and magnificēce of God, proffited nothing th
Gētils by their example to moue thē to glorifie ỹ Lord, c
whome they were an euidēt witnes. The Lawe and ỹ Pro
phets bare no autoritie amōg ỹ Iewes to guyde thē in th
right way. They were all blynde in the light, deafe at ad
monitions, hardened at the cōmandements. Trueth it is
the Gētils, aſtonied & cōuinced ẅ the innumerable treaſu
res & benefits, ẅ they ſawe with their eye were cōpelle
to knowe the beneficiall God whome they ſawe not, be
cauſe of that infinit bontie ẅ proceded of him. But inſte
de of rendering to him the glorie, which apparteyned t
the true God, they facioned to them ſelues a God afte
their pleaſure, and according as their foliſhe phantaſie
in the vayne deceite therof had dreamed. And not on
onely, but ſo many as their diſordered preſumption wa
able to imagine & make: in ſuch ſort that ther was nethe
people nor contrey, ẅ made not to them ſelues new Gods
as ſemed to them good. Hereof idolatrie the traiterou
baude began to raygne, and entiſed and tourned back
men from God, and cauſed them to ſet their myndes o
a rable of idoles, of whoſe forme, name, and ſubſtāce the
them ſelues were the autors. Touching the Iewes, althogh
they receaued and accepted the meſſages and ordinan
ces which the Lord ſent them by his ſeruants: yet inconti
nentl

nently they brake promeſſe with him, raſhely they tourned backe from him, they dyd tranſgreſſe & contemne his Lawe, they hated it, & walked in it against their wil, they became ſtrāgers frō his houſe & diſſolutly ran after other Gods contrarie to his wil, & became idolaters as the Gentils were. Wherfore to drawe as wel the Iewes as Gentils to God, it was requiſed that a newe Couenant ſhulde be made, which were certeine, ſure, & inuiolable. And to eſtabliſhe and cōfirme this, it was neceſſarie to haue a Mediator, which ſhulde make interceſſion, and put him ſelfe as a ſtaye betwixt the two partes to agre thē: without whome man ſholde remayne for euer in the wrath and indignatiō of God, and colde haue no way to riſe vp out of the curſe, miſerie, and confuſion wher into he was fallen headlong. This was our Lord and Sauiour Ieſus Chriſt, the true, and only eternal Sonne of God, who ſhulde be ſent frō the Father and geuen to men to be the reſtaurer of the worlde, which was as ſcattered, deſtroyed, and deſolate: in whome ſince the worlde began was euen hope to recouer that loſſe purchaſſed by Adam: for euer vnto Adam him ſelfe im mediately after his fall, was geuen for his conſolation and cōfort, the promeſſe, That by the Sede of the woman the Serpēts head ſhulde be bruiſed. Which was to ſay, that by Ieſus Chriſt borne of a Virgine the power of Satā ſhulde be beaten downe and broken. Afterwarde the ſame promeſſe was more amply renued to Abrahā, when God ſayd vnto him, That by his ſede all the nations of the worlde ſhulde be bleſſed. Which ment, that of his ſede or race ſhulde come Ieſus Chriſt according to the fleſhe: by whoſe bleſſing all men, of what nation ſoeuer they were, ſhuld be ſanctified. And agayne it was continued to Iſaac, in the ſame forme & wordes. And afterwarde many tymes publiſhed, repeted, and confirmed by the teſtimonie of diuers Prophets: inſomuche that for our more ful perſuaſion they haue certified of whome he ſholde be borne, at what tyme, in what place, what afflictiōs, & death he ſholde ſuffre, & glorie wherī he ſholde riſe agayne, what his kingdo

me ſhulde be, and to what ſaluation he wolde leade his. Firſt Iſaie foreſpake vnto us, how that he ſholde be borne of a Virgine, ſaying, Beholde ŷ Virgine ſhalbe with childe, and ſhal bring forth a Sonne, and thou ſhalt call his name Emmanuel. In Moſes the tyme is deſcribed vnto vs, when Iacob ſayed, The ſceptre ſhal not be taken away from the ligne of Iehudah, nor ŷ chief Gouuernor of his hoſt, til he come which ſhulde be ſent, and he ſhalbe the wayting fore of the Gentils. Which thing was verified whē Ieſus Chriſt came into the worlde. For the Romains, after they had depriued the Iewes of all gouernemēt and charge, about ſeuen and thirtie yeres before Chriſt was borne, appointed Herode King ouer them: who was a strā ger, and his father was named Antipater an Idumean, & his mother an Arabian. Some tymes in dede it happened that ther were no Kynges among the Iewes, but they were neuer vnprouided of Cōſellers, Gouernors, & Lawmakers, as when Herode raigned. Alſo Daniel maketh another deſcription of the tyme, by the ſupputation of ſeuēty and ſeuen weekes. The place of his birth is playnely ſignified vnto vs by Micheas, ſaying, And thou Bethlehē called Ephrathah, thou art not the leſt among the Thouſandes of Iehudah, frō thee ſhal come he, which ſhalbe Ruler in Iſrael, & his comming out, is from the beginning of the days of eternitie. As cōcerning the afflictions ŵ he ſhulde ſuſteyne for our deliuerāce, & ŷ death that he ſhulde ſuffre for our redemption, Iſaie and Zacharie haue both largely, & certeinly ſpoken. The glorie of his reſurrection, ŷ maner of his kyngdome, the grace of ſaluation, which he wolde ſhewe to his people, haue bene abūdātly intraited by Iſai, Ieremie, and Zacharie. In ſuche promiſes publiſhed, & teſtified by theſe holy mē fulfilled with the holy Spirit, the children and elect of God haue quieted and cōforted thē ſelues: and haue nouriſhed, continued, and increaſed their hope in the ſame: wayting when the Lords wil was to performe that ŵ he promiſed. Amōge whome, many Kyngs & Prophets haue greatly deſired to ſe the accompliſhment.

Albeit

Albeit in the meane ceaſon they fayled not to cõprehende by faith in their hartes, that ẅ they colde not ſe with the eye. Forthermore, that they might be cõfirmed by all meanes in their longe expectation of this great Meſſias, God gaue them his Lawe written, wherin were cõteyned many ceremonies, purifications, and ſacrifices the which things were but figures & ſhadowes of great benefits to come by Chriſt, who only was the body and trueth of them. For the Lawe colde bring none to perfection: but only ſhewed the way and as a ſhole maſter dyd guyde and conduct men to Chriſt, who was therof as S. Paul ſayth, the ende and ac cõpliſhmẽt. Likewiſe at ſondry tymes, and at diuers ſeaſons he ſent them certeyn Kyngs, Princes, and Capitaines, to deliuer them out of the power of their ennemies, to gouerne thẽ with quietnes and peace, to wynne agayne that which they had loſt, to cauſe their eſtat to floriſhe, & with their valiant acts to make them famous among all other nations, that they might haue some taſt of the manifolde wonders, which they receaued by that great Meſſias, in whome ſhulde be ſet forth playnely all the power & force of the kyngdome of God. But when the fulnes of tyme was accompliſhed, & the terme which God had appointed before, fell: this worthy Meſſias, ſo longe promiſed, and ſo long wayted fore, came, and hath finiſhed and fulfilled all things that were neceſſarie for our redemption and ſaluation. And was geuen not to the Iſraelites only, but to all men, of all nations and countreys: to the intent, that mankynde might be recõciled by him to God. For declaration of the which thing, the Lord IESVS, which was the groundeworke and ſubſtance therof, hath ordeyned his Apoſtles, to whome he gaue charge, & commandement to publiſhe his grace through all the worlde. Now ſ Apoſtles, becauſe they might behaue them ſelues in this charge as their dutie dyd require, dyd not onely labour diligently to execute their ambaſſade by preaching, but according to the example of Moyſes, and the Prophets, who left a perpetual memorie of their doctri-

ne, they haue put it in writing: wher firſt they haue reherſed the hiſtorie of that which our Lord Ieſus hath done & ſuffered for our ſaluation: afterwarde they haue declared of what importāce all this was, and what proffit we receaue therof, & after what ſorte we muſt take it. All this worke is called the Newe Teſtamēt. & is ſo named in reſpect of ỹ Olde, the ẅ inaſmuch as it ought to be referred to this, was in it ſelfe infirme and vnperfect, & therfore was aboliſhed and repelled. But this is the Newe and eternal Teſtament, which ſhal neuer waxe olde nor periſhe, ſince that Ieſus Chriſt is the Mediator therof: who hath ratified and confirmed it by his death: wherin he hath accompliſhed the ful and perfect remiſſion of all tranſgreſſions, which remayned vnder the firſt Teſtament. The Scripture alſo calleth it the Goſpel, that is, good and glad tydings: forasmuch as in it is declared, that Christ, the only natural and eternal Sonne of the lyuing God, was made man, to make vs the children of God his Father by adoption. And ſo he is our only Sauiour, in whome fully cōſiſteth our redemption, peace, iuſtice, ſanctification, ſaluation, and life: he dyed for our ſynnes, and roſe agayne for our iuſtification, he aſcended to heauē to make vs entrie thither, to take poſſeſſion for vs in our name, and to aſſiſt vs alwaies, before his Father as our Aduocat, & perpetual Sacrificer: ẅ ſitteth at his right hād, as Kyng, appointed Lord & Maſter ouer all, to the ende ỹ he might repaire all things in heauē, & in earth. The ẅ thing all the Angels, Patriarches, Prophets, and Apoſtles were neuer able in any point to do: For they were not ordeyned of God for that purpoſe. And as the Meſſias was so often tymes promiſed in ỹ Olde Teſtament by diuers teſtimonies of the Prophets: so Ieſus Chriſt was declared by certeyn & indoubtable teſtimonies to be him, & no nother ỹ ſhulde come, & ẅ was loked fore. for ỹ Lord God by his voyce and Spirit, by his Angels, Prophets, and Apoſtles, yea by all his creatures hath aſſured vs ſufficiently therof, ſo that none can gayneſay it,

it, except he wolde reſiſt & rebelle againſt his power. Firſt the eternal God hath witneſſed vnto vs by his owne voyce (which is out of dout an irreuocable veritie) ſaying, Beholde my welbeloued Sonne in whome I take great pleaſure, heare him. The holy Goſt (as ſaith S. Iohn) is a great teſtimonie of the ſame in our hearts. The Angel Gabriel ſent to the virgine Marie, ſayed vnto her, Beholde thow ſhalt conceaue in thy wombe, and ſhalt bring forth a Sonne and ſhalt call his name Ieſus. For he ſhalbe greate, and ſhal be called ŷ Sonne of the moſte higheſt. And the Lord God ſhal gyue him the throne of Dauid his father, and he ſhall raigne in the houſe of Iacob for euer, and ther ſhalbe no end in his kyngdome. This ſame meſſage in ſubſtance was made to Ioſeph. Afterwarde alſo to the ſhepherds to whome it was ſaied, that the Sauiour was borne which was Chriſt the Lord. And this tydīges was not onely broght by one Angel, but was approued by a great multitude of Angels, which all together rendred glorie to the Lord, & publiſhed peace in earth. Simeon the iuſt in the propheticall Spirit confeſſed the ſame ẇ a lowde voice: for he holding ŷ litle babe in his armes, ſaied, Now Lord thou doeſt ſuffre thy ſeruant in peace, accordyng to thy worde: for myne eyes haue ſene thy ſaving helth, the which thou haſt prepared before the face of all people. Alſo Iohn Baptiſt hath ſpoken as apperteyned, when he ſawe him come towarde the riuer Iordā, & ſaied, Beholde the Lābe of God, beholde him that taketh away the ſynnes of the worlde. Peter & all ŷ Apoſtles haue cōfeſſed, teſtified, & preached all thīgs perteyning to ſaluatiō, & which were foretolde by ŷ Prophets to be fulfilled in Chriſt ŷ true Sōne of God. & they, whome the Lord hath ordeyned to be witneſſes euen to our tyme haue plentifully declared in their workes, how ŷ readers may knowe him ſufficiently. The which teſtimonies all together ſo wel agre, as if they were but all one, that by their harmonie and agremēt it is very eaſy to knowe, that it is a moſte infallible trueth: for in lyes and falſitie ther be conſent and concorde. Notwithſtanding not

only the Father, the Sonne, the holy Goſt, the Angels, the Prophets, and the Apoſtles teſtifie of Ieſus Chriſt: but alſo his meruellous workes declare his moſte excellent power. The ſicke, the halting, the blynde, the deafe, the dumme, they which haue the palſie, or leproſie, they that are lunatike, or poſſeſſed with deuils, yea the dead which he hath raiſed, haue borne the badges of this thige. In his owne vertue he roſe agayne, in his Name he forgaue ſynnes. And therfore he ſaide not without cauſe, That the workes which his Father had geuen hym to do, were ſufficient teſtimonies for him. Moreouer, the very wicked, and ennemies of his glorie, were drawen by the force of the trueth to confeſſe, and acknollage ſome part therof: as Caiaphas, Pilate, & his wife. I wil not alledge the teſtimonie of the deuils, and vnclene ſpirits, ſeing that Ieſus Chriſt hath refuced them. Finally the elements, and all creatures haue geuen praiſe to Ieſus Chriſt. At his cōmandement the wyn des were appeaſed, the troubled ſea quieted, the fiſhe broght in his belly the piece of mony, the stones to beare him witnes cleft, the vaile of the temple deuided in two, the ſunne waxed darke, the graues opened, and many bodies riſe vp agayne. So ŷ ther was nothing, nether in heauen nor earthe, which teſtified not Ieſus Chriſt to be his God, Lord, Master, & the great ambassador of the Father ſent hither beneth to purchaſe the ſaluation of mankynde. All theſe things are publiſhed, declared, writen, and ſealed to vs in this Teſtament, by the which Ieſus Chriſt maketh vs his heires in the kyngdome of God his Father and declareth to vs his will, as he that maketh his teſtamēt to his heires, to put in execution. Now we are all called to this enheritance, without putting any maner of difference, ether betwixt man or woman, ſmalle or great, ſeruant or Lord, maſter or ſcholer, clergie or laitie, Hebrewe, Greke, Frēch, or Latin. None of them is refuced if that by aſſured confidence he embraceth that which is ſent and preſented vnto him: briefely whoſoeuer ſhal acknollage Ieſus Chriſt ſuche, as he is ordeyned of the Father. Therfore

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ſhall we that beare the names of Chriſtians ſuffre this Teſtamēt to be taken from vs, or els to be hyd or corrupted? which ſo iuſtely is ours, & without the which we can pretē de no title to the kyngdome of God, without the which we knowe not the excellent graces and promiſes which Ieſus Chriſt hath declared towards vs, nether the glorie & bleſſednes, which he hath prepared for vs. We knowe not what God hath cōmanded or forbidden vs, we cannot deſcerne good from euil, light from darkenes the commandements of God from the conſtitutions of men. Without the Goſpel we are vnproffitable and to none vſe: without the Goſpel we are not Chriſtians: without the Goſpel all riches are but pouertie, wiſdome is foly before God, ſtrength is weakenes, and all mans rightuouſnes is condēned before God. But by the knollage of the Goſpel we are made children of God, brethern of Ieſus Chriſt, burgeoiſes together with the Saints, citiſens of the kyngdome of heauen, heires of God with Ieſus Chriſt: by whome the poore are made riche, the weake ſtronge, the foles wiſe, the ſynners iuſt, the deſolat cōforted, the doutful aſſured, the ſeruants fre. This Goſpel is the worde of life and trueth: that is, the power of God to the ſaluation of all beleuers: and the keye of the knollage of God which openeth the gate of the kyngdome of heauen to the faithful, by vnbynding their ſynnes: and ſhutteth it to the infideles, by tying them in their ſynnes. Bleſſed are they that heare it, and kepe it: for hereby they ſhewe that they are the children of God. Curſed are they that wil not heare it, and followe it, for they are the children of the deuil. Oh Chriſtiās, vnder ſtand now, and learne this point, for douteles the ignorāt ſhal periſhe in his ignorāce, and the blynde following another blinde ſhal fall with him into the ditche. Ther is but one way to life and ſaluation, that is, Faith in the aſſurance of Gods promiſes, which we can not haue without the Goſpel: by hearing and vnderſtanding wherof, the liuely faith is geuen, with moſte aſſured hope and perfect charitie in God, and feruent loue towards our neighbour.

Wher is then your hope, yf you contemne and diſdaigne to hear, to ſe, to reade, and obſerue this holy Goſpel? They whoſe affections are entangled with the corruptible things of this worlde, purchaſe by all meanes that thing which they perſuade them ſelues to forther their felicitie, ſparing no labour, no not their body, their life, and name. And yet all theſe things ſerue but this wretched carkeis, whoſe life is moſte vayne, miſerable, and vncerteyne. And ſhal we not endeuour our ſelues to obteyne the immortal & incorruptible life of that eternal and ineſtimable felicitie of the heauenly treaſurs? They which gyue them ſelues to handy craftes, be they neuer ſo baſe or vile, beſtowe great peines and diligence to atteyne to the knollage of the ſame: and they which ſtryue to be higheſt in reputation, beat their wittes night and daie in the artes liberall or other ſciences, which are but wynde & ſmoke: how muche more in reſpect ought we to employe and ſtrayne our ſelues in the ſtudie of this heauenly wiſdome which farre ſurmonteth all the worlde, and perceth euen the very ſecrets of God? Which ſecrets it hath pleaced him to reueile by his holy worde. What thing can ther be then that might vnaquaynte vs and dryue vs backe from this Goſpel? Shal iniuries, euil ſayings, rebukes, loſſe of worldely honours? We knowe that Chriſt hath walked this waye whoſe ſteppes we ought to followe if we wilbe his diſciples: nether ought we to refuſe to be contemned mocked, abaſed, and reiected of men for to be honoured, praiſed, glorified, and exalted in the iudgement of God. Shal baniſhement, proclamations of atteynte, loſſe of landes and goods? We are aſſured that howbeit we be baniſhed out of one contrey, yet the earth is the Lords, and thogh we ſhulde be caſt out of all the earth, yet ſhal we not be out of the limites of his kigdome. Thogh we be ſpoyled & impoueriſhed, yet haue we a Father riche ynough to nouriſhe vs: yea Ieſus Chriſt was made poore to thintent that we ſhulde follow him in pouertie. Shal afflictions, priſons,

ſons, rackings, torments make vs ſhrinke from this Goſpel? We learne by the example of Ieſus Chriſt that this is the right pathe to come to glorie. Finally, ſhal death? nay, death can not take away that life which we waite and wiſhe fore. To conclude, if we haue Ieſus Chriſt with vs we ſhal fynde nothing ſo curſed, which by him is not bleſſed: nothing ſo execrable, which is not ſanctified: nothing ſo euil which tourneth not to our commoditie. Let vs not then be diſcouraged althogh we ſe all the worldely powers and mightes bent to the contrarie: for the promiſe cannot deceaue vs, wherin the Lord ſaieth, That out of his holy place he wil mocke at the aſſembles, and enterpriſes of men which conſpire againſt him. Let vs not be diſcomforted as thogh all hope were loſt, when we ſe the true ſeruants of God dye and deſtroyed before our eyes: for it is truley ſaied by Tertullian, and hath alwaies bene ſo proued, & ſhal be in the ẽde of the worlde, That the bloude of Martyrs is the ſede ſowing of the Churche. And yet haue we a better & more ſure conſolation, which is to turne away our eyes from the worlde, and to forſake whatſoeuer we ſe before vs, wayting paciently for the great Iudgement of God, by the which in one moment ſhalbe beaten downe, ouerthrowen, and broght to nothing, all that man euer enterpriſed againſt him. Which thing ſhalbe when the kyngdome of God which we now ſe in hope ſhalbe manifeſted, and when Ieſus Chriſt ſhal appeare in his maieſtie with his Angels. Then muſt both good and euil be preſent before the iudgement ſeate of that great Kyng. And they which haue remayned conſtant in this Teſtament, and haue followed, and kept the wil of the Father ſhalbe at the right hand as his very children, and ſhal receaue the bleſſing, which is the ende and effect of their faith, that is, life euerlaſting. And forasmuche as they haue not bene aſhamed to auowe and confeſſe Ieſus Chriſt at that tyme when he was deſpiced and contemned before men, they ſhalbe partakers of his glorie, and

crowned with him for euermore. But the wicked, the rebells and the reprobat which haue contemned and reiected this holy Goſpel: alſo they, which for to maynteyne their honours, riches, and great eſtimation wolde not hũble and abaſe them ſelues with Ieſus Chriſt, but for the feare of men haue left the feare of God, as baſtards and diſobedient to their Father, ſhalbe at the lift hande, caſt into maledictiõ, and for rewarde of their infidelitie, ſhal receaue euerlaſting death. Seing then you haue vnderſtand that the Goſpel doth preſẽt vnto you Ieſus Chriſt, in whome all the promeſſes & graces of God are accompliſhed: and declareth vnto you, that he hath been ſent of the Father, hath come downe into the earth, hath bene conuerſant with mẽ, & hath performed whatſoeuer was requiſed for our ſaluation, as he had forwarned in his Lawe and Prophets: you muſt holde it for moſte aſſured & manifeſt, that the treaſures of heauen are open vnto you, the riches of God are layed before you, and the life euerlaſting is reueiled. For this is life euerlaſting, to knowe our only true God, and him whome he hath ſent Ieſus Chriſt: in whome he hath appointed the begynning, myddes, and ende of our ſaluation. This is Iſaac the welbeloued Sonne of the Father, which was offered in ſacrifice and yet gaue not place to death. This is the vigilãt Shepherde Iacob which had ſo great care ouer the ſhepe which he had in keping. This is the good and merciful Brother Ioſeph, who in his glorie was not aſhamed to acknollage his brethern, were they neuer so baſe and abiect. This is the great hie Prieſt and biſhope Melchi-zedec who made an euerlaſtig ſacrifice once for all. This is the excellent Lawmaker Moſes who writeth his Lawe in the tables of our hertes by his Spirit. This is the faithful Capitaine and guyde Iehoſua, to conduct vs into the Lande of promeſſe. This is the noble and victorious Kyng Dauid, ſmyting downe with his hãd all rebellious power. This is the magnifical and triumphing Kyng Solomon, gouerning his kingdome in peace and proſperitie. This is the ſtronge and valiant Samſon who by his death

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ouerthrewe all his ennemies. And laſt of all euery good thing which hart can thinke or deſire is founde in this only Ieſus Chriſt. For he hũbled him ſelfe to exalt vs, he became ſeruant to make vs fre, he was impouerißhed to enriche vs, he was ſolde to rãſon vs, he became priſoner to baile vs, he was condẽned to deliuer vs, he was made ỹ curſe for our bleſſing, an offrig for ſynne for our rightuouſnes, he was diſfigured to faſhiõ vs, he dyed for our life. Inſomuch ỹ by hĩ roughnes is ſmothed, anger appeaſed, darckenes lightened, vnrightuouſnes iuſtified, weakenes ſtrengthened, diſcomfort comforted, ſynne brydeled, deſpite contemned, feare boldened, debt payed, labour eaſed, ſadnes made glad, mi ſhap goodhap, hardenes eaſines, diſordre ordered, diuiſiõ vnited, ignominie made noble, rebellion ſubdued, menacing menaced, ambuſhe diſcouered, aſſautes aſſailed, violence oppreſſed, bataile beaten, warre foughten, vengeance puniſhed, tormẽt tormented, dãnation dãned, depth drowned, hel chained, death dead, mortalitie immortal, and to be ſhort, mercie hath ſwallowed all miſerie, and bontie hath ouercome all euil. For all theſe things ẅ were wont to be weapons of the deuil to ouercome vs, and the ſting of death to ſting vs, are turned now into a moſt profitable exerciſe for our ſinguler commoditie. So that we may glorie with the Apoſtle, ſaying, O death, where is thy victorie? ò graue, wher is thy ſting? In the aſſurance thẽ of this Spirit of Chriſt promeſed to his elect, we liue no more but Chriſt in vs, and in ſpirit we are ſet among ỹ heauẽly ſpirits, in that, that the worlde to vs is no more worlde, al beit we be conuerſant in it, but we are in all things contẽt, be it our contrey, place, condition, apparel, meat, or other ſuche things. By reaſon wherof in tribulation we are cõforted, in heauenes ioyful, in contempt honorable, in pouerte riche, in nakednes cled, in euils paciẽt, in death alyue. This is the thing briefely which we oght to ſeke in all the Scriptures. Which is, to knowe perfectly Ieſus Chriſt, and the infinit riches, which are compriſed in him, & offered vnto vs through him of God his Father. For if we diligẽt-

ly examine the Lawe and the Prophets, we ſhal not finde ſo muche as one worde, which leadeth not & bringeth vs to this effect. And in dede, ſince that all the treaſures of wyſdome and vnderſtanding are hyd in him, we muſt ſeke for no other marcke nor meanes except we wolde wittingly & willingly tourne backe from the light of the trueth, and caſt ourſelues headlonge into the darke pit of lies. Therfore S. Paul in another place ſaith, ŷ he eſtemed him ſelfe to knowe nothing but Ieſus Chriſt, and him crucified. For howbeit it ſemeth, after the iudgement of the fleſhe, ŷ this knowlage is but a cōmon, and contemptible thing: yet is it ſufficient for vs to beſtowe our ſtudies in, all ŷ dayes of our life. Nether ſhal we loſe our tyme whē we ſhal employe all our diligēce and wit to thintent that we may profit in the ſame. What can we more deſire for the ſpiritual inſtructiō of our ſoules, then to knowe of God, to be tranſformed into him, & to haue his glorious image printed in vs to the ende that we might be partakers of his iuſtice? to be heires of his kingdome? & in ŷ end fully to poſſeſſe it? Trueth it is, that frō the begynning, God gaue him ſelfe to be knowen, but in theſe latter dayes he ſheweth him ſelf more clerely, that we ſhulde beholde him in ŷ face of hi Chriſt. Wherfore we may in no wiſe tourne backe, or go ſtraye hither & thither, be it neuer ſo litle: but we mu wholy gyue our ſelues to this point, that we may learne b the Scripture to know Ieſus Chriſt onely, that by him w may be conducted in the right way to the Father, who c teyneth in him ſelfe all perfection. Beholde I ſay agayn wherin all wiſdome that man can comprehende or atte ne vnto in this life, is incloſed, vnto the ẅ, nether Ang nor man, nether dead nor quicke can adde or diminiſ Therfore it is the marke wher we muſt reſt, & the cōp wherin we muſt limite our vnderſtanding, without en medling any thing of our owne phātaſie, or receauing other doctrine, be it neuer ſo probable, ẅ is added ther to. For he that dare entrepriſe to teache one ſyllable ther, or more then is taught vs in his worde, oght to be *curſed before* God and his Churche.

TO THE READER MERCIE AND peace through Chriſt our Sauiour.

AS the life of a true Chriſtiã is moſte ſubiect to the reprehẽſion of the worlde: ſo all his actiõs, & entrepriſes, be they neuer ſo cõmẽdable, moue the wicked rather to grudge & murmure, thẽ to glorifie God who is autor of the ſame. Which euil God hath left to his Churche, as a neceſſarie exerciſe, aſwel that mã ſholde not be puffed vp with opinion of the giſts that he receaueth of his heauẽly Father: as also that ſeing how he euer mainteyneth the ſame in deſpite of all outrageous tyrannie, he might be more aſſured of Gods diuine prouidence, and louing kyndenes towards his elect. For this cauſe we ſe that in the Churche of Chriſt ther are thre kyndes of mẽ: ſome are malicious deſpicers of the worde, & graces of God, who turne all things into poiſon, and a farther hardening of their hearts: others do not openly reſiſte & contẽne the Goſpel, becauſe they are ſtroken as it were in a trance with the maieſtie therof, yet ether they quarell and cauell, or els deride and mocke at whatſoeuer thing is done for the aduancemẽt of the ſame. The thirde ſort are the ſimple lambes, which partely are already in the ſolde of Chriſt, and ſo heare willingly their Shepeherds voyce, and partly wandering aſtray by ignorance, tary the tyme tyll the Shepherde fynde them and bring thẽ vnto his flocke. To this kynde of people, in this tranſlation I chiefly had reſpect, as mo-

ued with zeale, conſelled by the godly, and drawen by occaſion, both of the place where God hath appointed vs to dwel, and alſo of the ſtore of heauenly learning & iudgemēt, which ſo aburideth in this Citie of Geneua, that iuſtely it may be called the patron and mirrour of true religion and godlynes. To theſe therfore which are of the flocke of Chriſt which knowe their Fathers wil, and are affectioned to the trueth, I rendre a reaſon of my doing in fewe lines. Firſt as touchīg the peruſing of the text, it was diligently reuiſed by the moſte approued Greke examples, and conference of tranſlations in other tonges as the learned may eaſely iudge, both by the faithful rendering of the ſentence, and alſo by the proprietie of the wordes, and perſpicuitie of the phraſe. Forthermore that the Reader might be by all meanes proffited, I haue deuided the text into verſes and ſectiōs, according to the beſt edition in other langages, and alſo, as to this day the anciēt Greke copies mencion, it was wont to be vſed. And becauſe the Hebrewe and Greke phraſes, which are ſtrange to rendre in other tongues, and alſo ſhould ſhulde not be to harde, I haue ſometyme interpreted them without any whit diminiſhing the grace of the ſenſe, as our lāgage doth vſe them, and ſometyme haue put to that worde, which lacking maketh the ſentence obſcure, but haue ſet it in ſuch letters as may eaſely be diſcerned from the cōmun text. As cōcerning the Annotations, wherunto theſe letters a, b, c, &c. leade vs, I haue endeuored so to profit all therby, that both the learned & others mi

be holpen: for to my knollage I haue omitted nothing vnexpounded, wherby he that is any thing exerciſed in the Scriptures of God, might iuſtely cõplayn of hardenes: and alſo in reſpect of thẽ that haue more proffited in the ſame, I haue explicat all ſuche places by the beſt learned interpreters, as ether were falſely expounded by ſome, or els abſurdely applyed by others: ſo that by this meanes both they which haue not abilitie to by the Commentaries vpon the Newe teſtament, and they alſo which haue not opportunitie & leaſure to reade them be cauſe of their prolixitie may vſe this booke in ſtede therof. and ſome tyme wher the place is not greatly harde, I haue noted with this marke ", that which may ſerue to the edification of the Reader: adding alſo ſuche commone places, as may cauſe him better to take hede to the doctrine. Moreouer, the diuerſe readings according to diuerſe Greke copies, which ſtãde but in one worde, may be knowẽ by this note ", and if the bookes do alter in the ſentence then is it noted with this ſtarre *, as the cotations are. Laſt of all remayne the arguments, aſwel they which conteyne the ſũme of euery chapter, as the other which are placed before the bookes and epiſtles: wherof the cõmoditie is ſo great, that they may ſerue in ſtede of a Commentarie to the Reader: for many reade the Scriptures with myndes to proffit, but becauſe they do not conſider the ſcope and purpoſe wherfore the holy Goſt ſo writeth & to what ende (which thing the Arguments do faithfully expreſſe) they either beſtowe their tyme

without fruit, or els defraude them ſelues of a great deale which they might atteyne vnto otherwiſe. To the intent therfore that, not onely they which are already aduanced in the knollage of the Scriptures, but alſo the ſimple and vnlearned might be forthered hereby, I haue ſo moderat thē with playnenes and breuitie, that the verie ignorant may eaſely vnderſtande them and beare them in memorie. And for this cauſe I haue applied but one argumēt to the foure Euangeliſts, chiefely for becauſe that all writing one matter, thogh by euery one diuerſly handeled, they required no diuerſitie of arguments. Thus in fewe wordes I haue declared a touching the chiefe pointes, beſeching God ſo t inflame our hearts with the deſire to knowe his diuine wil, that we may meditate in his holy word both day and night, wherin he hath reueiled it, an hauing atteyned thervnto may ſo practiſe it in a our actions, that as we growe in the ripenes of o Chriſtian age, ſo we may glorifie him more a more rendring to him eternal thankes and prai for his heauenly and ineſtimable giftes beſtow vpon his Churche, that all thogh Satan, Antichri and all his ennemies rage and burſte, yet are th not able to ſuppreſſe them, nether wil he diminiſ them: for ſeing he doth not onely brydel his en mies furie, but cauſeth them to defende and preſ ue his gifts for the vſe of his Churche (as we ſe Iewes, Chriſts profeſſed ēnemies preſerue the o teſtament in moſte integritie) what ſhulde we te of his bontiful liberalitie towards vs? or why

we not rather with all humilitie and ſubmiſſion of
mynde obey him, loue & feare him which
is God bleſſed for euer? To who-
me with the Sonne and ho
ly Goſt be praiſe,
honour &
glo
rie. Amen.

THE ARGVMENT OF THE GOSPEL, writ by the foure Euangeliſts.

IN THIS hiſtorie writtē by Matthewe, Marke, Luke and Iohn, the Spirit of God ſo gouerned their hearts, that althogh they were foure in nomber, yet in effect and purpoſe they ſo conſent, as thogh the whole had bene compoſed by any one of them. And albeit in ſtile and maner of writing they be diuers, and ſome tyme one writeth more largely that which the other doth abbridge: neuertheles in matter and argumēt they all tende to one ende: which is, to publiſhe to the worlde the fauour of God towarde mankynde through Chriſt Ieſus, whome the Father hath geuen as a pledge of his mercie and loue. And for this cauſe they intitle their ſtorie Goſpel, which ſignifieth, good tydings, foraſmuche as God hath performed in dede that which the fathers hoped fore. So that hereby we are admoniſhed to forſake the worlde, and the vanities therof, and with moſte affectioned hearts embrace this incomparable treaſure frely offred vnto vs. for ther is no ioye nor conſolation, no peace nor quietnes, no felicitie nor ſaluation, but in Ieſus Chriſt, who is the very ſubſtance of this Goſpel, and in whome all the promiſes are yea, and amen. And therfore vnder this worde is conteyned the whole Newe teſtament, but comonly we vſe this name

for the hiſtorie, which the foure Euangeliſts write, conteyning Chriſts comming in the fleſhe, his death, and reſurrection, which is the perfect ſumme of our ſaluation. Matthewe, Marke, & Luke are more copious in deſcribing his life and death: but Iohn more laboureth to ſet forthe his doctrine, wherin both Chriſts office, & alſo the vertue of his death and reſurrection more fully appeareth: for without this, to knowe that Chriſt was borne, dead, and riſen agayne, ſholde nothing profit vs. The which thing not withſtanding that the thre firſt touche partely, as he alſo ſometyme intermedeleth the hiſtorical narration: yet Iohn chiefely is occupied herein. And therfore, as a moſte learned interpreter writeth, they deſcribe as it were the body, and Iohn ſetteth before our eyes the ſoule. VVherfore the ſame aptely termeth the Goſpel writ by Iohn the keye which openeth the dore to the vnderſtanding of the others. for whoſoeuer doth knowe the office, vertue and power of Chriſt, ſhal reade that which is written of the Sonne of God come to be the redemer of the worlde, with moſte proffit. Now as concerning the writers of this hiſtorie, it is euident that Matthewe was a Publicane or cuſtome gatherer, and was thence choſen of Chriſt to be an Apoſtle. Mark is thoght to haue bene Peters diſciple, and to haue planted the firſt Churche at Alexandria, wher he dyed the eight yere of the raigne of Nero. Luke was a phiſitiō of Antioche and became Pauls diſciple, and fellowe in all his trauells, he lyued foure ſcore and foure yeres and was buryed at Conſtantinople. Iohn was that Apoſtle whome the Lord loued, the ſonne of Zebede and brother of Iames: he dyed thre ſcore yeres after Chriſt, and was buryed nere to the Citie of Epheſus.

ADVERTISEMENT.

THIS Edition of the GENEVAN NEW TESTAMENT being an exact and accurate representation of the Edition Published in 1557: the reader is referred to the *Table* at the end of the Volume, entitled "Fautes committed in the printing:" for in making this Edition correspond with the Original Copy, it was necessary to preserve the Text itself unaltered.

15, *Paternoster Row.*

THE HOLY

*GOSPEL OF IESVS

CHRISTE, VVRIT

by S. Matthew.

*This worde signifieth good tidinges, and is taken here for the storie which conteineth the ioyful message of the comming of the sonne of God.

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THE FIRST CHAPTER.

The genealogie of Christe, who was conceiued, by the holy Gost, borne of the Virgine Marie, when she was betrouthed vnto Ioseph. The Angel satisfieth Iosephes minde. Iesus called Emmanuel, and wherfore.

THE *booke of the generatiõ of Iesus Christe, the [b]sonne of [c] Dauid, the sonne of Abrahã.

* This is the rehearsal of the progenie, wherof Ies' Christ is sprunge according to the fleshe.

[b] So called, for that he came of the stocke of Dauid.

[c] These two are first rehearned, because Christ was e specially promesed to come of their seade: and therfore Christ cõmonly was called the sonne of Dauid.

2 * Abraham begate Isaac. And *Isaac, begate Iacob. And *Iacob, begate Iudas and his brethern.

3 And *Iudas, begate Phares and Zaram

of Thamar. And *Phares begate Esrom. And Esrom begate Aram.

4 And Arā begate Aminadab. And Aminadab begate Naasson. And Naassō begate Salmon.

5 And Salmon begate Booz of *Rachab. And *Booz begate Obed of Ruth. And Obed begate Iesse.

6 And *Iesse begate Dauid the Kynge. And *Dauid the Kynge begate Solomon, of her that was the wife of Vrie.

7 And *Solomon begate Roboam. And Roboam begate Abia. And Abia begate Asa.

8 And Asa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Ozias.

9 And Ozias begate *Ioatham. And Ioatham begate Achaz. And Achaz begate Ezecias.

10 And Ezecias begate Manasses. *And Manasses begate Amon. And Amon begate Iosias.

11 And *Iosias begate Iacim And Iacim begate Iechonias and his brethern, about the time they were caried awaie to Babylon.

12 And after they were broght to Babylon, *Iechonias begate §Salathiel. And Salathiel begate Zorobabel.

13 And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate Azor.

14 And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud.

15 And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Iacob.

d By incestuo' adulterie, the which shame setteth forth his great humilitie, who made him self of no reputation, but became a seruāt for our sakes, yea a worme and no mā, the reproche of men, and cōtempt of the people, and at length suffered the accursed death of the crosse.

*Rachab ād Ruth being Gentiles signifie, that Christe came not onely of of Iewes and for them, but also of the Gentiles and for their saluatiō.

f He hath omitted three kinges, Ioas, Amasia, Azaria, abbridgyng the nomber to make the tymes fourtene generations.

g After the captiuitie, the title royall was appointed vnto him: so that not withstanding that they were slaues, yet by the prouidēce of God the gouuernement remained in the family of Dauid, wher it continued tyll the comming of Christe.

Iacob.

16 And Iacob begate [h] Ioseph, the housbād of Marie, of whome was borne Iesus, that is called [i] "Christe.

17 And so all the generations frō Abraham to Dauid, are fourtene generations. And from Dauid to the tyme they were caryed into Babylon, are fourtene generations. And from the tyme they were caried into Babylon to Christe, are also fourtene generations.

18 Now the byrth of Iesus Christ was on thys wyse. When his mother Marie was *betrowthed to Ioseph (before they came together) she was found wyth chylde of the holy Gost.

19 Then Ioseph her housband beyng a iust man, and loth to *make her a publike exemple of infamie, was mynded to put her a way secretly.

20 Whyle he thus reasoned with him self beholde the Angel of the Lord appeared vnto him in a [k] dreame, saying, Ioseph the [l] sonne of Dauid, feāre not to take Marie for thy wife: For that whych is conceaued in her, is of the holy Gost.

21 She shal bring forth a sonne, and thou shalt *call his name "Iesus. For he shal *saue his people from their synnes.

22 All this was done to fulfil that which was spoken of the Lord by the Prophet,

23 *Behold, that "mayde shal be wyth chylde, and shal bring forth a sonne, and they shal call his name Emmanuel, which is by interpretation, [m] God with vs.

24 And Ioseph as sone as he awoke out of slepe, dyd as the Angel of the Lord bade

[h] Albeit the Iewes nomber their kynred by the malekind: yet this lynage of Marie may well be so reconed, because she was maried to a mā of her own stocke.

[i] Who is the true kinge, Priest, and Prophet annointed of God to accomplishe the office of a redemer.

[k] This dreame is witnessed by the holy Gost, and is a kynde of reuelation. Nom. 12.

[l] This name putteth him in remembrance of Gods promesse to Dauid.

[m] God is ioyned with vs bi meanes of Iesus Christe, which is God and man.

and toke his wife vnto him.
25 And knewe her not, til she had broght
foorth her [u] *first borne sonne, and cal-
led his name IESVS.

[u] Christe is here called the first borne, because she had neuer none before: and not in respect of any she had after. Nether yet doth this worde (till) import alwais a time following: wherin the contrarie may be affirmed, as our Sauiour saing, that he wil be presēt with his disciples, til thende of the worlde, meaneth not that after this worlde he wil not be with them.

THE II CHAPTER.

The tyme and place of Christes birthe. The wise men offer their presentes. Christ flieth into Egypt. The yonge childrē are slaine. Christ turneth into Galile.

VVhen Iesus was borne at Bethlehē in [a]Iurie, in the tyme of Herode the king: Beholde there came [v] [b]wise men frō the East to Ierusalem,
2 Saying, Where is that kīg of Iewes that is borne? For we haue sene his * [c] starre in the East, and are come [d] to worship him.
3 When king Herode heard this, he was troubled, and [v] all Ierusalem with him.
4 And gathering together all the chiefe Priestes & Scribes of the people, he asked of them, where Christe should be borne.
5 [e]And they said vnto him, at Bethlehem in Iurie. For so it is writtē by the Prophet:
6 *And thou Bethlehem in ŷ land of Iurie, art not the least among the Princes of Iuda: for out of thee shal come vnto me, the captaine that shal gouerne my people Israel.
7 Thē Herode [v] priuely called the wise mē and diligētly inquired of them the time of the starre that appeared.
8 And sent them to Bethlehem, saying, Go, and search diligently for the babe. And when ye haue found him, bring me worde againe, that I may come and worship him also.
9 When

II.

* For ther is an other Bethlehē in the tribe of Zabulon.

[b] Wise mē or Magi, in the Persians & Chaldeans tonge signifie Philosophers, Priestes, or Astronomers.

[c] An extraordinarie signe to sett foorth that kings honour, whom the worlde did not esteme.

[d] Which was a declaration of that reuerence, which the Gentiles should beare vnto Christe.

[e] The could wel tel of Christ in general: but when they should profese his name, they waxe colde, and shrincke backe.

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9 When they had heard the king, they departed: and lo, the [f]starre which they saw in the East, wēt before them, til it came & stode ouer the place wher the childe was.
10 When they saw the starre, they reioysed with an exceding great gladnes.
11 And went into the house, and found the child with Marie his mother, and falling downe, worshipped him, ād opened their treasures, and offered vnto him gyftes,* [g]gold, franckensence, and myrrhe.
12 And after they were warned of God in a dreame, that they [h]should not go again to Herode: they returned into their owne contrey an other waie.
C 13 After their departure, beholde the Angel of the Lord appeared to Ioseph in a dreame, saying, Arise, and take the babe and his mother, and flie into Egypt, and be there til I bring thee worde. For it wil come to passe, that Herode wil seke the babe to destroye him.
14 Thē he arose & toke the childe and his mother by night, ād departed into Egypt.
15 And was there vnto the death of Herode, to [i]fulfil that which was spokē of the Lord by the *Prophet, which sayeth, Out of Egypt haue I called my sonne.
16 [k]Then Herode perceauing that he was mocked of the wise men, was exceading wroth, & sent forth and slewe al the male childrē that were in Bethlehē, and in all the coastes therof, as many as were two yere olde & vnder, according to the time which he had diligently searched out of the wise men.
17 Thē was fulfilled that which was spo-

[f] The starre vanished awaie before, to thintent they should tary at Ierusalem, and there inquire of the thinge, to the cōfusion of the Iewes.

[g] The Persiās maner was not to salut kinges, with out a present, and therefore they broght of that which was moste precious in their countrie.

[h] Promesse ought not to be kept, wher Gods honour and preaching of his trueth is hindered.

[i] That which was prefigured by the deliuerance of the Israelites out of Egypt, which were Christes churche, and his bodie, is now verified, and accomplished in the head.

[k] Within a certein time after.

ken by the Prophet Ieremie, saying,
18 In [l] Rhama was a voyce heard, mourning wepyng, and great lamentation: Rachel wepyng for her children, and would not be conforted, bycause they "were not.
19 When Herode was dead, beholde, an Angel of the Lord appeared in a dreame to Ioseph in Egypt,
20 Saying, Arise and take the childe and his mother, & go into the land of Israel: for they are dead which soght the childes lyfe.
21 Then he arose vp, and toke the childe and his mother, and came into the land of Israel.
22 But when he heard that Archelaus dyd raygne in Iewrie, in the roume of his father Herode, he was afrayed to go thyther. Notwithstanding, after he was warned of God in a dreame, he turned asyde into the parties of Galile,
23 And went and dwelt in a citie called Nazaret, to fulfyl that which was spoken by the Prophetes: *which was*, that he shulde be called "a [m]* Nazarite.

[l] Herode renewed the sorowe which the Beniamites had suffred longe before, yet for all his cruelti he coulde not bringe to passe that Christe shuld not raigne.

[m] Which is holy and consecrated to God, alluding vnto those that were Nazarites in tholde law, which were a figure of that holines which shuld be manifested in Christe, as Samson, Joseph, &c.

III.

[*] In the firste yere of the raigne of Tyberius, after Christe had longe tyme remained in Nazaret, and was now about 30 yere olde.

THE III. CHAPTER.

The office, doctrine, and life of Iohn, and how Christ was baptized of him in Iordan, and autorised by God his Father.

A [*]Nd in [a]those daies, Iohn the Baptiste came and preached in the [b]wildernes of Iewrie,
2 Saying, "Repent, for the [c]kyngdome of heauen is at hand.
3 For this is he of whome it hath bene spoken by the Prophet Esaie, who saieth,

[b] So called in respect of the playne Countrey and fartile vallees: and not because it was not inhabited.

[c] Which is, that God wil raigne ouer vs, gather vs vnto him, pardon oure synnes, and adopte vs by the preaching of the gospel.

The

*The voyce of him that crieth in wilder-
nes is, Prepare the way of the Lord, make
his pathes strayght.

4 *This Iohn had his [d] garment of Ca-
mels heare, and a gyrdle of a skyn about
his loynes. His meat was [e] locustes and
wilde hony.

5 Then went out to him Ierusalem & all
Iewrie, & all ỹ region round about Iordā.

6 And were baptized of him in Iordan,
[f] confessing their synnes.

B 7 When he sawe many of the Pharises
& of the Sadduces come to his baptisme,
he sayd vnto them, *O generations of vi-
pers, who hath taught you before to flee
from the vengeance to come?

8 Bring forth therfore ỹ [g] fruites belon-
gyng to amendement of life.

9 And presume not to say with your sel-
ues, *we haue Abraham to our father: For
I say vnto you, ỹ God is able euen of these
stones to raise vp children vnto Abrahā.

10 Euen now is the [h] axe put to the rote
of the trees: *so ỹ euery tree which bryn-
geth not forth good fruit, is hewē downe,
C and cast into the fyre.

11 *In deed I baptize you [i] with water to a
mendement of life: but he ỹ commeth af-
ter me, is myghtier then I, whose shoes I
am not worthy to beare: He shall baptize
you wyth the [j] holy Gost and wyth [k] fyre,

12 Whych hath his [l] fanne in his hand, &
wil make cleane his floore, and gather ỹ
wheate into his garner, but will burne vp
the chaffe with vnquencheable fyre.

13 *Then came Iesus from Galile to Ior-
dan vnto Iohn, to be baptized of him.

[d] Wouen with heare as grosse heare clothe,

[e] Such meates as nature broght forthe with out mans labour or diligence: reade Leui. 11. d

[f] Acknowledging their fautes, for there is no repentance with out confession.

[g] He menaceth those venemous & malicious Pharises with the iudgemēt of God, except they shewe before men such workes, as are agreable to their profession.

[h] The iudgemēt of God is at hand: to destroye such as are not worthi to be of his Churche.

[i] When God baptizeth inwardely with the vertue of his Spirit, he burneth and consumeth the vices and inflameth the hartes with a loue of him.

[j] Which is the preaching of the gospel, wherby he gathereth the faithful as good corne, & scattereth the infideles as chaffe.

14 But Iohn put him backe, saying, I haue
neede to be baptized of thee, and cõmest
thou to me?
15 Iesus answering, saied to him, Let it be
so nowe: For thus it becometh vs to [l]ful-
fil all rightuousnes. Then he suffred him.
16 And Iesus as sone as he was baptized,
came straight out of the water: and lo, the
heauens were open vnto him: and Iohn
saw the Sprite of God descending like a
[m]doue, and lighting vpon him.
17 And lo, there came a voice frõ heauen,
saying, [n]This is my *beloued Sonne, in
whome I am wel pleased.

[l] We most render parfitt obedicce to God in all thinges which he hath ordeined.
[m] To shewe the state of his kingdome, which is in all meeknes and lowlynes.
[n] The fauour of God resteth on Iesus Christe, that frõ, him it might be powred on vs, which deserue of our selues his wrathe and indignation.

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THE IIII. CHAPTER.

Christe fasteth and is tempted: he calleth Peter, Andrew, Iames and Iohn, and healeth all the sycke.

IIII.

[a] By the holy Gost.
[b] To thende that he ouercommyng these tentations, might get the victorie for vs

THen was Iesus led asyde of the [a]Spirit
into the wildernes, to be [b]tempted of
the deuil.
2 *And when he had fasted forty dayes
and forty nightes, he was afterward an
hongred.
3 Then came to him the tempter, & saied,
if thou be the Sonne of God, [c]commande
that these stones be made bread.
4 But he answering, sayd, It is written,
*Man shal not liue by bread onely, but
by euery [d]worde that proceadeth out of
the mouth of God.
5 Then the deuil toke him vp into the
holy Citie, and set him on a pinacle of
the temple.
6 And sayd vnto him, If thou be ŷ Sonne
of God, cast thy self downe: For it is writ-
ten, *that he shal geue his Angels charge
ouer

A

Christ
pted.

Mar.
luk. 4

Satan
comm
the
res.

*Satã would haue Christ to distrust God, and his worde, and folowe other straunge and vnlawfull meanes.
[c] He meaneth the ordre that God hath ordeined to gouuerne his people by.

Deut
sap.

Psal
The
buset
Scrip

ouer thee, and with their handes they shal
[a] hold thee vp, lest at any time thou shoul
dest dashe thy fote against a stone.
B 7 Iesus said vnto him, It is written also,
[b] Thou shalt not [c] tempt the Lord thy God.
8 The deuil toke him vp againe vnto an
exceading hye mountaine, and [d] shewed
him all the kingdomes of the worlde, and
the glorie of them.
9 And said to hī, Al these wil I geue thee,
if thou fallyng downe wilt worship me.
10 Thē said Iesus vnto him, [e] Auoyde Satā,
For it is written, [f] Thou shalt worship the
Lord thy God, & hī onely shalt thou serue.
11 Then the deuil left him: and beholde
the Angels came ād ministred vnto him.
12 [g] And when Iesus had heard that Iohn
was taken, he retourned into Galile.
13 And leauing Nazareth, went ād dwelt
in Capernaum, which is nere the [h] sea in
the borders of Zabulon, and Nephtalim.
14 That it might be fulfilled which was
spoken by Esaie the Prophet, saying,
C 15 [i] The land of Zabulon and the land of
Nephtalim the waie of ŷ sea beyond Ior-
dan, [k] Galile of the Gentiles:
16 The people which sate in [l] darknes sawe
great light: and to them ẅ sate in the re-
gion and shadowe of death, ligth is be-
gone to shyne.
17 [m] From that time Iesus began to prea-
che, and to saie, Amende your lyues, for
the kingdome of heauen is at hand.
18 [n] And Iesus walkyng by the sea of Ga-
lile, sawe two brethern, Simon which was
called Peter, and Andrew his brother, ca-
stinge a net into the sea: for they were

[a] He alleageth but halfe the sentēce to deceyue ther by the rather, and cloke his craftie purpose.

[b] 6. c. [c] b. [c] is not to be tempted.

[c] We moste not leaue such lawfull meanes as God hath appoynted, to seke others after our own fantasie.

[d] In a vision.

[e] The worde of God is the sworde of the sprit, wher with Satan is ouer come.

[f] 6. c. [f] d. [f] onely is to be worshi-

[g] 1. b. [g] c. [g] f.

[h] For so they called the lake of Genezareth.

[i] 9. a.

[k] Christ had preached now almoste a yere in Iudea, & Samaria, and after went to preache in the vppermost Galile, which was out of the borders of Palestina.

[l] Which was without comfort, hath receyued consolation.

[m] 1. b. [m] to preache

[n] 1. b. [n] calling his Apostles

[m] God hath chosen the weake thinges of the world to confound the mightie. 1 Co. 1. d.

[m] fyshers.

19 And he said vnto them, Folowe me, & I will make you fishers [n] of men.

[n] To drawe them out of the sea of this world wherin thei are drowned.

20 And they strayght way leauing their nettes, folowed him.

21 And when he was gone forth frō thence, he sawe other two brethern, Iames the sonne of Zebede, and Iohn his brother in a ship wyth Zebede theyr father, mēding their nettes: and he called them. D

[o] We ought to be moste ready to folowe Christ when he calleth, leauing all worldely respectes a part.

22 And they [o] without tariyng leauing the ship and their father, folowed him.

23 And Iesus went about all Galile, teaching in their Synagoges, and preachīng the gospel of the kingdome, and healing all maner of sicknesses, and all maner of diseases among the people. Christ cheth Galile healet sicke.

24 And his fame spred abroad through all Siria: ād they broght vnto him al sycke people, that were takē wyth diuers diseases and grypinges, and them that were possessed with deuils, & those which were [p] lunatike, and those that had the palsey: and he healed them. Christ nitie reth ling ble dis

[p] They that were madd or sicke at a certeyn tyme of the moone.

25 And there folowed him great numbres of people from Galile, and frō [q] Decapolis, and from Ierusalē, and frō Iurie, and frō the regions that lye beyōd Iordā,

[q] It was a Cōtrie wher it was ten Cities, as the word signifieth

THE V. CHAPTER.

Christ teacheth who ar happie. Of the dignitie and office of the faithful: and of the true meaning of the lawe.

AND seeing the presse of the people, he went vp into a mountayne: & whē he was set, his disciples came to him. A Christ mon.

2 And he opened his mouthe and taught them, saying,

3 Blessed

A
Luk. 6. *c.* *psal.* 34. *d.* *and* 51. *d.* *esa.* 57. *c.* *Esai.* 41. *a.* *and* 66. *d.* *Iere.* 31. *e.* *psal.* 25. *a.*

3 *Blessed are the [a]poore in spirit, for theirs is the kingdome of heauen.
4 *Blessed are they that [b]morne: for they shalbe conforted.
5 Blessed are the [c]meke: for they shal [n]enherit the earth.
6 Blessed are they ẅ [d]honger & thirst for righteousnes: for they shal be filled.
7 Blessed are the merciful: for they shal obteine mercy.
8 Blessed are the pure in heart: for they shal see God.
9 Blessed are the peace makers: for they shalbe called the children of God.
10 Blessed are they which suffer persecution for righteousnes sake: for theirs is the kingdome of heauen.

[n] we are felow heyres with Christe, by adoption and not by merites,

Their reward which are persecuted for Christe.

B
1. *Peter.* 2. *c.* 3. *and* 4. *c.* *Act.* 5. *g.*

11 *Blessed are ye when men reuile you, and persecute you, and say all maner of euil against you for my sake, falsely.
12 Reioyce and be glad, for great is your reward in heauen: For so persecuted they the prophetes which were before you.

The salte of the earth. *Mar.* 9. *c.* *luke.* 14. *g.* *leuit.* 1. *c.*

13 *Ye are the [f]salte of the earth: but if the salte haue lost his sauour wher with shal one salt? It is thence forthe good for nothing, but to be cast out, and to be troden vnder fote of men.
14 Ye are the light of the worlde. A citie that is set on an hyll, can not be hyd.

Mar. 4. *b.* *luke.* 8. *c.* & 21. *e.*

15 *Nether do men light a candel, and put it vnder a bushel, but on a candelstyke: and it lyghteth all that are in the house.

Pet. 21. *c.*

16 *Let [g]your lyght so shyne before men, that they may see your good workes, and glorifie your father whych is in heauen.

Good workes.

17 Thinke not ŷ I am come to destroye ŷ.

* That feel them selues voy of all rightuou nes that they ma onely seeke it i Christe.

[b] Which feel their owne mise rie, and seke thei confort in God.

[c] Who rathe would souffer a iniuries then the would reueng them selues.

[d] Being in ne cessite, desire no thing but tha which is vprigh and godlye.

[e] For he is cal led the God o peace. 1. Cor. 14. *d*

[f] Your office i to season men with the salt of the he uenly doctrine.

[g] Because yo are sene farre o gyue good exam ple of lyfe.

lawe, or the Prophetes: [h]I am not come to destroie them, but to fulfyl them.

Iesus Christe accomplisheth the lawe.

18 *For truly I say vnto you, Tyl heauen and earth perishe, one iote, or one title of the law shal not scape, til [i]all thinges be fulfilled.

Luk. 16. *d.* *esai.* 11. *c.*

19 *Whosoeuer therfore shal breake one of [k]these least commandementes, and teache men so, he shalbe called the least in the kingdome of heauen: But whosoeuer shal obserue and teache them, the same shal be called great in the kyngdome of heauen.

C

Iam. 2. *b.* *Iuc.* 11. *d.* False expositions of the lawe.

20 For I say vnto you, except your righteousnes *exceade the righteousnes of the [l]Scribes and Pharises, ye shal not enter in to the kingdome of heauen.

Exod. 20. *c.* *leuit.* 18. *d.*

21 [m]*Ye haue heard how it was said vnto them of the olde time, *Thou shalt not kil: For whosoeuer killeth, shal be culpable of iudgement.

Deut. 5. *b.*

22 But I say vnto you, whosoeuer is angry with his brother [n]vnaduisedly shal be culpable of iudgemente. And whosoeuer saieth vnto his brother [o]Racha, shal be worthie to be ponished by the [p]Councel: And whosoeuer shal say, thou Foole, shal be worthy to be ponished with hel fire.

23 Yf then thou bringe thy gyft to the aultare, and there remembrest that thy brother hath ought against thee,

D

Brotherly reconciliation is preferred to sacrifice.

24 Leaue there thine offerings before the aultar, and go thy way: first be [q]recōciled to thy brother, and then come and offer thy gyft.

Iob 42. *b.* *Luke* 12. *g.*

25 *Agre with thin aduersarie quickely, whiles

Bye peace of him which hath done thee wronge,

[h] The gospel is the stablishing, & accomplishing of the lawe.

[i] The doctrine of the lawe conteineth nothing vn profitable or superfluous.

[k] Whosoeuer shal transgresse the leaste precept of the lawe either in woorde or example, he shal be cast out of the kingdome of God.

[l] Which nether expound the law truely, nor obserue it well.

[m] He sheweth how these worthie docters haue falsely glosed this commandement.

[n] For God knowig his secret malice wil ponish him.

[o] Which signifieth in the Syriās tonge an ydle brayn, and is spoken in contempt.

[p] Like iudgement almoste the Romains obserued. for Triumviri had thexamination of smale matters the concil of xviii of greater causes, and finally great matters of importāce were decided by the senat of lxxi iudges, which here is cōpared to the iudgemēt of God.

[q] For that thow hast offēded him.

whiles thou art in the way with him, least thy aduersarie deliuer thee to the iudge, and thy iudge deliuer thee to the sargeãt, and then thou be cast into prison.

26 Verely I say vnto thee, thou shalt not come out thence, tyl thou hast paied the vtmost farthyng.

27 Ye haue heard that it was sayd to thẽ of olde time: *Thou shalt not commit aduoutrie.

28 But I say vnto you, that whosoeuer loketh on a woman to lust after her, hath committed [r]aduoutrie with her already in his hart.

29 *Wherfore if thy right [s] eye cause thee to offend, plucke it out, and cast it from thee: for better it is for thee, that one of thy members perish, then that thy whole body sholde be cast into hel.

30 Also if thy right hãd make thee to offend, cut it of, and cast it from thee: better it is that one of thy membres perish, then that all thy body should be cast into hel.

31 It is sayd, *whosoeuer shal put away his wife, let him geue her a testimonial of diuorcement.

32 But I say vnto you, whosoeuer shal put away his wife (except it be for fornication) [t]causeth her to be an aduouterer, And whosoeuer shal marie her that is deuorced, committeth aduoutrie.

F 33 Againe, ye haue heard that it was sayd to them of olde time, *Thou shalt not forsweare thy self, but shalt perfourme thine othe to God.

34 But I say vnto you, [u]sweare not at all, nether by heauen, for it is Goddes seat.

20. a. 13. c.

[r] Chastitie is required both in bodie and in spirite.

18. a. [s] Nothing is so precious which eght not to be reflected in respect of the glorie of God.

[t] In that, he geueth her leaue to mary an other.

[u] All superfluous othes' are vtterly debarred, whether the name of God be therin mencioned, or other wise

35 Nor yet by the earth, for it is his fote stole: nether by Ierusalem, for it is the cite of the great king.

36 Nether shalt thou swere by thy heade, bicause thou canst not make one heare white or blacke.

37 *But let your cōmunication be, [z]Yea, yea: Nay nay. For what soeuer is more then these, commeth of [y] euil.

38 Ye haue heard that it hath bene sayed An *[z]eye, for & eye: & a tooth, for atooth.

39 But I say vnto you, *Resist not wrong: but whoso euer [a]shall smite thee on thy right cheke, turne to him the other.

40 And if any man wil sue thee at the law, and take away thy coate, let him haue thy cloke also.

41 And whosoeuer wil compel thee to go a myle, go wyth him twaine.

42 *Geue to him that asketh, and from him that would borow, turne not away.

43 Ye haue heard that it hath bene said, *Thou shalt loue thy neighbour, and [b] hate thyne enemy.

44 But I say vnto you, *Loue your enemies, blesse them that curse you, do good to them that hate you, *praye for them which hurt you, and persecute you:

45 That ye may be the children of your father that is in heauen: for he maketh his sunne to arise on the euil and on the good, and sendeth his raine on the iust, and vniust.

46 For if ye loue them, which loue you, what

* Let simplicitie and trueth be in your woordes, and then ye shal not be so light and ready to sweare.

[y] Whē a mā speaketh otherwise then he thynketh in hart, it commeth of an euel conscience.

* Albeit this was spoken for the iudges, yet euery man applied it to reuēge his priuat quarel.

* Rather receyue double wronge, then reuenge thyn own griefs.

[b] This was added by the false expositers the Phariseis.

Iam. 5. *c.*

Exo. 21. *e.* *Deute.* 19. *d.* *leu.* 24. *d.*

Luke 6. *c.* *rom.* 12. *d.* 1 *Cor.* 6. *b.*

Deu. 15. *b.* *D*

Leuit. 19. *d.*

we most loue our ennemie and wherfore.

Rom. 12. *e.*

We most pray for the that persecute vs.

Luk. 23. *e.* *acte.* 7. *g.* 2. *cor.* 4. *c.*

what reward shal you haue? Do not the [x]Publicans euen the same?

47 And if ye be frendly to your [y]brethern onely: what singuler thing do ye? do not the Publicans likewise?

48 Ye shal therfore be [z][d] perfect, euen as your father which is in heauen is perfect.

[x] These dyd take to farme the taxes, towls, and other payements, and therfore were greately in disdayn with all men.

[d] We must labour to attein vnto the perfection of God, who of his free liberalitie, doth good to them that are vnworthie.

THE VI. CHAPTER.

Of Almes, prayer, and fastyng He forbyddeth the careful seeking of wordly thynges, ād willeth men to put their whole trust in him.

TAke hede that ye geue not your almes in the syght of men, to the intent ye might be looked at of theim: Or els ye get no reward of your father whych A is in heauen.

2 [a]Whensoeuer therefore thou geuest thyne [a]almes, thou shalt not make a trumpet to be blowen before thee, as the [b]hypocrites do in the Synagoges and in the stretes, for to be praysed of men. Verely I say vnto you, they haue their [b]reward.

VI

[a] Whose workes procede not of a right faith, but are done for vayne glorie.

[b] In that they are praised and commended of men.

3 But when thou doest thine almes, let not thy[c] left hand knowe what thy right hand doth.

[c] It is sufficiēt that God approue our workes.

4 That thyne almes may be secret: and thy father seyng it in secret, shal reward thee [d]openly.

[d] In that day when all thinges shal be reuelled.

5 And when thou prayest, be not as the B hypocrites are: for they loue to pray standyng in the Synagoges and in the corners of the stretes, bicause they would be sene of mene. ve-

rely I say vnto you, they haue theyr reward.

* with drawe thy selfe rather a part.

6 But when thou prayest, [e] enter into thy chamber, and when thou hast shut thy dore, pray thou to thy father which is in secret: and thy father which seeth in secret, shal rewarde thee openly.

[f] He commandeth vs to beware muche babling and superfluous repetes.

7 *Also when ye pray, [f] bable not much as the heathen do: for they thyncke to be heard, for their much babling sake. *Esa*

[g] Who is not persuaded by eloquēt speach, and long talke as men are.

8 Be ye not like them therfore: For your [g] father knoweth wherof ye haue *nede, before ye aske of him. B *Rom*

[h] Christ byndeth them not to the wordes, but to the sens, and forme of prayer.

9 After this [h] maner therfore pray ye, *Our father which art in heauē, halowed be thy [i] name. The of p *Luk*

[i] We most seeke Gods glorie aboue all thinges.

10 Let thy [k] kingdome come. Thy wil be done euen in earth, as it is in heauen.

[k] He raigneth ouer all, and we most render him parfit obedience, as his Angels do.

11 Geue vs thys day our dayly bread.

12 And forgeue vs our debtes," euen as we forgiue our debters.

[l] To be ouercome ther by.

13 And lead vs not into [l] tentation, but deliuer vs from euil. For [m] thyne is the kingdome, and the power, and the glorie for euer, Amen.

[m] This conclusion excludeth mans merites and teacheth vs to grownde our prayers only on God.

14 *For if ye do forgeue other men their trespaces, your heauenly father shal also forgeue you. *Ma* *Ecc*

15 But if ye do not forgeue men their trespaces, no more shal your father forgeue yours. C *Fast*

16 Moreouer, when *ye fast, loke not sowre as the hypocrites do: for they [n] disfigure their faces, that they might be sene of men how they fast. Verely I say vnto you, that they haue their rewarde. *Esa*

[n] Make their faces to seme of an other sort then they were wont to do.

17 But

17 But thou when thou fastest, °anoynt thyne head, and washe thy face.

° Wherby is commanded the anoyd all vayne ostentation.

18 That thou seme not vnto men to fast but vnto thy father which is in secret: ād thy father which seeth in secret, shal reward thee openly.

19 Se that ye gather you not treasure vpon the earth, wher the mothe and kanker corrupt, and where theues digge through, and steale.

20 *But gather vp your treasures in heauen, where nether the mothes nor kanker corrupt, and where theues nether perce through, nor yet steale.

21 For where soeuer your treasure is, there wil your harte be also.

22 *The light of the body is the eye. Then if thyne eye be cleare, all thy body shalbe ful of lyght.

23 But if thyne eye be wycked, then all thy body shalbe ful of darknes Wherfore if the ? lyght that is in thee be darknes how great is that darknes?

? Yf our concupiscens, and wicked affectiõs ouer come reason, we most not meruell thogh mē be blynded, ād be like vn to beastes.

24 *No man can serue two maisters: for either he shal hate the one, and loue the other: or els he shal leane to the one, and despise the other. Ye can not serue God and riches.

25 *Therfore I say vnto you, be not ¶ careful for your life, what ye shal eat, or what ye shal dryncke: nor yet for your body, what ye shal put on. Is not the life more worth then meat, and the body more of value then rayment?

¶ Mans trauell nothing auaileth wher God gyueth not increase.

26 Beholde the fowles of the ayre: for they sowe not, neither reape, nor yet cary into the barnes: and yet your heauenly

father feedeth thē. Are ye not muche bet
ter then they?
27 *Which of you by takinge careful
thoght, is able to put one cubit vnto his
stature?
28 And why care ye for rayment? Learne,
[r] The goodnes of God euen towardes the herbes of the field farre passeth all things that man can compasse by his power and labour.
therfore of the lilies of [r] the fielde, how
they growe: They "laboure not, nether
spinne.
29 And yet for al that I say vnto you, that
euen Solomon in all his royalty, was not
arayed lyke one of these.
30 Wherfore if God so clothe the "grasse,
of the fielde which standeth to daye, and
to morowe is cast into the ouen, shal he
not muche more do the same vnto you, O
ye of litle faith?
31 Therfore take no thoght, saying, What
shal we eat? or what shal we drincke? or
wherwith shal we be clothed?
[s] With care and distrust.
32 For after all these thynges [s] seke the
Gentiles. For your heauēly father know-
eth that ye haue nede of all these things.
33 But seke ye first the kyngdome of hea-
[t] That is, to be regenerate, and amende our life.
uen, and the [t] righteousnes therof, and all
these thinges shalbe ministred vnto you.
34 Care not then for the morow: for ŷ mo
row shal care for it selfe: The day present
hath euer inough to do ẅ it owne grief.

THE VII. CHAPTER.

He forbiddeth rashe iudgement, and vnaduised opening of holy things, he exhorteth vn to prayer, & mutual loue, he warneth to be ware false prophetes, and so concludeth with the maiestie of Gods worde.

Iudge

VII.

1 *Vdge not, that ye be not iudged.
2 For as ye iudge, so shal ye be iudged: And wyth what *measure ye meate, ẅ the same shal it be measured to you againe.
3 And why seest thou a mote in thy brothers eye, and perceauest not the beame ẏ is in thyne owne eye?
4 *Or how sayest thou to thy brother: suffer me to cast out the mote out of thyne eye, & behold a beame is in thine own eye?
5 Hypocrite, first cast out the beame out of thine own eye, and then shalt thou se clearely to cast out the mote out of thy brothers eye.
6 [b]Geue not that which is holy to dogges, nether cast ye your pearles before swyne: lest they treade them vnder their fete, and turnyng agayne, all to rent you.
7 *Aske, and it shalbe geuen you: Seke, & ye shal fynde: Knocke and it shalbe opened vnto you.
8 For whosoeuer asketh receaueth, & he that seeketh findeth, & to him that knocketh, it shalbe opened.
9 For what man is there amonge you, ẅ if is sonne aske him bread, would geue hym a stone?
10 Or if he aske fyshe, wil he profer hym a serpent?
11 If ye then which are euil can geue to your children good gyftes, how much more shal your Father whych is in heauē, geue good thinges to them ẏ aske him?
12 *Therfore what so euer ye would that mē should do to you, euen so do ye to thē: for this is the [c]lawe and the Prophetes.

* He commandeth not to be curious or malicio' to trye out, & condemne our neighbours fautes

[b] Declare not the Gospel to the wicked contemners of God, whom thow seest left to them selues and forsaken.

[c] The whole law and the Scriptures sett forth vnto vs, and commende charitie.

13 *[d] Enter in at the streict gate: for it is the wide gate, and broad [e] way that leadeth to destruction: and many there be which go in ther at.

[d] We most ouercome and mortifie our affectiõs, if we will be true disciples of Christ.

[e] For the mostpart of men seke their owne libertie and rune headlong to euill.

14 Because the gate is streict, and the way narowe which leadeth vnto lyfe: and fewe there be that finde it.

15 Beware of false prophetes, whych come to you in shepes clothyng, but inward ly they are rauening wolues.

16 Ye shal know them by their fruites. *Do men gather grapes of thornes? or figges of thystels?

17 Euen so euery good tre bringeth forth good fruit: and a corrupt tre bringeth forth euyl fruit.

18 A good tre, can not bryng forth bad fruit: nor yet a bad tre, can bryng forth good fruit.

19 *Euery tre not bringing forth good fruit, is hewen down, & cast into the fyre.

20 Then, by their fruites ye shal know them.

21 *Not al they that say vnto me, [f] Lord, Lord, shal enter into the kingdome of heauen: but he that doth my fathers wyl whych is in heauen.

[f] He meaneth hirelinges & hypocrites who rather serue God with their lippes then with their hart.

22 Many *wyl say to me in that day, Lord, Lord, haue we not by thy name prophecied? and by thy name haue cast out deuilles? And by thy name haue done many miracles?

23 And then wil I professe to them, *I neuer knewe you. Departe from me ye that worke iniquitie.

24 Whosoeuer then heareth of me these sayinges, & doth the same, I wil liken him

constan- of the full.

him to a wise man, which hath builded his house on a rocke:

25 And the rayne fel, and the floudes came, and the wyndes blew, & beat vpon that same house, and it fel not: for it was grounded on a rocke.

incon- ie of the ed.

26 But whosoeuer heareth these woordes which I speake, and doth them not: shalbe lykened vnto a folyshe man, whych hath buylded his house vpon the sand:

27 And the rayne fel, and the floudes came, and the windes blewe, and beat vpon that house, and it fel, and great was the fall of it.

.1.c. .4.c.

28 *And it came to passe, when Iesus had ended these sayinges, the people were astonied at his doctrine.

29 For he taught them as one hauyng [g] autoritie, and not as the Scribes.

[g] The mightie power of Gods sprit appeared in him, wherby he declared him self to be God, ād caused others to belieue in him.

THE. VIII. CHAPTER.

Christ healeth the Leper, the Captaynes seruant, Peters mother in lawe, and many otheir diseases, sheweth what it is to followe hym, stilleth the sea and the wynde, and dryueth the deuils out of the possessed, into the swyne.

A VVhen he was come downe from the mountayne, great presse of people folowed him.

.1.d. .5.c.

2 *And lo, there came a leper and worshipped him, saying, Maister, If thou wylt, thou canst make me cleane.

3 And Iesus putting forth his hand, touched him, saiyng, I wil, be thou cleane: ād immediatly his [a] leprosie was clensed.

* It was not like that leprosie that is now, but was a kynde therof which was incurable.

4 And Iesus sayed vnto him, se thou tel

[b] He wolde not yet be throwly knowen, but had his tyme & howre appointed.

[c] Our sauiour wolde not contẽne that which was ordeyned by the law, seing as yet, it was not abolished.

[d] To condemne them of ingratitude, whẽ they shal see the whole.

[b] no man, but go, and shewe thy self vnto the [c] Priest, and offer the gift that *Moses commanded, for [d] a witnes to them.

5 *When Iesus was entred into Capernaum, there came vnto him a "Centurion, beseching him,

6 And said, Master, my "seruant lieth syck at home of the palsy, and is greuously payned.

7 And Iesus sayed vnto him, I wil come and heale him.

8 And the Centurion answered, saying, Syr, I am not worthy ẏ thou sholdest come vnder my rofe: but speake the worde only, and my seruant shalbe healed.

9 For I am a man subiect to the autoritie of another, and haue souldiers vnder me: and I say to one, Go: and he goeth, and to an other, Come: and he commeth, and to my seruant, Do this: and he doeth it.

10 When Iesus heard that, he merueiled, and said to them that folowed him, Verely I say vnto you, I haue not founde so great fayeth: no, not in Israel.

* Strange people, to whom the couuenant of God dyd not properly apperteyne.

11 *I say therfore vnto you, ẏ [e] many shal come from the east and west, and shal sitt doune with Abraham, Isaac, and Iacob in the kingdome of heauen.

12 And ŷ children of the kingdome shal be cast out into vtter *darknes: there shal be weping and gnashing of teeth.

13 Then Iesus said vnto the Centurion, Go thy way, and as thou hast beleued, so be it vnto thee. And his seruant was healed the self same houre.

14 *And Iesus comming to Peters house, sawe his wyues mother liyng, and sycke of

of a feuer.
15 And he touched her hand, & the feuer left her: so she arose, & ministred vnto thē.
16 *When ŷ euen was come, they broght vnto him many that were possessed with deuils: And he cast out the spirites with a worde and healed all that were sicke.
17 To fulfil that ŵ was spoken by *Esai the Prophet, saying, [f]He toke on him our infirmities, and bare our sicknesses.
18 *And when Iesus saw much people about him, he commanded them to go ouer the water.
19 And there came a certayne Scribe and sayed vnto him, Master, I wil folow thee whether soeuer thou goest.
20 And Iesus saied vnto him: The [g]foxes haue holes, & the byrdes of the ayre haue neastes, but ŷ sonne of mā hath not where on to rest his head.
21 And" another that was of his disciples sayed vnto him: master, suffer me first to go and [h]bury my father.
22 But Iesus sayed vnto him, Folow me, & let the [i]dead bury their dead.
23 *And when he was entred into the shyp, his disciples folowed him.
24 And beholde, there arose a great tempest in the sea, in so much ŷ the shyp was couered with waues, but he was a slepe.
25 And his disciples came, and awoke him, saying, Master saue vs, we peryshe.
26 And he said vnto them, Why are ye fearefull, O ye of litle fayeth. Then he arose, and rebuked the windes and the sea: & there folowed a great calme.
27 And the men marueyled, saying, What

[f] The Prophete speaketh chiefly of the feblenes & disease of our soules which Ies' Christe hath borne, therfore he setteth his great mercie and power before our eyes by healing the bodie.
[g] He thoght by this meanes to courry fauourwith the worlde: but Iesus sheweth him that he is farre wyd from that he loketh fore, for in stede of welthe, ther is but powertie in Christ.
[h] To succor and helpe him in his olde age till he dye, and then I wil folowe thee wholye.
[i] No dutie or pietie is to be preferred to Gods calling, therfore Ies' calleth them dead which are hindered by any worldely thing to folowe Christe.

man is this, that both windes and seas obey him?

28 *And when he was come to the other syde, into the countrey of the Gergesites, there met him two possessed of deuills which came out of the graues, and were out of measure fearce: so that no man myght go by that same way.

29 And behold, they cryed out, saying, O Iesu thou Sonne of God, what haue we to do with thee? Art thou come hyther to torment vs [k] before the tyme?

[k] The wicked wolde euer differ their punishemēt, thincking all correctiō to come to sone.

30 And there was a good way of frō thē, a great heard of swyne feedyng.

31 Then the deuyls besoght him, sayng, if thou cast vs out, [l] suffer vs to go our way into the heard of swyne.

[l] The deuill desireth euer to do harme, but he can do no more then God doth appoynt.

32 And he sayd vnto them, go your wayes. Then they went out, ād departed into the heard of swine. And beholde, the whole heard of swyne was caried with violence frome a stiepe downe place into the sea, and died in the water.

33 Then the heardmen fled, and wēt their wayes into the citie, ād tolde euerything, and what had fortuned vnto the possessed of the deuyls.

34 And beholde all the citie came out, and met Iesus, and when they saw him, [m] they besoght him to departe out of their coastes.

[m] These Gergesenites estemed more their hogges then Iesus Christ.

THE. IX. CHAPTER.

He healeth the palsy, called ād visited Matthew, answered the Pharises and Iohns disciples, healeth the woman of the bloudy issue, raiseth Iairus daughter, geueth two blinde men

men their sight, maketh a domme man to speake, preacheth ād healeth in diuerse places, and exhorteth to prayers for thaduancement of the gospell.

A THen he entred into a shyp, ād passed ouer and came into his own citie.

2 And * lo, they broght to him a man sycke of ỹ palsy, lying in his bed. And Iesus seyng their [a]fayeth, sayed to the sicke of the palsie: sonne be of good cheare, thy [b]synnes be forgeuen thee.

3 And beholde, certaine of the Scribes sayed with them selues, this man " blasphemeth.

4 And when Iesus saw their thoghtes, he sayed, Wherfore thynke ye euil thinges [c]in your hartes?

5 For whether is it [d]easier to say, thy synnes are forgeuen thee: or to say, arise and walke?

6 And that ye may know that the sonne of man hath power to forgeue synnes in earth: (then sayed he vnto the sycke of the palsy), Arise, take vp thy bed, and go home to thyne house.

7 And he arose, and departed to his own house.

8 And when the people saw it they marueyled, and glorified God whych had geuen such power to men.

9 * And as Iesus passed forth from thence, he saw a man syttyng at the receyte of custome named Matthew, and said to him Folow me. And he arose, and folowed hym.

B 10 And it came to passe as Iesus sate at meat in his house, beholde many Publi-

2.a. 5. d. Palsye d. sion of n.

peaketh ully a- t God.

1.5.f. r.2.b.

* And also his faith that had the palsie, for except we haue faith, our synnes can not be forgeuen.

b Iesus toucheth the principall cause of all our miseries, which is synne.

c Because they dyd maliciously refuse God who offered him self vnto them.

d Christ speaketh according to their capacitie: for they more esteme miracles, thē the vertue and power of Iesus Christ.

cās & sinners that came thither, sate down also wyth Iesus and his disciples.

11 When the Pharises saw that, they sayed to his disciples, Why eateth your master with Publicans and sinners?

12 And when Iesus heard that, he saied vnto them, The [c]whole nede not a physition, but they that are sicke.

[a] He reproueth the vaine persuasiō of them which thoght thē selues whole, and contemned the poore sicke synners which soght Ies' Christe to be their phisition.

13 [m]Go ye rather and learne what that meaneth: *I [f]wil haue mercie, and not sacrifice. For I am not come to call the righteo' but the *sinners to repentance.

[f] God requireth not ceremonies, but brotherly loue one towardes an other.

14 *Then came the disciples of Iohn to him, saying, Why do we and the Pharises fast oft: and thy disciples fast not?

15 And Iesus sayed vnto them, can the [g]wedding children mourne as long as the brydegrome is with them? But the dayes wil come when the brydegrome shalbe taken from them, and then shal they fast.

[g] Christ wold spare his disciples a while, not burdening them to muche for feare of discouraging them.

16 No man peceth an olde garment with a pece of new clothe and vndressed. For ỳ same piece taketh away something frō the garment, and the cutte is made worse.

17 Nether do men put new wine into [h]olde [m]vessels: for then the vessels breake, and the wyne runneth out, and the vessels perishe: but they powre new wine into new vessels, and so are both preserued together.

[h] The mynde which is infected with the dregges of superstitious ceremonies, is not meete to receyue thepleasantewyne of the Gospel.

18 *While he thus spake vnto them, behold ther came a certaine ruler, and worshipped him, saying, my daughter is euen now deceased, but come and lay thy hand on her, and she shal lyue.

19 And

[m] W puff with cont you righ *Ose* 1 *Ti* *Ma* *luk.*

[m] Bo bag ther wyn ried or C

C *Ma* *luk.*

19 And Iesus arose and folowed him and his disciples.

Mar.5.c. Luk.8.f. The bloudie issue.

20 *(And behold a woman which was diseased wyth an issue of bloud. 12. yeres, came behind him, and touched the heme of his vesture.

21 For she sayd in her selfe, If I may touche but euen his vesture onely, I shalbe safe.

22 Then Iesus turned him about, and seeyng her, did say, Daughter, be of good confort, thy faith hath made thee safe. And the woman was made whole euen that same houre.)

Mar.5.d. Luke.8.g. The great mans daughter raised from death.

23 * Now when Iesus came into the rulers house, and saw the [i] mynstrels and the people making noyse,

24 He sayed vnto them, Get you hense, the mayde is not dead, but sleapeth. And they laughed him to scorne,

25 And when the people were put forth he went in, and toke her by the hand, and the mayde arose.

26 And this was noysed through out al that lande.

[i] Players vpō fl tes or pipes or ther instrument which in thos dayes they vse at burialls.

D 27 As Iesus departed thence, two blynd men folowed him crying, and saying, O thou sōne of Dauid, haue mercie vpō vs.

Two blinde are cured.

28 And when he was come into the house, the blynde came to him: and Iesus said vnto them, [k] Beleue ye that I am able to do this? And they sayd vnto him, yea Lord,

29 Then touched he their eyes, saying, According to your fayth be it vnto you.

30 And their eyes were opened: and Iesus charged them, saying, See that no man

[k] He wolde proue whether they bare him tha reuerence whic was due to Me sias.

knowe of it.
31 But they as sone as they were departed, spred abroad his name throughout all the lande.
32 *As they went out, beholde, they broght to him a domme man possessed of a deuyl. *E Marke. 7. d. Luke. 11. c.*
33 And as sone as the deuyl was cast out, the dõme spake: then the people maruey-led, saying, The like was neuer sene in Israel.
34 But the Pharises sayd, he [l]casteth out deuiles, through the prince of deuiles. Domme. The pharesies blasphe me.
35 And Iesus went about al cities and townes, teaching in their Synagoges, and preaching the glad tidynges of the [m]kyngdome, and healyng all maner of sycknes and disease among the people.
36 *But when he saw the people, he had compassion vpon them bicause they were destitute and scatered abrod, euen as sheepe hauing no shepherde. *Mar. 6. d. Luk. 13. c.*
37 Then saied he to his disciples, *The [n]haruest is great, but the labourers are fewe. *Luke. 10. g. Ioh. 4. d.*
38 Wherefore, pray the Lord of the haruest to send forth labourers into his haruest.

[l] This blasphemie procedeth of extreme impiete, seing all the people confessed the contrary.

[m] Wherby God gathereth his people to gather, that he may raigne ouer them.

[n] He meaneth the people are ripe and ready to receyue the gospell, comparing the nomber of thelect to a plentifull haruest.

THE. X. CHAPTER.

Christ sendeth out his 12. Apostles to preach in Iurie, he geueth them charge, teacheth them, and conforteth them agaynst persecution and trouble, exhorting men to receyue the preachers of the gospell.

A
ANd he called his twelue disciples, & gaue them power agaynst vncleane spirites *Mar. 3. b. 6. Luke. 6. c. 9. a. 10. a.*

spirites, to cast them out, and to heale all maner of sicknesse, and disease.

2 The names of the twelue Apostles are these. The first is Simon called Peter, and Andrew his brother: Iames the sonne of Zebede, and Iohn his brother.

3 Philip and Bartlemew: Thomas, and Matthew which had bene a Publican: Iames § sonne of Alphe, and Lebbeus whose surname was Thaddeus:

4 Simon of Canan, and Iudas Iscariote, which also betrayed him.

5 These twelue did Iesus send, and commanded them, saying,

Apostles sent to vse.

6 Go not into the way of the Gentils, and into the cities of the Samaritans, enter ye not: But go rather * to the [a] lost shepe of the house of Israel.

13. g. i. 10. b. vc. 6. b. i. 9. a. d.

7 * Go and preach, saying, the kyngdome of heauen is at hand.

i. 10. b. i. 10. b. Ios. 5. e. 8. d.

8 Heale the sycke, clense the lepers, rayse the dead, cast out the deuiles: Freely ye haue receaued, [b] freely geue.

9 * Possesse not [c] golde, nor siluer, nor brasse in your "gyrdels

purses.

10 Nor yet scrip toward your iorney, nether two cotes, nether shoes, nor a staffe. * For the workman is worthy to haue his meat.

B 11 And into what so euer citie or towne ye shal come, enquyre who is worthy in it, and there abide tyl ye go thence.

12 And when ye come into an house, salute the same.

13 And if the house be worthy, let your peace come vpon it. But if it be not worthy, let your peace returne to you againe.

* For the kingdome of God must first be preached vnto them, because Christ was especially promised vnto them.

[b] He commandeth them to offer them selues freely without respect of gaine or lucre.

[c] Because he sendeth them not for a longe tyme, but onelye for one iourney, he defendeth the thynges that might let them: nether is it a perpetuall commandement.

morrha in the day of iudgment, then for that citie.

16 Beholde I send you as shepe among wolues: Be ye therfore wise as serpentes, and " innocent as doues.

17 But beware of men, for they shal deliuer you vp to the Councils, & shal scourge you in their Synagoges.

18 And ye shal be broght to the head rulers and kynges for my sake, in ' wytnes to them, and to the Gentils.

19 * But when they deliuer you vp, take no thoght how or what ye shal speake: for it shalbe geuen you, euen in that same houre, what ye shal say.

20 For it is not ye that speake, but the spirit of your father which speaketh in you.

21 And the brother shal betray the brother to death, and the father the sonne, and the children shal arise against their fathers and mothers, and shal cause them to dye.

22 And ye shalbe hated of al men for my

" No ging muc doing ge. wisd with tie.

C Mar Luk The speal

become.

24 * The disciple is not aboue his master: nor yet the seruant aboue his lord.

25 It is inough for the disciple to be as his master is, and that the seruant be as his Lord is. * If they haue called the Lord of the house [i] Beelzebub, how muche more them of his houshold?

[i] It was the name of an idole which signified the God of flyes, and in dispite therof was attributed to the deuill. 2 kyn. 1. a.

26 Fear them not therfore: * for there is nothynge so hid, that shal not be disclosed, and nothing so secret, that shal not be knowen.

27 What I tel you in darknes, that speake ye in lyght. And what ye heare in the eare, that preach ye on the " house toppes.

28 And feare ye not them whych kil the body, but are not able to kyl the soule: but rather feare hym, which is able to destroy both soule and body in hel.

29 Are not two sparrowes solde for an halfe pennye? and one of them shal not fall on the ground without your father.

30 * Yea, and al the heares of your heade are numbred.

31 Feare ye not therfore, ye are of more value then many sparrowes.

32 * Whosoeuer therfore shal " confesse me before men, him wil I confesse also before my father which is in heauen.

33 But whosoeuer shal deny me before men, him wil I also deny before my father which is in heauen.

34 * Thinke not that I am come to send [k] peace into the earth. I came [not] to send

[k] He gyueth vs inwarde peace in our consciences, but vtwardly we must hanewarre with wicked worldelinges.

36 And a mans foes, shalbe they of hi
own housholde.
37 *He that loueth his father or mothe
more then me, is not mete for me. And h
that loueth his sonne, or daughter mor
then me, is not mete for me.
38 *And he that taketh not is crosse and
[m]foloweth after me, is not mete for me.
39 He that will saue his [n] life, shall lose
it: and he that loseth this life for my sake,
shall saue it.
40 He that receaueth you, receaueth me:
and he that receaueth me, receaueth him
that sent me.
41 *He that receaueth a [o] prophet in the
name of a prophet, shal receaue a prophe
tes rewarde: ād he that receaueth a rygh-
teous mā, in the name of a righteous man
shal receaue the reward of a righteous
man.
42 *And who so euer shal geue vnto one
of these litle ons to drincke a cup of col-
de water onely, in the name of a Disciple:
verely I say vnto you, he shal

m they that any other honor God at he hath bed by his follow not but go be-n.

n that doth e his lif be glorie.

o oste reue- Christe in antes, and them, as om him, our them office sa

A AND it came to passe that when Iesus had made an ende of commanding his twelue disciples, he departed thence to teach and to preach in their cities.

prisoned-endeth sciples ste. 7. r.

2 *And when Iohn beyng in pryson heard the workes of Christe, he [a]sent two of his disciples,

* Not be cause Iohn was ignorant, but that he might teach his disciples that his office was to leade them to Christe.

3 To saie vnto him, Art thou he that ought to come, or shall we loke for another?

4 And Iesus answeryng, sayed vnto them, Go and shewe Iohn what ye haue heard, and sene.

5 The blinde see, the halt go, the lepers are clensed, and the deafe heare, the dead ryse agayne, and the poore receaue the Gospell.

e take ensdom ntate blinde-um the d.

6 And blessed is he that shal not " be offended in me.

7 And as they departed, Iesus began to speake vnto the people of Iohn: What went ye out into the wildernes to see? A [b]reede shaken with the wynde?

[b] A man incon stant.

8 But what went ye out for to see? A man clothed in soft rayment? Behold, they

B that weare soft clothing are in kinges houses.

les te. n of Baptist.

9 But what went ye out for to see? A Prophet? Yea, I say vnto you, and [c] more then a Prophet.

[c] For the Prophetes declared Christe long before he came, but Iohn as it were pointed him with his finger.

10 For this is he of whom it is written, *Beholde, I send my messēger before thy face, which shal prepare thy way before thee.

k. 3. a. r. 1. c.

11 Verily I say vnto you, among them ✠ are begotten of women, arose ther not a greater then Iohn the Baptist:

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hich now we
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are.

y that a-

it vnto them.
13 For all the Prophetes and t
law, [f] prophecied vnto the time of Ihon
14 And if ye wil receaue him, this
*Elias which was to come.
15 He that hath eares to heare let hi
heare. *But wher vnto shal I lyken th
generation?
16 It is lyke vnto children which syt i
the markets, and call vnto their felowe
saying,
17 We haue pyped vnto you, and y
haue not daunced: We haue songe mou
ning songes vnto you, and ye haue no
wept.
18 For Ihon came nether eatyng no
drynckyng, and they say, he hath th
deuyl.
19 The sonne of man came eatyng an
drynckyng and they say, Behold a glot
ton and drincker of wine, a friend
vnto publicans and synners, not wit
standing [g] wysedome is iustified of he

[h] Tyre and Sidon, they had repented long agone in sackcloth and asshes.

[h] Cities of great marchandise ful of dissolution and wantones.

22 Neuertheles I say to you: It shalbe easier for Tyre and Sidon at the day of iudgement, then for you.

23 And thou Capernaum, which art lyfted vp vnto heauen, shalt be broght downe to hel: For yf the miracles which haue bin done in thee, had bin shewed in Sodome, they had remayned to this day.

D 24 Neuertheles I say vnto you, that it shalbe easier for the land of Sodome in the day of iudgement, then for thee.

10.d. 25 *At that tyme Iesus answered, and sayed, I prayse thee, O father, Lorde of heauen and earth, because thou hast hid these thynges from the wise and men of vnderstanding and hast opened them vnto babes.

Gospel tolled e Eued

26 Verely father, euen so it was thy good [i] pleasure.

[i] Faith cōmeth not of mans wil or power, but by the secret illumination of God.

3.d. 27 *All thynges are geuen vnto me of my father: And * no man knoweth the sonne but the father: nether knoweth any man the father, saue the sonne, and he to whome the sonne wil open him.

9.c.

28 Come vnto me all ye that [k] are wearie and laden, and I wil ease you.

[k] Which fele the waight, and grief of your bourden.

E 29 Take my [l] yoke on you, and learne of me that I am meke and lowly in heart: and ye shal finde * rest vnto your soules.

[l] To be gouerned by my Sprite, and to tame your fleshe.

6.c.

30 *For my yoke is easy, & my burden is lyght.

ther, sister, and mother.

AT that tyme Iesus went on the S
bath daye through the corne,
his disciples were an hongred, and
gan to plucke the eares of corne
to eate.

2 But when the Pharises sawe that, t
sayed vnto him, Beholde, thy disci
do that which is not lawful to do v
the Sabbath day.

3 And he sayed vnto them, * " Haue
not read what Dauid did when he w
an hongred, and they also which w
with him?

4 How he entred into the house of G
& ate ŷ shewe loues, which were not la
ful for him to eate, nether for thē wh
were with him, but only for the *pr
stes.

5 Or haue ye not read in the lawe h
that on the Sabbath dayes the prestes
the temple *break the Sabbath, and
blamelesse?

cessitie
that lau-
ich is prohi
r a certeyn
, in thinges
eyning to
ites.

Mar. 3. c. Luke. 6. b.

9 *And he departed thence, and went in to their Synagoge:

10 And behold there was a man which had his hand dryed vp. And they asked him, saying, Is it lawful to heale vpon the Sabbath dayes? that they myght accuse him.

Exod. 14. a. Deut. 22. a.

11 And he sayed vnto them, * What man shalbe among you, that shal haue a shepe, and if it fall on the Sabbath day into a pyt, wil not he take it and lift it out?

To do good the Sabbath day.

B 12 How much more then is a man better then a shepe? Wherfore, it is lawful to do a good dede on the Sabbath dayes.

13 Then sayed he to the man, Stretch forth thy hand: And he stretched it forth, and it was made whole agayne as the other.

Mar. 3. a. Luke. 10. g.

14 * Then the Phariseis went out, and consulted against hym, how they myght destroy him.

15 But when Iesus knewe that, he departed thence, and moche people folowed hym, and he healed them all.

16 And charged them that they should not make hym knowen.

17 That it myght be fulfylled, which was spoken by Esai the Prophet, which sayeth.

Esai. 42. a.

18 * Beholde my seruant whome I haue chosen, my beloued in whom my soule delyteth: I wyl put my Spirit on hym, and he shal shewe [c] iudgement to the Gentils.

19 He shal not [d] stryue, nor cry, nether

* The right trade of gouuernement not onely to the Iewes, but also to strange nations.

[d] He shal not make great noise nor seeke outwarde pompe and glorie.

i then shal
atence as a
ver against
nnemies.

trust.

22 * Then was broght to hym, one p
sessed with a deuyl, which was b
blynde, and domme, and he h
led hym, in so moche that he wh
was blynde and domme, both spake
sawe.

23 And all the people were amaz
and sayd, Is not this the sonne
Dauid?

24 But when the Pharises he
that, they sayd, * This felow dryu
the deuils no otherwyse out, but throu
Beelzebub the prince of the deuyls.

25 But when Iesus knewe theyr tho
tes, he sayd to them, Euery ky
dome deuided agaynst it selfe, sh
be broght to naught: And euery c
or house, deuided agaynst it self, s
not stand.

26 If Satan cast out Satan, then
is deuided agaynst him self: How s
then his kingdome endure?

27 Also if I through Beelzebub c

29 Or els, how can a man enter into a
11. c. stronge mans house, & spoyle his iewels, except he fyrst bynd the stronge man, and then spoyle his house.

30 He [b]that is not with me, is against me: and he that gathereth not with me, scatthereth abrode.

[b] He declareth to the Pharises that they were in two sorts his enemies, not only because they did for sake him, but also make open warre against him.

31 * Wherfore I say vnto you, all maner
b. d. of synne and blasphemie shalbe forgeuen
d. vnto men: but the blasphemie against the holy Gost, shal not be forgeuen vnto men.

32 And whosoeuer shal speake agaynst the Sonne of man, it shalbe forgeuen him.
gainst But whosoeuer shal speake agaynst the
r Gost [i]holy Gost, it shal not be forgeuen him,
er be nether in this world, nether in the world to come.

[i] He that shal stryue against the trueth which he knoweth, & do contrarie to his own cõscience, for such one cã not retourne to repentance.

33 Ether make the tree good, and hys fruit good: or els make the tree euyl, and his fruit euyl. For the tree is knowen by his fruyte.

34 O generations of vipers, how can you speake good thynges, when ye your selues are euyl? For of the * abundance of the
g. hart, the mouth speaketh.

35 A good man out of the good treasure of his hart, bryngeth forth good thynges. And an euyl man out of his euyl treasure, bryngeth forth euyl thynges.

36 But I say vnto you, that of euery [k]ydel worde that men shal speake, they shal geue acounte, at the day of iudgement.

[k] Muche more they shal gyue acounte of their blasphemies.

37 For by thy wordes thou shalt be [l]iustified: and by thy wordes thou shalt be condemned.

[l] Their wicked wordes shal be a sufficient proffe to condemne the vngodely, if ther were no other thing.

keth a signe, but there shal no sygne be g
uen to them, saue the signe of ỹ Prophe
Ionas.
40 * For as Ionas was three dayes, & thre
nyghtes in the whales belly: so shal the
Sonne of man be three [n] dayes and three
nightes in the hart of the earth.
41 The Niniuites shal ryse in iudgement
with this nation, and condemne them: for
they *amended at the preaching of [o] Io-
nas. And behold, a greater then Ionas is
here.
42 *" The Quene of ỹ south shal ryse in iud
gement w̄ this generation, and shal [p] con-
demne it: for she came, from the vtmost
parties of the world to heare the wysedo
me of Solomon. And beholde a greater
then Solomon is here.
43 * When the vnclene sprite is gone out
of a man, he walketh throughout " dry pla
ces, seekyng rest, and findeth none.
44 Then he sayeth, I wil returne into my
house, from whence I came out. And whē
he is come, he fyndeth it empty

[n] taketh
the day
whole day.

[o] ho was a
tranger, &
se knowe
e Messias
as promee-
n.

[p] s ment as
her fact in
g to see So
nd not her
.

beholde his mother, and his [r] brethren sto de without, desyryng to speake with him.
47 Then one said vnto hym, Beholde thy mother and thy brethren stand without, desyring to speake with thee.
48 But he answered, and said to hym that told him, Who is my mother? And who are my brethren?
49 And he stretched forth his hand towarde his disciples, and sayd, Beholde my [s] mother and my brethren.
50 For whosoeuer shal do my fathers wyl which is in heauen, the same is my brother and syster, and mother,

[r] The worde in Hebrewe signifieth euery kynsman.

[s] Christe preferreth the spirituall kynred, to the carnal.

THE XIII. CHAPTER.

The state of the kingdome of God sett furth by the Parable of the seed of the tares, of the mustarde seed, of the leuen, of the treasure hyd in the fielde, of the perles, and of the nette, the Prophet is contemned in his owne countrie.

A THe same day went Iesus out of ỹ house, and sate by the sea side.
2 And [t] muche people resorted vnto him, so that he went, and sate in a ship, and al the people stode on the shore.
3 And he spake many thynges to them in similitudes, saying, Beholde, a sower went forth to sowe.
4 And as he sowed, some fel by the wayes syde, and the foules came and deuoured them vp.
5 And some fel vpon stony grounde, where they had not much earth, & a none they sprōg vp, because they had no depth of earthe.
6 And when the sonne was vp, they were

[t] All desired to heare his doctrine, but there was not like affection in all.

brought forth fruite: one corne an hu
dred folde, some syxty folde, and anoth
thyrty folde.

He sheweth all men can nderstād the- steries, & al- aketh his di- s more atten

9 Whosoeuer [b] hath eares to heare, hym heare.

10 And the disciples came, and sayd hym, Why speakest thou to them in p rables?

11 He answered and sayd vnto them, be cause it is geuen vnto you, to knowe th secretes of the kyngdome of heauen, bu to them it is not [c] geuen.

he Gospel is o them that e.

12 *[d] For whosoeuer hath, to hym shalb geuen, and he shal haue abundance. Bu whosoeuer hath not, from hym shalbe ta ken away, euen [e] that he hath.

hrist increa h his childrē ases.

ē that which eth to haue.

13 Therfore speake I to them in similitu des, because they seiyng, do not see: & he aring, they heare not, nether vnderstand

14 And in them is fulfilled the Prophe cie of Esai, which prophecie sayth: * wit the eares ye shal heare, and shal not vn derstand: and with the eyes ye shal see, & shal not perceaue.

C 16 But blessed are your eyes, for they see: & your eares, for they heare.

17 *Verely I say vnto you, that many Prophetes, and perfect men haue desired to see those thynges which ye see & haue not seene them: and to heare those thynges which ye heare, & haue not heard them.

18 *Heare ye therfore the similitude of the sower.

19 When soeuer a man heareth the worde of the kyngdome, and vnderstandeth it not, there commeth that euyl one, and catcheth away that which was sowen in his heart. And this is the corne which was sowen by the way syde.

20 But he that was sowen in ŷ stony grounde, is he which heareth the worde, and anone with ioye receaueth it.

21 Yet hath he no rotes in hym selfe, and therfore dureth but a season: for as sone as tribulatiō or persecutiō ariseth because of the worde, by & by he is offended.

22 And the *corne* that was sowen among thornes, is he that heareth the worde: but the care of thys world, and the deceitfulnes of riches choke the worde, and so is he made vnfruteful.

23 But he which is sowen in the good grounde, is he that heareth the worde, & vnderstandeth it: ẅ also beareth frute, & bringeth forth, some an hundred folde, some syxty folde, and some thyrtye fold.

24 Another similitude put he forth vnto them, saying, The kyngdome of heauen is like vnto a man which sowed good seed in his field.

25 [b]But while mē slept, there came his fo, & sowed tares among ŷ wheat, and went

* To witt, the glorie of the Sōne of God, to acknowlage him their Sauiour.

[b] He teacheth that the good and the bad shal be mixte together in the churche to thende that the faithful may arme them selues with patience and constancie.

...ayd vnto him, Syr sowedd...
not thou good seed in thy close, frō wh...
ce then hath it tares?
28 And he sayd to them, the enuious m...
hath done this. Then the seruantes sa...
vnto hym, Wylt thou then that we go a...
wede them out?
29 But he said, Nay, lest while ye go abo...
to wede out the tares, ye plucke vp als...
with them the wheat.
30 [i] Let both growe together tyl harues...
come, and in tyme of haruest, I wyl sa...
to the repers, gather ye fyrst the tares, ...
bynd them in sheues to be burned: bu...
gather the wheat into my barne.
31 *Another parable he put forth vnt...
them, saying, The kyngdome of heauen i...
lyke vnto a grayne of mustard seed, w̄...
man taketh and soweth in his field:
32 Which in deed is the least of al see...
des. But when it is growen, it is ŷ greates...
amōge herbes, and it is a tree, so that th...
byrdes of the ayre come & buylde in th...
branches of it.

Christe meaneth onely that the churche shal not be without wicked men; though they be ne punished sharpely pu...shed by suche ...es as he hath ...o purge his ...he.

35 That it might be fulfilled which was
7. a. spokē by the Prophet, saying, *I wil open my mouth in [1] similitudes, and wil speake of the thynges whych haue ben kept secrete from the begynning of the world.

[1] The Hebrew wordo signifieth graue and sententious prouerbes, to thende that the doctrine might haue the more maiestie.

36 Then sent Iesus the people away, and came home: And his disciples came vnto him saying, Declare vnto vs the similitude of the tares of the fielde.

37 Then answered he, and sayd to them, He ŷ soweth the good seed, is the sonne of man.

38 And the feilde is the world. And the chyldren of the kyngdome, they are the good seed.

39 And the tares are the chyldren of the wycked. And the ennemie that soweth
d. them, is the deuil. *The haruest is the ende of ŷ world. And the repers be ŷ Angels.

40 For euen as the tares are gathered & burned in the fyre, so shal it be in ŷ ende of this world.

F

41 The sonne of man shal send forth his Angels, and they shal gather out of his
and kyngdome all thynges that *offend, and
that them which do iniquitie.
42 And shal cast them into a furnesse of fyre. There shalbe waylyng & gnasshyng of teeth.

a. 43 *Then shal the iust men shyne as the
b. sunne in the kyngdome of theyr father.
f. Whosoeuer hath eares to heare, let hym heare.

44 Agayne, the kyngdome of heauen is lyke vnto a treasure hyd in the fielde, the which a man fyndeth and hideth and for ioye therof, departeth and selleth al that

he hath, and byeth that fielde.
45 Agayn, the kyngdome of heauen is like to a marchant ỹ seeketh good pearles.
46 Which when he had found one of great price, went and solde all that he had, and boght it.
47 Agayn, the kyngdome of heauen is like [m] vnto a drawe nette cast into ỹ sea, that gathereth of all kindes of thinges.
48 Which when it is ful, men drawe to land, and syt & gather the good into vessels, and cast the " bad awaye.
49 So shal it be at the ende of the world. *The Angels shal go forth, & seuer the bad from the good.
50 And shal cast them into a furnes of fyre, there shal be wayling, and gnashyng of teeth:
51 Iesus sayd vnto them, Vnderstand ye all these thynges? They sayd vnto him, ye Lord. Then sayd he vnto them,
52 Therfore euery [n] Scribe which is taught vnto the kyngdome of heauen, is like vnto an householder, which bringeth forth out of his " treasure, thynges both newe and olde.
53 And it came to passe, when Iesus had ended these similitudes, that he departed thence.
54 *And came into his own country, and taught them in theyr Synagoge, in so muche ỹ they were astonyed, and sayd, whence commeth this wysedome and power vnto this man?
55 Is not this the Carpenters sonne? Is not his mother called Marie? * and his " brethren be called Iames and Ioses, and Simon

[m] It is a kynde of nette that gathereth in all things that come in the waye.

[n] Because the Scribes office was to expound the Scriptures, he meaneth him that doth interpret the aright and according to the Spirite.

Simon and Iudas?
56 And are not his systers al here with vs
Whence then hath he al these thynges?
57 And they were offended by hym. Thē
Iesus sayd to them, a *Prophet is not with-
out honour, °saue in his own country, and
in his own house.
58 And he did not many miracles there,
for theyr vnbeleifes sake.

* Men commonly neglect them whome they haue knowen of children, also they do enuie them of the same countrie: & such is the ingratitude that they take light occasiō to contemne the graces of God in others.

THE XIIII. CHAPTER.

Iohn is taken and headed. Christ fedeth fyue thousand mē with fiue loues and two fyshes, & appeareth by nyght vnto his Disciples vpon the sea, saueth Peter, is confessed to be the sonne of God, and healeth many.

A kynge. lled the part mon

AT that tyme Herode the " Tetrarche heard of the fame of Iesu,
2 And sayed vnto his seruantes, this is Iohn the Baptist. [a]He is rysen agayne frō death, & therfore are [b] miracles wroght by hym.
3 * For Herode had taken Iohn, and bonde him, and put hym in pryson for Herodias sake, his brother Philips wyfe.
4 For Iohn sayd vnto hym, it is not *[c] lawful for thee to haue her.
5 And when he wolde haue put hym to death, he feared the people, because they counted hym a * Prophet.
6 * But whē Herodes byrth day was kept, the daughter of Herodias daunced before them, and pleased Herode.
7 Wherfore he promised with an othe, that he wolde geue her what soeuer she woulde aske.
8 And she beyng before instructed of her

6. a. d. 4. f.

6. b. f. a.

3. d. 18. b.

21. b.

6. d.

XIIII.

[a] He spake after the cōmon errour, for mē thoght the soules of thē that were departed entred into an other bodie.

[b] To approue his resurrection, & to gett him greater autoritie.

[c] Aswel because nature abhorreth such horrible incest, as also that he had taken her by force frome his brother.

[d] The promesse was wicked, but yet it was more vile to be obstinate in the same, that he might seme constant.

mother, sayed, geue me here Iohn Baptist head in a platter.
9 And the kyng sorowed: neuertheles for his othes sake, and for theyr sakes which sate also at the table, he commanded it to be geuen her.
10 And sent, and beheaded Iohn in the prison.
11 And his head was broght in a platter and geuen to the mayde, & she broght it vnto her mother.
12 And his disciples came, and toke vp his " body, and buried it: and went & tolde Iesus.

" Or, k

13 * And when Iesus heard that, he departed thence by shyp into a [e] desert place out of the way. And when the people had heard therof, they folowed him a fote out of the cities.

Luk. mar.

* To thintent that his disciples now after their imbassade might somewhat rest them, orels that he might instruct thē to greater enterprises.

14 * And Iesus went forth and saw much people, and was moued wyth compassion vpon them, and he healed their sycke.

Ihon. Chris leth t & feed hōgrie follow him i wilde

15 When euen was come, his Disciples came to him, saying, This is a deserte place, and the houre is already paste: let the people departe, that they may go into the townes, and bye them vitayles.

C

16 But Iesus sayed to them, They haue no [f] nede to go away: Geue ye them to eat.
17 Then sayed they vnto him: * we haue here but fiue loues, and two fyshes.
18 And he sayed, bring thē hyther to me.
19 And be commanded the people to syt downe on the grasse, & toke the fiue loues and the two fyshes, and loked vp to heauen and [g] blessed, and brake, and gaue the loues to his disciples, and the disciples

Mar. luk. iohn

" Pra gaue to Ge

[f] Christ leaueth them not destitute of bodily nourrishement, which seeke the fode of the soule.

ples gaue them to the people.
20 And they did all eat, and were suffised. And they gathered vp of the fragmẽtes that remained twelue baskets ful.
21 And they that did eate, were in numbre about, fiue thowsand men, beside women and yong children.
22 And strayght way "Iesus cõpelled his disciples to enter into ashyp, and to go ouer before him, while he sent the people away.
23 And as sone as he had sent the people away, he went vp into a mountayne alone to pray. *And when the euening was come, he was there alone.
24 And the shipe was now in the middes of the sea, and was tossed with waues: for it was a contrary wynde.
D 25 And in the [g] fourth watche of ŷ night, Iesus came vnto them walkyng on the sea.
26 And when his disciples sawe him walkyng on the sea, they were troubled, saying, It is some spirite, and cryed out for feare.
27 And streyght way Iesus spake vnto them, saying, Be of good chere: It is I, be not afrayed.
28 Peter answered hym, and sayd, Master, yf thou be he, [h] byd me come vnto thee on the water.
29 And he said, comme. And when Peter was come downe out of the shype, he walked on the water, to go to Iesus.
30 But when he saw a myghty wynde, he was afrayde. And as he [i] begane to synke, he cryed, saying, Master saue me.

[g] The night was deuided into 4. watches, wherof euery one cõteyned 3. houres.

[h] His zele was great, but he had not sufficiently cõsidered the measure of his faith.

[i] His enterprise was to great & therfore he must needes fall in danger.

31 And immediatly Ies' stretched forth his hand, & caught hym, and sayd to him, [k]O thou of lytle fayth, wherfore dyddest thou dout?

[k] Christe correcteth his faute, & also geueth remedie both at once.

32 And assone as they were come into the shyppe, the wynde ceased.

33 Then they that were in the shyp, came and worshypped him, saying, Of a truth thou art the Sonne of God.

34 *And when they were come ouer, they went into the land of Gennezareth. *Mar. luk.*

35 And when the men of that place had knowledge of him, they sent out into al that country rounde about, and broght vnto hym all that were sycke.

36 And besoght hym, that they myght touche the hemme of his [l]vesture only: and as many as touched it, were made whole.

[l] It semeth they were led with a certeyne superstition, not with standing our Sauiour wolde not quenche the smoking flaxe, and therfore dyd beare with them.

THE XV. CHAPTER.

Christe excuseth his Disciples, and rebuketh the Scribes and Pharises, for transgressynge Gods commandement, through theyr own traditiõs. He delyuereth the woman of Cananees daughter, healeth the multitude, and feadeth foure thousand men, besyde women and chyldren.

THen come to Iesus certeyn Scribes & Phariseis of Ierusalem, saying, A

2 *Why do thy Disciples transgresse the tradition of the Elders? for they [a]washe not their handes when they eat "bread. *Mar. [a] or,

[*] Men are more rigorous to obserue their own traditions then Gods commandement.

3 But he answered, and sayd vnto them, Why do ye also transgresse the commandement

dement of God, through your traditions?

4 *For God hath commanded, saying, Honour thy father and mother, *And he that curseth father or mother, let him die the death.

5 But ye say whosoeuer shal say to his father or mother: [b] by euery gyft that *proceedeth* from me, thou shalt be holpen:

6 Thogh he honour not his father, or his mother: and thus haue ye made, that the commandement of God is without [c] effect, through your traditions.

7 Hypocrites, wel prophecied of you Esai, saying,

8 *This people draweth nye vnto me w their [*] mouthes, and honoureth me with their lyppes, how be it, their hartes are farre from me:

9 But [e] in vayne they worshyp me, teachyng *for* doctrines, *which are but* mens precepts

10 *And he called the people vnto him, and sayd to them, Heare and vnderstand.

11 That which goeth into the mouth, defileth not the man: but that which cometh out of the mouth, defileth the man.

12 Then came his disciples, and sayd vnto him, Perceiuest thou not, that the Phariseis are offended in hearing this saying?

13 But he answered and sayd, [d] *Al plantes which my heauenly father hath not planted, shalbe plucked vp by the rootes.

14 [e] Let them alone, they be the blynde leaders of the blynde. If the blynde

[b] The Scribes d spensed with the that dyd not the their duelties to their own parents: s that they wolde re compence the sa me to their prof fit.

[c] The words signifieth to deprive of his title and auctorite.

[*] To professe God with mouthe only, theyr outward ministration.

[d] Al they which are not grafted in Iesus Christe by free adoption.

[e] God wil not be honored according to mans fantasie, but detesteth his good intentions.

lead the blynde, both shal fall into the ditche.

15 * Then answered Peter, and sayd to hym, Declare vnto vs this parable. *Mar*

16 Then sayd Iesus, Are ye yet without vnderstandyng?

17 Perceiue ye not, that what soeuer goeth in at the mouth, descendeth downe into the belly, and is cast out into the draught? C

18 But those thynges which procede out of the mouth, come from the hart, & they defile the man.

19 For out of the hart come euyl [f] thoghtes, murder, breakyng of wedloke whoredome, thefte, false wytnes bearing, slanders. These are the thynges which defyle a man. Wha pollu

[f] All vices procede of the corrupt affection of the hart.

20 But to eat with vnwashen handes, defyleth not a man.

21 * And Iesus went thence, and departed into the coastes of Tyre and Sidon. *Mar*

22 And beholde a woman whych was a Cananite came out of the same coastes, & cryed, saying vnto him, Haue mercie on me Lord, thou sonne of Dauid, my daughter is piteously vexed with a deuil. The te.

23 And he answered her neuer a worde. Then came to him his disciples, & besoght him, saying, Send her away, for she crieth after vs. The were at he tunit

24 But he answered, and sayed, I am not sent but vnto the * lost shepe of the house of Israel. *Cha Luk*

25 Then she came and worshypped him, saying, Lord helpe me.

26 But he answered, and sayed, It is not good

good to take the childrens bread, and to cast it to [g]whelpes.

[g] Christe calleth them dogges or whelpes which are strangers from the house of God.

27 And she saied, Trueth Lord, for in deed the whelpes eat of the crommes, which fall from their masters table.

28 Then Iesus answered, and sayed vnto her, O woman great is thy [h] faith, be it to thee, euen as thou desirest. And her daughter was made whole euen at that same houre.

[h] Christe graunted her petitiō, for her faythes sake: and not at the requeste of his disciples.

29 Then Iesus went away from thence, & came nye vnto the sea of Galile, & went vp into a mountayne & sate downe there.

30 And muche people came vnto him, [a]. [*] hauyng broght with them, halt, blynde, domme, maymed, and many other, and cast them downe at Iesus fete, and he healed them.

31 In so muche that the people wondred, to see the dōme speake, the maymed whole, the halt to go, & the blynde to see: And they glorified the God of Israel.

[a]. 32 [*] Then Iesus called his disciples, and sayd, I [i] haue compassion on the people, because they haue continued with me already three dayes, and haue noght to eat: and I wil not let them depart fastyng, lest they faynt in the way.

[i] Christe can not forgett those that folow him.

33 And his disciples sayed vnto him, whēce should we get somuche bread in the wildernes, as should suffice so great a multitude?

34 And Iesus sayd vnto them, how many loues haue ye? And they sayd, Seuen, and a fewe lytel fishes.

35 And he commanded the people to sit downe on the ground.

36 And toke the seuen loues, and the fyshes, and gaue thankes, brake them, and gaue to his disciples, and the disciples gaue them to the people.
37 And they dyd all eat, and were suffised: and they toke vp the broken meat ẏ was left seuen baskets ful.
38 And yet they that dyd eat, were foure thousand men, beside women, & children.
39 And Iesus sent away the people, and toke shyp, and came into the partes of Magdala.

THE XVI. CHAPTER.

The Pharises require a token. Iesus warneth his disciples of the Pharises doctrine. The confession of Peter. The keyes of heauen. The faithful must beare the crosse after Christe.

THen came the [a] Pharises and Sadduces, and dyd [b] tempt hym, desiring him to shewe them some signe from heauen.
2 But he answered and sayd vnto them, At euen ye say, Fayre wether: for the skye is red.
3 And in the mornyng ye say, To day shal be a tempeste, because the skye is red and cloudy. O ye hypocrites, ye can discerne the fashion of the skye, and can ye not discerne [c] the signes of the tymes?
4 * The frowarde nation, and aduouterous seketh a signe, and ther shal no signe be geuen vnto them, but that "signe of the Prophet * Ionas. And he leuyng them, departed.
5 And when his disciples were come to the other syde of the water, they had * forgotten

[a] Although they dyd not agre in doctrine, yet they ioyned together to fight against the trueth.

[b] Men tempt God either by their incredulitie, or curiositie.

[c] The which apperteyne to the heauenly and spiritual life.

A *Chap.* *mar.* 8. *iohn* 6. *luk.* 12.

A signe me heau

Chap. *Iohn* 2.

"Christ be to th a Ionas sed yp death.

B *Luk.* 1

gotten to take bread with them.

6 * Then Iesus sayd vnto them, Take hede and beware of the leuen of the Pharises and Sadduces.

leuen of Phari-

7 And they reasoned with them selues, saying, It is because we haue broght no breade with vs.

8 When Iesus ″ vnderstode that, he sayd vnto them, O ye of litle fayth, why are your myndes cumbred because ye haue broght no bread?

token of stes diui . to re mens htes.

9 Do ye not yet perceaue, nether remember fiue loues, when there were * fiue thousand men, and how many baskettes toke ye vp?

p. 14. b. . 6. a.

10 Nether the seuen loues whē there were * fyue thousand men, and how many baskettes toke ye vp?

p. 15. d.

11 Why perceaue ye not then that I spake not vnto you of bread, when I sayd, beware of the leuen of the Pharises, & Sadduces?

12 Then vnderstode they, how that he bad not them beware of the leuen of bread: but of the [d] doctrine of the Pharises, and Sadduces.

[d] We muste beware erronious doctrine and mans inuentions, onely cleauing to the worde of God.

C 13 * When Iesus came into the coastes of Cesarea Philippi, he asked his disciples, saying, Whome do men say that I am the Sonne of man?

. 8. c. 9. 6.

14 And they sayed, Some say that thou art Iohn Baptist: and some Elias: and some Ieremias, or one of the Prophetes.

15 He sayd vnto them, But whome say ye that I am?

rse opi- touchin hrist.

16 Simon Peter answered, and sayd,

"Thou art Christe the Sōne of the lyuyng God.

17 And Iesus answered, and sayd to him, happy art thou Simon the sonne of Ionas, for "flesh & bloud hath not opened vnto thee ỹ, but my father which is in heauen.

18 And I say also vnto thee, that thou art *Peter, and vpon *this rocke I wil builde my congregation. And the "gates of hel shal not ouercome it.

19 'And I *wil geue vnto thee, the keyes of the kyngdome of heauen: & what soeuer thou shalt "bynde vpō earth, shalbe bound in heauen: and what soeuer thou shalt "lowse on earth, shalbe lowsed in heauen.

20 Then he sharpelye charged his disciples, that they shuld "tel no man that he was Iesus the Christ.

21 *From that tyme forth Iesus began to shew vnto his disciples, how that he must go vnto Ierusalem, and suffer many thynges of the Elders, and of the hye Priestes, and Scribes, and must be killed, and ryse agayn the thyrd day.

22 But Peter toke hym asyde, and began to rebuke him, saying, Master looke to thy self, this shal not be vnto thee.

23 Then turned he about, and sayd vnto Peter, Away from me [h] Satā: thou offēdest me: because thou sauourest not the thynges that are of God, but the thynges that are of men.

24 Iesus then sayd to his disciples, *If any man wyl folow me, let him forsake hym self, and take vp his crosse, and folowe me.

25 For

* Vpon that faith wherby thou hast confessed & acknowledged me: for it his grounded vpon an infallible trueth.

' The preachers of the Gospel ope the gates to heaue with the word of God, which is the right kaye: so that where this word is not purely taught, ther is nether kay, nor auoritie.

* He wolde plucke out of their hartes that false opinion, whichthey had of his temporal kyngdome.

[h] Which signifieth an aduersarie, who resisteth the will of God, either of malice, as dyd Iudas: or of rashenes & arrogancie as Peter.

25 For whosoeuer wil [i]saue his lyfe, shal lose it. And whosoeuer shal lose his lyfe for my sake, shal fynde it.

26 For what is a man the better thogh he should wynne all the whole worlde, if he be condemnede to paye his soule? Or els what shal a man geue to redeme his soule agayn with all?

27 For ŷ Sonne of man shal come in the glorie of his father, with his Angels: and [a]then shal he reward euery man accordyng to his deedes.

28 [b]Verely I say vnto you some there be standing here, which shal not tast of death, [k]tyl they shal see the Sonne of man come in his kyngdome.

[i] by forsaking Iesus Christe.

[a] This was fulfilled in his resurrection which was as an entrie into his kyngdome & was also cõfirmed by sending the holy Gost, wherby he wroght so great & sondrie miracles.

THE XVII CHAPTER.

The transfiguration of Christe vpon the mountaine of Thabor. He healeth the lunatike, and payeth tribute.

AND after six dayes, Iesus toke Peter, & Iames, & Iohn his brother, & broght them vp into an hye mountayne out of the way.

2 And was [a]transfigured before them: and his face dyd shyne as the sunne, and his clothes were as whyte as the light.

3 And behold they saw [b] Moses, and Elias, talking with hym.

4 Then answered Peter, and sayd to Iesus, Master, here is [b]good beyng for vs: If thou wylt, let vs make here three tabernacles, one for thee, and one for Moses, & one for Elias.

[i] earthely houses, which were receyued in glorie.

XVII.

[a] Christ shewed them his glorie that they might not thinke that he suffred through infirmitie, but that he offered vp him self willingly to dye.

[b] After Moses & Elias departure Peter fearing he shuld lose that ioyful sight, speaketh as a man distract & wold haue loged them in

5 Whyle he yet spake, behold a bright cloude shadowed them: And beholde, there came a voyce out of that cloude, saying, *This is my deare sonne, [c] in whome I delyte, "Heare him.

[c] We are reconcilied to God by Christ only.

6 And when the disciples heard that, they "fel on theyr faces and were afrayed.

7 But Iesus came and touched them, and sayd, Arise and be not afrayd.

8 And when they loked vp, they saw no man, saue Iesus onely.

9 And as they came downe from the mountayne, Iesus charged them, saying, See that ye shewe the vision to no man, [d] vntil the Sonne of man be rysen agayne frō death.

[d] For men wold not haue believed them, before that Christ had made his glorie more manifest by his resurrection.

10 *And his disciples asked hym, saying, Why then say the Scribes, that *Elias must fyrst come?

11 Iesus answered, and sayd vnto them, Certeynly Elias must fyrst come, and restore all thynges.

12 But I say vnto you, that Elias is come already, and they knewe him not, but haue done vnto hym what soeuer they lusted: In like wyse shal also the Sonne of man souffer of them.

13 Then the disciples perceaued that he spake vnto them of Iohn Baptist.

14 *And when they were come to the people, there came to him a certayne man, & kneled downe to him,

15 And sayd, Master haue mercie on my sonne, for he is lunatike, and is sore vexed: For oft tymes he falleth into the fyre, and oft into the water.

16 And

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16 And I broght him to thy disciples, and they could not heale hym.

17 Iesus answered and sayd [e] O generation faithles & croked: How longe shal I be with you, how longe shal I suffre you? Bring hym hyther to me.

[e] He speaketh to the Scribes, who began to bragge as if they had now gotton the victorie ouer Christe because his disciples were not hable to do this miracle.

18 And Iesus rebuked the deuyl, and he came out of hym. And the childe was healed euen that same houre.

19 Then came the disciples to Iesus secretly, and sayd, Why could not we cast him out?

20 Iesus sayd vnto them, Because of your vnbeliefe. For * verely I say vnto you, if ye had fayth as muche as is a grayne of mustard seed, ye should say vnto this mountayne[f], Remoue hence to yonder place, and it should remoue: neither should any thyng be vnpossible for you to do.

[f] By this maner of speache is signified, that they shuld do thinges impossible

21 How be it this kynde goeth not out, but by [g] prayer and fastyng.

[g] The best remedie to strengthen the weake faith is prayer, which hath fasting added to, as a helpe to the same.

22 As they passed the tyme in Galile, Iesus sayd vnto thē, The sonne of mā shal be betrayed into the handes of men.

23 And they shal kyl hym, and the thyrd day shal he ryse agayne. And they sorowed greatly.

24 And when they were come to Capernaū, they that were wont to gather" polle money, came to Peter, and sayd, Doth not your master pay tribute?

25 He sayd, yeas. And when he was come into the house, Iesus spake fyrst to hym, saying, What thinkest thou Simon? Of whō do the kynges of the earth take tribute, or polle mony? of their chyldren, or

of

of strangers?
26 Peter sayd vnto hym, of strangers. Then [f] sayd Iesus vnto hym: Then are the children free.
27 Neuerthelesse, lest we should [″] offend them: go to the sea, and cast in thyne angle, and take the fyshe that fyrst commeth vp, and when thou hast opened his mouth, thou shalt fynd a [h] pece of twenty pence, that take, and pay for me and thee.

[″] O casi sake true

[h] The worde is (Statera) which cõteyneth two Didrachmas, and is valued about 5. grotes of olde sterling.

He teacheth hys disciples to be humble and harmeles: to auoyde occasions of euel: of thauthoritie of the churche, and comendatiõ of prayer and godly assembles, and of brotherly forgyuenes.

XVIII. THE XVIII. CHAPTER.

[a] They striue for the rewarde before they haue taken any payne: and wher as they shoulde haue holpen and reuerenced one an other, they were ambitious and dispicers of their brethrene.

THe same tyme the disciples came vn to Iesus saing, [a] Who is the greatest in the kyngdome of heauen?
2 Iesus called a younge childe vnto hym, and set him in the middes of them.
3 And sayd, Verely I say vnto you, except ye* turne, and become as litel [b] chil dren, ye shal not enter into the kyngdome of heauen.

A *Ma Lu*

Cha 1 Co

[b] Not in lacke of discretion, but in that they be not vayne glorious, sekeing to aduãce them selues to worldely honours.

4 Whosoeuer therefore shal humble him selfe as this litel childe, the same is the greatest in the kyngdome of heauen.

T test king heau

[c] He calleth them litell children now, which humble them selues with all humilitie & subiectiõ.

5 [c] And whosoeuer shal receaue such a litel child in my name, receaueth me.
6 But whosoeuer shal offẽde one of these lytelons which beleue in me: it were better for hym, that a [″] mylstone were hanged about his necke, and that he were drow

[″] myll whic se t and i in re that tourn mam

drowned in the depth of the sea.

7 [d]Wo be vnto the woorld because of offences. For it can not be * auoyded but that offences shalbe geuen, Neuertheles-se wo be to that man, by whom the offence cometh.

8 * Wherfore, if thy hand or thy fote cause thee to offende, cut them of, and cast them from thee. It is better for thee to enter into lyfe, halt, or maymed, rather then thou shouldest, hauing two hādes or two fete, be cast into euerlastyng fyre.

9 And if thyne eye cause thee to offende plucke it out, and cast it from thee. It is better for thee to enter into lyfe with one eye, then hauing two eyes, to be cast into hel fyre.

10 [e]See that ye despice not one of these lytleones, for I say vnto you, That in heauen their [f]Angels alwayes beholde the face of my father which is in heauen.

11 For the sonne of man is come to * saue that which was lost.

12 How thinke ye? * If a man haue an hundred shepe, and one of them be gone astray, doth he not leue nynty and nyne in the mountaynes, and go and seke that one which is gone astray?

13 If it happen that he finde it, verely I say vnto you: he reioyceth more of that shepe, then of the nynty & nyne which went not astray.

14 Euen so it is not the wil of your father in heauen, that one of these lytle ones should perishe.

15 * Moreouer, if thy brother trespace

[d] Christe warneth his to take heed they shrinke not backe frome him for any euell example or offence that a man can gyue.

[e] Christe toucheth the cause of this offence, which is pride anddisdeyne of our inferiours.

[f] Seeing God hath commanded his Angells to take the charge of his children, the wicked may be assured that if they despice them, God wil reuenge their cause.

agaynst [g] thee. Go and tel him his faut betwene him & thee alone. If he heare thee, thou hast wonne thy brother.

16 But if he heare thee not, then take yet with thee one or, two: That by the * mouth of two or three witnesses, all the matter may be confirmed.

17 And if he wil not vouchesaue to heare them, tel it vnto the [h] congregation. And if he refuse to heare the congregation, let him be vnto thee as an heathen man, and as a Publican.

18 Verely I say vnto you, * whatsoeuer ye [i] bynde on earth, shalbe bound in heauen. And whatsoeuer ye lowse on earth, shalbe lowsed in heauen.

19 Agayne, verely I say vnto you, that if two of you shal agre in earth vpon any maner thyng, whatsoeuer they shal desire, it shal be geuen them of my father which is in heauen.

20 For where two or three are gathered together in my name, there am I in the myddes of them.

21 Then came Peter to hym, and sayed, Master how oft shal I forgeue my brother if he sinne against me? * shal I euen seuen times?

22 Iesus sayd vnto him: I say not vnto thee seuen tymes, but seuenty tymes seuen tymes.

23 Therfore is the kyngdome of heauen lykened vnto a certayne kyng, which would take acountes of his seruantes.

24 And when he had begon to recken, one was brogth vnto him, which oght him

[g] Wherwith thow mayst be offended.he speketh of secret or particuler synnes, and not of open or knowen to others.

[h] He meaneth according to thorder that was emōges the Iewes, who had their concil of auncient and expert men to reforme maners, & execute discipline. This assemble represented the Churche, which hadappointed thei to this chardge.

[i] In the 16 chap. he ment this of doctrine, and here of ecclesiticall discipline, which is a dependance of the doctrine.

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hym ten thousand " talentes.
25 Whom because he had noght to paye, his maister commanded to be solde, & his wyfe, and his children, and all that he had and payement to be made.
26 The seruant, therfore fel downe and besoght hym, saying, Syr appease thine anger towards me and I wyl pay it euery whyt,
27 Then had the Lord pitie on that seruant, and lowsed him, and forgaue hym the dette.
28 And the sayd seruant went out, and founde one of his felowes which ogt him an hundred [k] pence, and layed handes on hym, and toke hym by the throte, saying, Pay me that thou owest.
29 And his felow therfore fel downe at his fete, and besoght hym, saying, Appease thyn anger towards me, and I wyl pay thee all thinges.
30 And he would not, but wēt & cast hym into prison, tyl he should pay the dette.
31 And when his other felowes saw what was done, they were very sory, and came and tolde plainely vnto theyr Lord that had hapened.
32 Then his Lord called him, and sayid to hym, O euil seruant, I forgaue thee all that dette, because thou prayedst me
33 Was it not mete also that thou shouldest haue had compassion on thy felow, euen as I had pitie on thee?
34 And his Lord was wroth, and deliuered hym to the iaylers, til he should pay al that was due to hym.
35 So lykewise shall my heauenly fa-

[k] Which amonteth of our monye to the some of 25. shillinges or verie nere, and was nothing in respect of the former, which his maister forgaue him.

ther do vnto you, except ye forgeue " with your hartes, eche one to his brother their trespaces. *Mo* " *ste* ly and

THE. XIX. CHAPTER.

Christe sheweth for what cause a woman may be diuorced, and that continence is a gyft of God, he receyueth litle babes, and confirming the lawe of God, sheweth that riche men can scarsely be saued : Finaly he promeseth his disciples which haue left all to folowe him, lyf euere lasting.

A Nd it came to passe, when Iesus had finished those sayinges, he gate him from Galile, and came into the coastes of Iewrie beyond Iordan. A

2 And much people folowed hym, and he healed them there. Th hea *Ma*

3 Then came vnto him the Pharisies tempting him, and saying to hym, Is it lawful for a man to put away his wife for euerie faute ?

4 And he answered and sayed vnto them Haue ye not reade, * how that he which made man at the begynning, made them man and woman ? *Ge*

5 And sayd, * for this thyng, shal a man leaue father and mother, and cleue vnto his wyfe, and they twayne shalbe made " one " flesshe. *Ge* 1. *Ep* " O ne.

6 Wherfore they are no more twayn, but one flesshe. Let not mā therfore put a sundre, that which God hath coupled toge ther.

7 Then sayd they to hym, Why did then * Moses command to geue a testimonial of diuorcement, and to put her away ?

8 He sayd vnto them, Moyses because of the

the [a] hardnes of your heartes, suffered you to put away your wyues: But " frō the begynnyng it was not so.

9 I say therfore vnto you, [*] that whosoeuer shal put away his wyfe (except it be for whoredome) and marye another, [b] com mitteth aduoutrie. And whosoeuer marieth her which is diuorced, doth commit aduoutry.

10 Then sayd his disciples to him, If the matter be so betwene man & wyfe, then is it not good to mary.

11 And he sayd vnto them, All men receyue not this speeche, saue they to whome it is geuen.

12 For ther are [c] some " chaste, which were so borne of their mothers belly. And there be some chaste, which be made of men. And there be some chaste, [d] which haue made them selues chaste, for the kingdome of heauens sake. He [e] that can take this, let hym take it.

13 [*] Then were broght to hym yonge chyldren, that he shoulde put his handes on them, and pray: And the disciples rebuked them.

14 But Iesus sayd, Suffre the litle chyldren, and forbyd them not to come to me: for of suche is the kingdome of heauen.

15 And when he had put his handes on them, he departed thence.

16 [*] And beholde one came, and sayd vnto hym, Good Master what good thyng shal I do, that I may haue eternal lyfe?

17 He sayd vnto him, [f] Why callest thou me good? there is none good but one, and that is God. But if thou wylt entre into

XIX.

[a] It was to auoyde the cruelties that men wolde haue vsed towardes their wiues, if they had bene forced to reteyne thē in their displeasur furie and malice.

[b] For this bande can not be broken at mans pleasure.

[c] Some by nature are vnhable to marye, and some by arte.

[d] Which haue the gyft of continence, and vse it to serue God with more free libertie

[e] This gyft is not common for all men, therfore men may not rashely absteyne frome mariage.

[f] Because this yōnge man knewe nothing in Iesus Christ but his māhode, he leadeth him to higher thinges, to thintent his doctrine might better take place.

life, " kepe the commandementes.
18 He sayd to hym, Which? And Iesus sayd, Kil not: Breake not wedlocke: Steale not: Beare not false wytnes:
19 * Honour father and mother, and loue thy neyghbour as thy selfe.
20 The yonge man sayd vnto him, I haue [g] obserued al these thiges from my youth: what lacke I yet?
21 And Iesus sayd vnto him, yf thou wylt be perfecte, go, [h] sel that thou hast, and gyue it to the " poore, and thou shalt haue treasure in heauen, and come and folowe me.
22 And when the yonge man heard that saying, he went away mourning: For he had great " possessions.
23 Then Iesus sayd vnto his disciples, Verely I say vnto you, that it shalbe hard for a ryche man, to enter into the kyngdome of heauen.
24 And moreouer I say vnto you, It is easyer for a " camell to go throgh the eye of a nedle, then for a riche man to entre into the kyngdome of God.
25 And when his disciples heard that, they were excedigly amased, saying, Who then can be saued?
26 Iesus behelde them, and sayd vnto them, With men this is vnpossible, but w̄ God [i] al thynges are possible.
27 * Then answered Peter, & sayd to hym, Beholde, we haue forsaken al, and folowed thee, what shal we haue?
28 Iesus sayd vnto them, Verely I say to you, when the sonne of man shal syt in the throne of his maiestie, ye which folowed

[g] He boasteth moche because as yet he knewe not him selfe.

[h] Christ here by discouered his hypocrisie, and caused him to feele his own weakenes, not generally commanding all to do the like.

[i] Who can frame mens hartes, so that they shall not sett their myndes on their riches.

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wed me, in the [k] regeneration, * shal syt also vpon twelue " seates, and iudge the twelue tribes of Israel.

29 And whosoeuer shal forsake houses, or brethren, or systers, or father, or mother, or wyfe, or children, or landes, for my names sake, the same shal receaue an [l] hundreth folde, and shal inherite euerlasting life.

30 *And many that are fyrst, shalbe last, and the last shalbe fyrst.

[k] In this worke wher bytheworlde is chaged, renewed and regenerat: or to ioyne this worde with the sentence following, and so take regeneration, for the day of iudgement whē the elect shall in soule and bodie enioye their inheritance. to thende they might knowe that it is not sufficient to haue begone once.

[l] The ioye of conscience which Gods children feele euen in their afflictiōs is a 1000 folde more worthe then all wordely treasors.

THE. XX. CHAPTER.

Christ teacheth by a similitude, that God is better vnto no man, and how he is alway calling men to his labour. He teacheth his to flie ambition, and geueth two blynde men their sight.

FOr the kyngdome of heauen is like vnto an house holder, which went out at the dawning of the day to hyer labourers into his vineyard.

2 And he agreed with the labourers for a [a] peny a day, and sent them into his vineyard.

3 And he went out about the [b] third houre, & sawe other standing ydle in the market place.

4 And sayd vnto them, Go ye also into my vineyard, and whatsoeuer is ryght, I wyl geue you: And they went theyr way.

5 Agayne he went out about the syxt, and nynth houre, and dyd likewyse.

6 And he went out about the eleuenth houre, and found other standyng ydle, & sayd vnto them, Why stand ye here all

xx.

[a] Which is of value about foure pence halfepenny of olde monnoye, and was communly a workemans hier.

[b] They deuided the day into twelue houres: so that the third was the fourth part of the day, syx of the clocke was none; nyne, was three of the clocke after dynner & the eleuenth houre, was an houre before sunne sett.

the day ydel ? They sayd vnto hym, because no man hath hyred vs.

7 He sayd to them, go ye also into my vineyard, and whatsoeuer is ryght, that shal ye receaue.

8 And when euen was come, the Lord of the vineyard sayd vnto his steward, Call the labourers, and geue them theyr hyer, begynnyng at the last, tyl thou come to the fyrst.

9 And they which were hyred about the eleuenth houre, came and receaued euery man a peny.

10 Then came the fyrst, supposyng that they should receaue more, and they lykewyse receaued euery man a peny.

11 And when they hadd receaued it, they murmured agaynst the good man of the house.

12 Saying, These last haue wroght but one houre, and thou hast made them equal vnto vs, which haue borne the burthen, & heate of the day.

13 And he answered to one of them, saying, "Friend I do thee no wrong: Dyddest thou not agre with me for a peny ?

14 Take that which is thy duety, and go thy way, I will geue vnto this last, as much as to thee.

15 Is it not lawful for me to do as me lysteth with mine own goods ? Is thyne eye "euyl because I am good ?

16 *So [c] the last shalbe fyrst, and the fyrst shalbe last. For many are called, and fewe be chosen.

17 *And Iesus ascended to Ierusalem, & toke the twelue disciples aparte in the way

* Therfore euerie man in his vocation as he is called fyrst oght to go forward and encouradge others seing the hyer, is indifferent for all.

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" o bec my tie. *Cha luk. mar Cha mar luke*

way, and sayd to them.

C 18 Beholde we go vp to Ierusalem, and the Sonne of mā shalbe betrayed vnto the chief Priestes, and vnto the Scribes, and they shal condemne him to death.

19 And shal deliuer hym to the Gentiles, to be mocked, to be scourged, and to be crucified: and the thyrd day he shal ryse agayne.

20 Thē came to hym the mother of Zebedes chyldren with her sonnes, worshyppyng him, and desiryng a certayne thing of him.

21 And he sayd vnto her, what wylt thou haue? She sayd to him, Grant that these my two sonnes may syt, the one at thy ryght hand, & the other at thy lyft hand in thy kyngdome.

22 And Iesus answered and sayd, Ye wot not what ye aske. Are ye able to drincke of the [d] cup that I shal drincke of: & to be baptized with the baptisme that I shalbe batized with? They sayd to hym, we are able.

23 And he sayd vnto them, Ye shal drynke in deed of my cup, and shalbe baptized with the baptisme, that I am baptized with. But to syt at my ryght hand, and at my lyft hand, is [e] not myne to geue: but it shall be geuen to them for whome it is prepared of my father.

24 *And when the other ten heard this, they disdayned at the two brethren.

D 25 But Iesus called them vnto him, and sayd, Ye know that the lordes of the Gentiles haue domination ouer them.

26 And they that are great, exercise po-

[d] He setteth the crosse before their eyes to drawe them frome ambition, calling it a cuppe, to signifie the measure of the afflictions which God hath ordeyned for euerie man, the which thing also he calleth baptisme.

[e] God my father hath not geuen me charge to bestowe offices of honour here.

10. f. 2. c.

wer ouer thē. It shal not be so among you. But whosoeuer wyl be great among you, let him be your minister.
27 And whosoeuer wyl be chief among you, let him be your seruant.
28 *Euen as the Sonne of man came, not to be ministred vnto, but to minister, and to geue his lyfe for the" redemption of many.
29 *And as they departed from Iericho, muche people folowed him.
30 And behold two blynde men syttyng by the way syde: When they heard Iesus passe by, cryed saying, Thou Lord the sonne of Dauid, haue mercie on vs.
31 And the people rebuked them, because they should holde their peace. But they cried the more saying, Haue mercie on vs thou Lord, which art the sonne of Dauid.
32 Then Iesus stode styl, and called them, and sayd, What wyl ye that I should do to you?
33 They sayd to hym, Lord that our eyes may be opened.
34 And Iesus had compassion on them, and touched their eyes, and immediatly their eyes receaued syght, and they folowed hym.

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THE XXI. CHAPTER.

He rydeth into Ierusalem, dryueth the marchantes out of the temple, healeth the sick, curseth the fygge tre, and rebuketh the Phariseses, with the similitude of the two sonnes, and of the housbandmen that slewe suche as were sent vnto them.

And

A 11. a. 9. d. AND when they drew nye to Ierusalē, & were come to Bethphage, vnto the mount of the Oliues, then sent Iesus two of his disciples.

2 Saying to them, Go into the towne that lyeth ouer agaynst you, and anone ye shal fynde an [a] asse bound, and her colt with her: lose them, and bryng them vnto me.

3 And if any man say ought vnto you, say ye, that the Lord hath nede of them: and streight way he wyl let them go.

4 All this was done to fulfil that ŵ was spoken by the Prophet, saying,

62. b. . 9. b. 9. f. 12. b. : is, the of Sio. 5 *Tel ye the "daughter of Sion, Behold thy kyng cometh vnto thee, meke & sytting vpon an asse, and a [b] colte, the fole of an asse vsed to the yocke.

6 The disciples went & dyd as Iesus cōmanded them.

ydde on de and me wēt agnie. 7 And broght ŷ asse & ŷ colte, and put on "them theyr clothes, and set him theron.

B 8 And many of the people spread theyr garmentes in ŷ way: & other cutte doune branches frō the trees, and strawed them in the way.

inter- nent had of ople. 9 Moreouer, the people that went before, and they also that came after cryed, saying, [c] Hosanna the sonne of Dauid. Blessed be he that cōmeth in the name of the Lord, Hosanna thou which art in the [d] hiest *heauens*.

11. b. 9. g. 10 *And when he was come into Ierusalem, all the citie was moued, saying, Who is this?

11 And the people sayd, this is IESVS the Prophet of Nazaret a citie of Galile.

[a] By this entrie Christe would shewe the state & condition of his kyngdome, which was farre contrarie to the pompe and glorie of the worlde.

[b] It is a maner of speeche called synechdoche, wher by two are taken for one.

[c] Saue I pray thee, desiring God to prosper & sende good successe to the Messias.

[d] For God which is in heauen must onely saue.

12 * And Iesus went into the tẽple of God, & cast out all them that * soulde & boght in the e temple, and ouerthrew the tables of ŷ mony changers, and the seates of thẽ that solde doues.

* In the porche or entrie into the temple.

13 And sayd to them, It is written, * My house shalbe called the house of prayer. f But ye haue made it a denne of theues.

f Vnder the pretence of religion hypocrites spoile God of his true worshipe.

14 And the blynd and the halt came to him in the temple, and he healed them.

15 And when the chiefe Priestes & Scribes saw the marueiles that he dyd, and ŷ children crying in the tẽple, and saying, Hosanna the sonne of Dauid, they disdained.

16 And said vnto him, Hearest thou what these say? Iesus sayd vnto thẽ, yea, read ye neuer, * By the g "mouth of babes and suck linges, thou hast " made parfit the praise?

g Yf God reueile his glorie and might by babes that can not as yet speake, is it marueil if they that can speake do setforth, and magnifie the same?

17 And he left them, and went out of ŷ citie vnto Bethanie, and had his abyding there.

18 And * in the morning as he returned into the citie agayne, he hungred.

19 And spyed a fygge tree in the way, and came to it, and founde nothyng theron, but leaues only, & sayd to it, Neuer frute grow on thee henceforwardes. And anone the fygge tree wythered away.

20 And whẽ his disciples sawe that, they marueiled, saying, How sone is the fygge tree wythered away?

21 Iesus answered and sayd vnto them, C Verely I say vnto you, if ye shal haue fayth, and shal not doubt, ye shal not onely do that which I haue done to the fygge tree: but also If ye shal say vnto this moũtaine

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taine, [h] Take thy selfe away, and cast thy selfe into the sea, it shalbe done.

[h] Which thing semeth to be impossible.

22 * And what soeuer ye shal aske in prayer, if ye beleue, ye shal receaue it.

23 * And when he was come into the temple, the chiefe Priestes and the Elders of the people, came vnto him as he was teachyng, and sayd, By what auctoritie doest thou these thynges? and who gaue thee this power?

24 Iesus answered and sayd vnto them, I also wyl aske of you a certayne question, which if ye assoyle me, I in lyke wyse wyl tel you by what auctoritie I do these thinges.

25 The baptisme of Iohn whence was it, [l] from heauen, or of men? Then they reasoned among them selues, saying, If we shal say from heauen, he wil say vnto vs: why did ye not then beleue him?

26 But & yf we shal say of men, then [i] feare we the people. * For all men held Iohn as a Prophet.

[i] The hypocrites feare mā more then God, and malice neuer iustifieth the trueth.

27 And they answered Ies', and said, We cā not tel. And he sayd vnto them, Nether tel I you, by what auctoritie I do these thynges.

28 But what thinke ye? A certayne man had two sonnes, and came to the elder, & sayd, Sonne, go and worke to day in my vineyard.

29 He answered and sayd, I wil not: but afterward aduised him selfe, and went.

30 Then came he to the seconde, and sayd lykewise. And he answered, and sayd, I wyl syr, yet went not.

31 Whether of them twayne dyd the wyl

of ŷ father? They sayd vnto him, The fyrst. Iesus sayd vnto them, Verely I say vnto you, that the [k] publicans and the harlotes shal come into the kyngdome of God before you.

[k] So farre it is impossible for thē to repent & be saued that stande in their owne cōceyte, that the greatest synners that are, shal more sone come to repentance.

32 For Iohn came vnto you in the way of righteousnes, & ye beleued him not. But the publicans, and the harlots beleued him. And yet ye, thogh ye sawe it, were not moued with repentāce, that ye myght afterward haue beleued him.

33 * Herken another similitude. There was a certayne housholder, which planted a [l] vineyard, and [m] hedged it round about, and made a wynepresse in it, and buylt a tower, and let it out to housbād men, and went into a strange countrey.

[l] The vineyard is the people, which he had elected.

[m] Vsed all meanes to preserue it & to make it fruit ful.

34 And when the tyme of the fruit drew nere, he sent his seruantes to ŷ [n] housbādmen to receaue the fruites of it.

[n] Which were the Priestes & rulers.

35 And the housbandmen caught his " seruantes, and beat one, killed another, and stoned another.

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36 Againe he sent other seruantes, mo then the fyrst, and they serued them likewyse.

37 But last of all, he sent vnto them his owne " sonne, saying, They wyl feare my sonne.

" 1e

38 But when the housbandmen saw the sonne, they sayd amōg them selues, * This is the heyre: come, let vs kyl hym, & let vs take his inheritance.

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39 And they caught him, and thrust him out of the vineyard, and slewe him.

40 When therfore the Lord of the vineyard shal comme, what wil he do with those

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those housbandmen?
41 They sayd vnto him, He wil cruely destroy those euil persons, and wyl let out his vineyard vnto other housbandmen, which shal deliuer him the fruit at tymes conuenient.
42 Iesus sayd vnto them, Red ye neuer in the Scriptures, * The stone which the builders [o] refused, the same, is made the [p] head stone of the corner? This was ỹ Lordes doing, and it is merueylous in our eyes.
43 Therfore say I vnto you, the kyngdome of God shalbe taken from you, & shal be geuen to a people, which shal bryng forth the fruites of it.
44 * And whosoeuer shal fal on this stone he shalbe broken: but on whom soeuer it shal fal vpon, it wyl grynde him to powder.
45 And when ỹ chiefe Priestes and Pharises heard these similitudes, they perceaued that he spake of them.
46 And they seekyng to lay handes on him, feared the people, because they toke him as a Prophet.

[o] As not mete or fitt.
[p] To fasten and ioyne the buylding together.

THE XXII. CHAPTER.

He describeth the state of Christs Churche. Tribute to be geuen to the magistrat, of the resurrection, the Scribes question, and Christes diuinitie.

AND Iesus answered, and spake vnto them agayne in similitudes, saying,
2 The kyngdome of heauen is like vnto a certayne kyng which maried his sonne.
3 And [a] sent forth his seruantes, to call them that were byd to the weddyng, and

* Christe reprocheth the Iewes of their ingratitude and obstinate malice in that they reiected the grace of God which was so plentifully offered vnto them.

they would not come.

4 Agayne he sent forth other seruantes, saying, Tel them which are bydden, Beholde I haue prepared my dinner, mine oxen and my fatlinges are killed, and all thinges are ready, come vnto ỹ mariage.

5 But they made light of it, and went their wayes, one to his ferme place, another about his marchandise.

6 And the remnant toke his seruantes, and intreated them sharpely, and slewe them.

7 But when the " king heard that, he was wroth: and sent forth his warriers, and destroyed those murtherers, and burnt vp their citie.

8 Then sayd he to his seruãtes, Truly the weddynge is prepared: But they which were bidden, were not worthy.

9 Go ye therfore out into the hye wayes, and as many as ye fynde, byd them to the mariage.

10 And [b] the seruantes went out into the hie wayes and gathered to gether as many as they coulde fynd, both " good and bad: and the weddyng was furnyshed with geastes.

11 Then the king came in, to see the geastes, and spyed there a man which had not on a [c] weddyng garment.

12 And sayd vnto hym, friend, how [d] camest thou in hyther, and hast not on a wedding garment? And he was euen speachlesse.

13 Then sayd the king to the ministres, Take and bynde hym hand and fote, and cast hym into vtter darcknes, * there shal be

[b] The ingratitude of thē which are byd, cã not cause the holy meates to perishe which God hath prepared for his.

* He had not a pure affection and vpright conscicēce.

[d] Thogh God suffre for a tyme hypocrites in the Churche: yet he knoweth how to trye them.

be wepyng and gnasshyng of teeth.

14 For many are[c] called, & fewe be chosē.

15 * Then went the Pharises and toke counsel how they myght tāgle him in hys wordes.

16 And they sent vnto hym their disciples with Herodes seruantes, saying, Master we knowe that thou art true, and teachest the way of God truly, nether carest for any man, for thou[f] considrest not mennes estat.

17 Tel vs therfore, how thynkest thou? Is it lawful to geue tribute vnto Cesar or not?

18 Iesus perceaued theyr wyckednes, and sayd: Why tempte ye me ye hypocrites?

19 Let me see the tribute mony. And they broght him a[g] peny.

20 And he sayd vnto them, whose is this Image and superscription? They sayd vnto him, Cesars.

21 Then sayd he vnto them, * Geue therfore to Cesar, that which is Cesars, and geue vnto God, that which is Goddes.

22 When they heard that, they merueyled, and left him, and went theyr way.

23 * The same day the Sadduces came to him (which say that there is no resurrection) and asked hym,

24 Saying, Master, * Moses bad, if a man dye, hauynge no " chyldren, that his brother " mary his wyfe, & rayse vp seede vnto his brother.

25 There were with vs seuen brethren, & the fyrst maryed a wife, and deceassed without yssue, and left his wyfe vnto his brother.

[c] By the outward & general calling.

[f] As touching the outwarde qualitie, as whether he be riche or poore.

[g] Which was of value about foure pence halfe peny.

26 Likewise also the second, & the thyrd, vnto the seuenth.
27 Last of all the woman dyed also.
28 Now in the resurrection, whose wyfe shal she be of the seuen? For all had her.
29 Iesus answered and sayd vnto them, Ye [h] are deceaued, not vnderstandyng the Scriptures, nor the power of God.
30 For in the resurrection, mē nether mary wiues, nor wiues are bestowed in mariadge: but are as the [i] Angels of God in heauen.
31 As touchyng the resurrection of the dead, haue ye not read what is sayd vnto you of God, which sayth,
32 * I am Abrahams God, and Isaacs God, and the God of Iacob? God is not the God of the dead, but of the lyuing.
33 And when the people hearde that, they were astonied at his doctrine.
34 * When the Pharises had heard, how ỹ he had put the Sadduces to silence, vpon that they drewe together,
35 And one of them which was an exponder of the lawe, asked him a question, temting him, and saying,
36 Master, which is the chiefe commande ment in the law?
37 Iesus sayd to him, * Loue the Lord thy God, with all thy hart, ẅ all thy soule, and with all thy mynde.
38 This is the fyrst and the chiefe commandement.
39 And the secōd is like vnto this. * Loue thine neyghbour as thy selfe.
40 In these two commandementes, hangeth all the Lawe and the Prophetes.
41 * While

[h] Wher Gods worde is not preached & vnderstād, ther muste needes raigne blyndenes and errours.

[i] For asmoche as they shal be exempted frome the infirmities of this present life.

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41 * While ŷ Pharises were gathered together, Iesus asked them,

42 Saying, What thynke ye of Christe? Whose [n] sonne is he? They sayd vnto him, the sonne of Dauid.

43 He sayd vnto thē, How then doth Dauid in [k] spirit cal him Lord, saying,

44 * The Lord sayd to my Lord, syt on my [l] right hand [m] tyl, I make thyne enemyes thy fote stole?

45 If Dauid call hym Lord, how is he thē his sonne?

46 And none could answere him agayne one worde, nether durst any from that day forth, aske him any mo questions.

* By the spirit of prophecie, speaking of the kyngdome of Christe.

[l] By the right hand is signified thautoritie and power which God gyueth his Sonne Christ in making him his lieutenāt & gouernour ouer his Churche.

[m] Not that his kyngdome shalthē ende, but thoffice of his humanitie shal cease, and he with the father and holy Gost shal raigne for euer as one God all in all.

THE XXIII. CHAPTER.

Christe condemneth the ambition, couetousnes, and hypocrisie of the Scribes and Pharises and their persecutions against the seruantes of God. He prophecieth the destruction of Ierusalem.

THen spake Iesus to the people, and to his disciples,

2 Saying, The * Scribes and the Pharises [n] syt in Moses seat.

3 All therfore what soeuer they [a] byd you obserue, that obserue and do: but after their workes do not: For they say, and do not.

* Accordyng to Moseswhome they reade: but not that which they teache of them selues.

4 * For they bynde heauy burthens, and greuous to be borne, and lay them on mens shoulders, but they them selues wyl not heaue at them with one of theyr fingers.

5 Al theyr workes they do for to be sene of men. For they make theyr *[b] Phylacteries broade, and make longe the " skirtes of their garmentes.

6 *And loue to syt in the worthiest place at feastes, and to haue the chiefe seates in the assembles.

7 And gretynges in the markettes, and to be called of men " Rabbi, Rabbi.

8 *But be not ye called "[c] masters: For one is your " master, that is to wyt, Christe, and *all ye are brethren.

9 And *call noman your father, vpō the earth, for ther is but one your Father, and he is in heauen.

10 Be not called Doctors, for ther is but one your Doctor, and he is Christe.

11 But *he that is [d] greatest among you, let him be your seruant.

12 For whosoeuer will exalte hym selfe, shalbe broght low. And he that wil humble hym selfe, shalbe exalted.

13 Wo therfore be vnto you Scribes and Pharises, hypocrites, because ye shut vp the kyngdome of heauen "before men: for ye your selues go not in, nether suffre ye them that "enter in.

14 *Wo be vnto you Scribes and Pharises, hypocrites: For ye deuour widowes houses, and that vnder a coloure of longe prayers. Wherfore ye shal receaue the greater damnation.

15 Wo be vnto you Scribes and Pharises, hypocrites, for ye compasse [e] sea and land to bryng one into your beliefe: and when he is broght, ye make him two folde more the childe of hell, then ye your selues

[b] They were scroles of parchment wherinthe commā demētes were writen, and to this day the Iewes vse the same, and closethē in a peece of lether, and so bynde thē to their browe, arme &c. to thintent they might haue continual remembrance of the lawe.

[c] Christ forbyddeth not to gyue iuste honour to Magistrates, and Masters, but condemneth ambition & superioritie ouer our brothers faith, which office appartayneth to Christe alone.

[d] The highest dignitie in the Churche is not Lordshippe or dominion, but ministerie and seruice.

[e] They soght all meanes they coulde inuent to make of a Gentile a lewe.

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" W are ente " Wh now te w dore Ma luk.

selues are.

16 Wo be vnto you blynde guydes, which say, Whosoeuer sweareth by the temple, it is nothyng: but whosoeuer sweareth by ỹ golde of the temple, he offendeth.

17 Ye fooles and blynde, whether is greater, the gold, or the temple that " sanctifieth the golde?

18 And whosoeuer sweareth by the aulter, it is nothing: but whoso euer sweareth by ỹ offering that lyeth on the aulter, offendeth.

19 Ye fooles and blynde: whether is greater, the offeryng, or the aulter which sanctifieth the offering?

20 Whosoeuer therfore sweareth by the aulter, sweareth by it, and by all that theron is.

21 * And whosoeuer sweareth by the temple, sweareth by it, and by hym that dwelleth therin.

22 * And he that sweareth by heauen, sweareth by the seate of God, & by hym that sytteth theron.

23 * Wo be to you Scribes, and Pharises, Hypocrites, which tyeth mynt, annyse, and commyn, and leaue the wayghtyer matters of the lawe vndone: iudgement, mercie, and " faith. These oght ye to haue done, and not to haue left the other vndone.

24 Ye blynde guydes, which [f] strayne out a gnate, and swalow a cammel.

25 * Wo be to you Scribes and Pharises, hypocrites, [g] for ye make cleane ỹ vtter side of the cup, & of the platter: but with-

[f] Ye staye at that which is nothing, and let passe that which is of greater importance.

[g] Ye seke how to gett estimation with men & passe not whether ye haue a good conscience or no.

in they are ful of brybery and excesse.
26 Thou blynde Pharise, clense fyrst the insyde of the cup & platter, that the out syde of them may be cleane also.
27 Wo be to you Scribes, and Pharises, hypocrites, for ye are lyke vnto paynted tōbes, which appeare beautiful outward: but are with in ful of dead mens bones, and of al fylthines.
28 So are ye, for outward ye appere rygh teous vnto men, whē with in, ye are ful of hypocrisie and iniquitie.
29 Wo be vnto you Scribes, and Pharises, D hypocrites, For ye buylde the tombes of the [h] Prophetes, & garnish the sepulchres of the righteous,
30 And sayd, If we had bene in the dayes of our fathers, we would not haue bene parteners with them, in " the bloud of the Prophetes.
31 So then ye be wytnesses vnto your selues, that ye [i] are the chyldren of them ẅ kylled the Prophetes.
32 Fulfil ye lykewyse the measure of your fathers.
33 Ye serpētes, ye generations of vipers, how should ye escape ŷ damnatiō of hel?
34 Wherfore, behold I send vnto you " Prophetes, & Wyse men, and Scribes, & of them ye shal kyl and crucifie: and of them shal ye scourge in your Synagoges, & persecute from citie to citie:
35 That vpon [k] you may come all ŷ righteous bloud that was shed vpō the earth, * from the bloud of ryghteous Abel, vnto the bloud of Zacharias the sonne of Barachias, * whome ye slew betwene the temple

[h] For a remembrance of them, & in the meane season they passed not for their doctrine.

" or, kil

[i] It is not now onely that your nation hath begone to be cruel against the seruantes of God, and therfore it is no maruel thogh the childrē of suche murthethers handel roughly the Prophetes.

" To con you of ter ing tude.

[k] Christ meaneth that all their race shal be ponished, so that the iniquitie of the fathers shal be powred into the bosome of the childrē which resemble their fathers.

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ple and the aulter.
36 Verely I say vnto you, all these thynges shal lyght vpon this generation.
g. 37 * Ierusalem, Ierusalem which kyllest ỹ Prophetes, & stonest them which are sent to thee: How oftē would I haue gathered
k. thy chyldren together, * as the henne gathereth her chyckens vnder her wynges, and ye woulde not.
e. 38 * Beholde your habitation shalbe left vnto you desolate.
e. 39 * For I say vnto you, ye shal not see me
f. [1] henceforth til that ye say, * Blessed is he that commeth in the name of the Lord.

[1] He wil retourne no more to them as a teacher, but as a iudge, when as they shal be compelled to confesse (although to late) that he is the verie Sonne of God.

THE XXIIII. CHAPTER.

Christe sheweth hys disciples the destruction of the temple, the ende of the worlde, and the tokens of the latter dayes, and warneth thē to wake, for the world shal sodenly perishe.

A
k. a. ANd Iesus went out and departed frō
a. ỹ tēple, & his disciples came to him, for to shewe him the [a] buyldyng of ỹ tēple
2 And Ies' sayd vnto them, See ye not all these thinges? Verely I say vnto you, * there shal not be here left one stone vpon a-
g. nother, that shal not be cast downe.
the
3 And as he sate vpon the mount of Olives, his disciples came vnto him thē selues alone, saying, Tel vs when these thynges shalbe, & what signe shalbe of thy cōmyng, [b] and of the ende of the worlde?
4 And Iesus answered, and sayd vnto
h. them, * [c] Take hede ỹ no mā deceaue you.
c. 5 For many shal come in my name, saying, I am Christe, and shal deceaue many.
6 And ye shal heare of warres, & of the rumors of warres: but see ỹ ye be not trou

XXIIII.

[a] Whose excellēcie appeareth in that that Herode for the space of 8. yers kept 10000 men in worke, the stones were 15 cubites longe, in height 12, in breadth 8. as Iosephus writeth.

[b] They thoght the worlde shulde be at an ende, whē Ierusalem were destroyed.

[c] He answereth them not according to their myndes, but admonisheth thē of that which is necessarie for them.

Great & cruel
reshaueensued
ce emongs the
then for the cō
apt of the Go-
l.
As yf you were
cause of these
ubles.

Many wil kepe
ke their chari-
, because they
vnthankful &
el, vpon whom
y shulde be-
we it.

When the tē-
shal be pollu-
t, it shal be a si-
e of extreme de
ation, the sacri-
es shal ende and
uer be restored.

8 All these are ŷ [n] begynnyng of sorowe
9 * Then shal they put you to trouble,
shal kyl you, and ye shalbe [e] hated of
nations for my names sake.
10 And then shal many be offended, a
shal betray one another, and shal hate o
another.
11 And many false prophetes shal arys
and shal deceaue many.
12 And because [f] iniquitie shal haue ŷ
per hand, the loue of many shal abate.
13 * But he that endureth to the ende, t
same shalbe safe.
14 And this glad tidinges of the kyn
dome, shalbe preached through the wh
le world, for a witnes vnto all nations :
then shal the ende come.
15 Whē [g] ye therfore shal see the [n] abom
nation of desolation spoken of by * Dan
the Prophet, standyng in the holy plac
let him that readeth it, take hede.
16 Then let them which be in Iurie, fl
into the mountaynes.
17 And let hym which is on ŷ house to

20 But pray that your flyght be not in
b. the wynter, nether on the * Sabbath day.
21 For thē shal be great tribulation, such as was not frō the begynning of the worlde to this tyme, nor shalbe.
22 Yea, and except those dayes should be shortened, there should no " fleshe be saued, but for the [h] chosens sake those dayes shalbe shortened.

[h] God prouideth for his childrē in the middes of troubles.

13. c. 23 * Then if any man shal saye vnto you: Lo, here is Christe, or there is Christe: beleue it not.
17. c. 24 For there shal * aryse false Christes, & false prophetes, and shal do great miracles, and wonders: In so muche, that yf it were possible, the very electe should be deceaued.
25 Behold, I haue tolde you before.
26 Wherfore if they shal saye vnto you: Beholde he is in the [i] desert, go not forth: Beholde he is in the secrete places, beleue not.

[i] Whither the false Christes and deceauers lead the people, hiding thē selues in holes as if they were ashamed of their profession.

c 27 For as the lyghtnyng commeth out of the East, and shyneth in to the West: so shal the commyng of the Sōne of man be.
17. g. 28 * For where soeuer a dead [k] carkas is, euen thyther wyl the Egles resort.

[k] In despite of Satan the faithful shal be gathered and ioyned with Christe, as the Egles assemble to a dead carkas.

29 * Immediatly after the " tribulations of those dayes, shal the sunne [l] be darkened: & the mone shal not geue her lyght, and the starres shal fal from heauen, and the powers of heauen shal be tossed.

[l] He meaneth a horrible trēbling of the worlde, and an alteratiō of the ordre of nature.

30 And then shal appeare the signe of ỹ Sonne of man in heauen. And then shal all the kynreds of the earth mourne, and they shal see the Sonne of mā come in the

windes, and frō the one ende of th
to the other.
32 Learne a similitude of the fyg
when her branches are yet tēder,
leaues sprong, ye knowe that so
nye.
33 So like wyse ye, when ye see a
thinges, be ye sure that *the kyng*
God is neare, euen at the dores.
34 Verely I say vnto you, that thi
neratiō shal not passe, tyl all these
filled.
35 * Heauen and earth shall passe
but my wordes shal not passe awa
36 But of that day and houre know
man, no not the Angels of heauen,
Father only.
37 * But as the tyme of Noe *was*,
wyse shal the comming of the So
man be.
38 * For as in the dayes *before* the
they dyd eat and drinck, mary, an
in mariage, euen vnto ỳ day that N

* For with in 50 yeres Ierusalē was destroyed, thegodly were persecuted, false teachers seduced the people, religion polluted, so that the worlde semed to be at an ende.

myl, the one shalbe receaued, and the other shalbe refused.

d. 42 * Wake therfore, because ye know not what houre your master wil come.

a. 43 Of * this be sure, that if the good man *b.c.* of the house knewe at what watche the *c.* thefe woulde come, he would surely watch, and not suffre his house to be broken vp.

44 Therfore be ye also ready, for in the houre that ye thinke not, wyl the Sonne of man come.

45 Who is a faythful seruant and wyse, whome his master hath made ruler ouer his householde, to geue them meat in season conuenient?

46 Happy is that seruant whome his master (whē he cōmeth) shal fynde so doyng.

47 Verely I say vnto you, he shal make him ruler ouer al his goodes.

48 But and if that euyl seruant shal say in his hart, My master doth deferre his commyng,

49 And begyn to smyte his folowes, yea, and to eat and to drincke with the dronken,

50 That seruantes master wyl come in a day, when he loketh not for him, and in an houre that he is not ware of:

51 And wyl cut hym of, and geue hym *f.* his portion with hypocrites. * there shal- *e.* be wepyng, and gnasshyng of teeth. *e.*

THE XXV. CHAPTER.

By the similitude of the virgins and talēts, Iesus teacheth euery man to follow his vocation,

were wyse.
3 The folyshe toke theyr lampes, bu
ke none oyle with them.
4 But the wise toke oyle in their ve
with their lampes.
5 Whyle the brydegrome taryed, all
bred and slepte.
6 And euen at mydnyght, there w
crye made: Beholde the bridegrom
meth, Go out against him.
7 Then all those virgins arose, & t
med their lampes.
Many seke that
lels they haue
temned, but it
o late.
8 And ŷ folysh sayd to the wyse, [b]
vs of your oyle, for our lampes go o
9 But ŷ wise answered, saying, We
least there wil not be ynough for vs
This was spo-
in reproche, be
use they made
provision in
he
you: but [c] go ye rather to them that s
bye for your selues.
10 And whyle they went to bye, ŷ b
grome came: & they that were redie
in with him to the wedding, and the
was shut vp.
11 Afterwardes came also the other

uen is like as when a man taking his iorney to a strange countrey, called his seruantes, & deliuered to them his goodes.

15 And vnto one he gaue fiue talentes, to another two, & to another one, to euery man after his habilitie: & strayght way departed.

16 Then he that had receaued the fiue talentes, went and bestowed them, and gayned other fyue talentes.

17 Like wyse, he that receaued two, gayned other two.

18 But he that receaued that one, went & dygged in the earth, & hyd his masters monye.

19 But after a longe season, the Lord of those seruantes came, and rekened with them.

20 Then came he that had receaued fiue talentes, and broght other fiue talentes saying, Master, thou delyueredst vnto me fyue talentes: beholde I haue, gayned with them fiue talentes mo.

21 Then his master sayd vnto hym, It is wel done good seruant and faithful: Thou hast ben faithful in lytle, I wil make thee ruler ouer muche: Entre in, into thy masters ioye.

22 Also he that receaued two talētes, came & sayd, Master thou delyueredst vnto me two talentes: beholde, I haue wōne two other talents with them.

23 And his master sayd vnto him, Wel good seruant, and faithful. Thou hast ben faythful in lytle, I wyl make thee ruler ouer muche, Go in, into thy masters ioye.

24 Then he which had receaued the one talent, came and sayd, Master, I considered that thou wast an hard mā, which reapest where thou sowedst not, and gatherest where thou strawedst not:
25 I was therfore afrayd, and went and hyd thy talent in the earth: beholde thou hast thyne owne.
26 And his master answered, & sayd vnto him, Thou euil seruant, and " slothfull, Thou knewest that I reap where I sowed not, and gather where I strawed not:
27 Thou oghtest therfore to haue put my monye to the exchangers, and then at my commyng, should I haue receaued myne owne with vantage.
28 Take therfore the talent from him, & geue it vnto him which hath ten talentes.
29 * For vnto euery man that hath shalbe geuen, and he shal haue abundance: and [f] from him ŷ hath not, shalbe taken away, euen that he hath.
30 And cast that vnprofitable seruāt into vtter * darcknesse, there shal be wepyng, & gnasshing of teeth.
31 When the Sonne of man commeth in his glorie, and all the holy Angels with him, then shal he syt vpon ŷ throne of his glorie.
32 And before hym shalbe gathered all nations, and he shal separate them one from another, as a shepeherde deuideth the shepe from the goates.
33 And he shal set ŷ shepe on his ryght hande, and the goates on the lift.
34 Then shal the kyng say to them on his ryght hand, Come ye [g] blessed of my Father

" Or, rer.

Chap. luk. 8 19. d. mar. Chap. and 2

[f] The graces of God shal be take awaye frome him that doth not bestowe them to Gods glorie & his neighbours profit.

[g] For our saluation commeth of the blessing and fauor of God.

ther, inherite ye the kingdome prepared for you from before the [h] foundations of the world wer layed.

35 * For [i] I was an hungred, & ye gaue me meat. I thursted, and ye gaue me drincke. I was herbourlesse, and ye lodged me.

36 I was naked, and ye clothed me. I was *''sicke, and ye visited me. I was in prison, and ye came vnto me.

37 Then shal the righteous answer him, saying, Lord, when sawe we thee an hungred, and nourished thee? or a thurst, and gaue thee drincke?

38 And whē sawe we thee herbourlesse, & lodged thee? or naked, and clothed thee?

39 Or when sawe we thee sycke, or in prison, and came vnto thee?

40 And the king shal answer & say vnto them, Verely I say vnto you, In as muche, as ye haue done it vnto one of the least of these my brethren, ye haue done it to me.

41 Then shal the king say vnto them that shalbe on the lyfte hand, * Departe from me ye coursed, into euerlastyng fyre whych is prepared for the deuyl and his Angels.

42 For I was an hungred, and ye gaue me no meat. I thursted, and ye gaue me no drincke.

43 I was herbourlesse, and ye lodged me not. I was naked, and ye clothed me not. I was sycke & in prisō, & ye visited me not.

44 Then shal they also answer hym saying, Sir, when sawe we thee an hungred, or a thurst, or herbourlesse, or naked, or syck, or in pryson, and dyd not minister vnto thee?

[h] Hereby God, declareth his loue which he bare towardes vs before we were borne.

[i] Christe meaneth not that our saluation dependeth on our workes or merites, but teacheth what it is to lyue iustely according to godlynes and charitie, and that God recompenceth his, of his free mercie, likewise as he doth elect them.

lowe mes folishe
ntasies.

THE XXVI. CHAPTER.

Conspiracie against Christ. He excus
Magdalnee. Thinstitution of the Lordes supp
The disciples weakenes. The trayson of Iud
And because Christ calleth him selfe the S
ne of God, he is iudged worthie to dye. Peter
nyeth, and repenteth.

AND it came to passe, when Ies
had finished all these sayinges,
sayd vnto his disciples,
2 Ye know that within two dayes is E
ster, and the Sonne of man shalbe deliu
red to be crucified.
3 * Then assembled together the ch
Priestes, and the Scribes, and the Eld
of the people in to the hall of the hye P
est, called Caiáphas.
4 And consulted how they myght ta
Iesus by subteltie, and kyl hym.
5 But they sayd, Not on the feast d
lest any vprore aryse among the people
6 * And when Iesus was in Bethanie,
the house of Simon the leper,

9 For this ointment myght haue bene wel solde, and geuen to the poore.
10 And Iesus knowinge that, sayd vnto them, Why trouble ye the womā? She hath wroght a good worke vpon me.
15.b. 11* For ye shal haue the poore alwayes with you: but me shal ye not [c] haue alwayes.
12 For in that she powred thys oyntment honour uryall ll. on my body, she dyd it to " bury me.
13 Verely I say vnto you, Wheresoeuer B this Gospel shalbe preached throughout al the world, there shal also this that she hath done, be spoken of for a memorial
13.b. of her.
22. a, as con- h with iestes. 14 * Then one of the twelue called Iudas Iscariot, went vnto the chiefe priestes,
15 And sayd, What wil ye geue me and I wyl deliuer him vnto you? And they appoynted vnto him thyrty [d] peeces of syluer.
16 And from that tyme, he soght opportunitie to betraye hym.
12.d. 17 * Now on the fyrst day of the feast of vnleuened bread, the disciples came to Iesus, saying vnto him, Where wylt thou that we prepare for thee to eat the passeouer?
18 And he sayd, Go into the citie, to a certayne man, and say to hym, The Master aketh o a mo hie sa- sayeth, " my time is at hand. I wyl kepe myne Easter at thy house with my disciples.
19 And the disciples dyd as Iesus had gyuen them charge, and made ready the
14.c. passeouer.
.b. 20 * When the euen was come, he sate
l.c. downe

[c] This fact was extraordinarie, nether was left as an example to be followed: also Christ is not present with vs bodely or to be honoured with any outwarde pompe.

[d] Euery one in value was about IIII. pēce halfe penny of olde sterling.

23 He answered and sayd, He that "dipeth his hand with me in the dysshe, same shal betraye me.

* To thintent his disciples might knowe that al this was appointed by the prouidence of God.

24 The Sonne of mā goeth [e] as it is *written of him: But wo be to that man, by whom the Sonne of man is betrayed. It had been good for that man, yf he had neuer been borne.

25 Then Iudas which betrayed hym, answered, & sayd, Is it I Master? He sayd vnto hym, Thou hast sayd.

26 * And as they dyd eat, Iesus toke bread and gaue thankes, brake it, and gaue it to the disciples, and sayd, Take, eat, [f] this is my body.

[e] A true signe & testimonie that my bodie is made yours, and by me, your soules shal be nourished.

27 And he toke the cup, gaue thankes, gaue it them, saying, Drincke ye euery one of it.

28 For this is my [g] bloude of the new Testament, that is shed for many, for remission of synnes.

[g] The wyne signifieth that our soules are refreshed and satisfied with the bloude of Christ, so that without him, we haue no nourishement

29 I say vnto you, I "wyl not dryncke henceforth of this frute of the vine, vntyl

the shepe of the flocke shalbe scattered abroade.

32 But after I am rysen agayne, I wyl go before you into Galile.

33 But Peter answered and sayd vnto hym, Though all mē should be offended by thee, yet would I neuer be offended.

34 Iesus sayd vnto him, Verely I say vnto thee, that this same nyght, before the cocke crowe, thou shalt deny me thryse.

35 Peter sayd vnto him, Though I should dye with thee, yet would I not deny thee. Lykewise also, sayd all the disciples.

36 * Then went Iesus with them into a place which is called Gethsemane, & sayeth vnto his disciples, Syt ye here, whyle I go and pray yonder.

37 And he toke with hym Peter, and the two sonnes of Zebede, and began to waxe sorowful, [h] and greuously troubled.

38 Then sayd Iesus vnto them, my soule is verie heauy euen vnto the " death: Tary ye here, and watche with me.

39 And he went a lytle aparte, & fel flat on his face, and prayed, saying, O my father, yf it be possible, let this " cup [i] passe from me, neuerthelesse, not as I wyl, but as thou wilt.

40 And he came vnto the disciples, and found thē a slepe, & sayd to Peter, What, could ye not watch with me one houre?

41 Watch, and pray, that ye fall not into tentation. For the " spirit is wylling, but the fleshe is weake.

42 He went awaye once agayne & prayed, saying, O my father, yf this cup can not passe away from me, but that I drincke it, thy wyl be fulfylled.

[h] He feared not death of it selfe, buttrembled for feare of Gods angertowarde synne, theburdenwher of he bare for our sakes.

[i] He knewe well what his father had determined, and therfore was ready to obey, but he prayeth as the faithful do in their troubles without respect of theternallcounsell of God.

in a contrary
e,meanigthey
le a none be
waken.

Christe dyed
ngly, and ther
resented him
to his enne-

your rest. Beholde the houre is at
and the Sonne of man is betrayed in
handes of synners.
46 [l] Ryse, let vs be goyng: behol
is at hand that betrayeth me,
47 * Whyle he yet spake, lo, Iudas
the twelue came, and with hym a
multitude with swordes and staues
from the Priestes & Elders of the p
48 And he that betrayed hym, ha
uen a token, saying, Whomsoeuer
kisse, that same is he, lay handes o
49 And forthwith he came to Iesu
sayd, " God saue thee Maister: & k
hym.

He rebuketh
vnkindenes
r the cloke
etensedfrien-
ippe.

50 And Iesus sayd vnto hym, [m] F
wherfore art thou come? Then came
and layd handes on Iesus and toke
51 And beholde, one of them
were with Iesus, stretched out hys
and drue hys sworde, and stroke
uāte of ỹ hye Prieste, & smote of hys
52 Then sayd Iesus vnto hym: Put

53. c. be fulfilled * *which say*, that it must be so?
55 The same tyme sayd Iesus to the multi tude, Ye be come out as it were against a thefe, with swordes, & staues, for to take me. I sate dayly teaching in the temple among you, and ye toke me not.
4.d. 56 But all this was done, that the * Scrip-
0.d. tures of the Prophets might be fulfilled.
4.f. * Then all the disciples forsoke hym, and
f. fled.
8. b. 57 And they toke Iesus, and led him to Caiáphas the hye Priest, where the Scribes and the Elders were assembled.
F 58 And Peter folowed hym a farre of, vnto the hye Priestes place, and went in, & sate with the seruantes to see the ende.
59 Now the chiefe Priestes & the Elders, and all the whole Counsel, ° soght false witnes against Iesus, for to put him to death.

° He declareth how Iesus was wrõgfullyaccused, to thende that we may knowe his innocencie.

60 And they founde none: Insomuche, that when many false witnesses came, yet
a cou- found they "none. At the last, came two
ly
gainst false witnesses,
itnes- 61 And sayd, This felow sayd, * I can de-
c. stroy the temple of God, and buylde it in three dayes.
62 And the chiefe Priest arose, and sayd to him, Answerest thou nothing? What is
llure the matter that these men witnes against
thy- thee?
gean- wards 63 But Iesus P helde his peace. And the chiefe Priest answered, and sayd to him, I "charge thee in the name of the liuyng God, that thou tel vs, whyther thou be "Christe the Sonne of God.

P Christe dyd neglect their false reaportes, and more ouer he was not there to defende his cause, but to suffercondemnation.

a con- that he Son. God.
16. d.
4. b.
s. 4. d. 64 * Iesus said to him, thou hast said *it*. Ne-

uerthelesse, I say vnto you, hereafter shal ye see the Sone of mā, sittyng at the right hand of the myghtie *God* & come in the cloudes of the skye.

65 Then the hye Priest rent his " clothes, saying, He hath [q] blasphemed: What nede we of any mo wytnesses? Beholde, now ye haue heard his blasphemie,

[q] The ennemies of God call a true confession blasphemie.

66 What thinke ye? They answered, and said, He is worthy to dye,

67 * Then spat they in his face, and buffeted hym. And " other smote hym w their roddes,

68 Saying, [r] Prophecie to vs Christ, Who is he that smote thee?

[r] They mocked him afterthis sort, that he might not seme to be a Prophet, and so to tournethe peoples myndes frome him.

69 * Peter sate without in the hall. And a mayde came to hym saying, Thou also wast with Iesus of Galile.

70 But he denied before them all, saying, I wot not what thou sayst.

71 And when he went out into the porche, another *mayde* sawe him, & sayd vnto them that were there, This felow was also with Iesus of Nazaret.

72 And [s] agayne he denyed wyth an othe, saying, I knowe not the man.

[s] An example of our infirmitie that we may learne to depende vpon God and not put our trust in our selues.

73 And after a whyle, came vnto him they that stode by, and sayd vnto Peter, Surely thou art euen one of them, for thy speache bewrayeth thee.

74 Then began he to curse him selfe and to sweare, saying, I know not the mā. And immediately the cocke crewe.

75 And Peter remembred the wordes of Iesu, which sayd vnto him, Before the cocke crowe, thou shalt deny me thryse, and went out, and [t] wept bytterly.

[t] He was lyuely touched with repentance.

THE

THE XXVII. CHAPTER.

Christe is deliuered vnto Pilate. Iudas hangeth him selfe. Christe is pronounced innocent & yet condemned, and crucified among theeues. He dyeth, and is buried. Watchmen kepe the graue.

A

V*When the mornynge was come, all the chief Priestes, and the Elders of the people tooke counsel agaynst Iesus, to put hym to death.

2 And broght him bound, & " deliuered him vnto Pontius Pilate the Deputie.

3 Then whē Iudas whych betrayed hym, sawe that he was condemned, " he repented hym self, and broght againe the thirty peeces of syluer to the chief Priestes & Elders,

4 Saying, I haue * synned betraying the innocent bloud. And they sayd, What is that to vs? " See thou to that.

5 And he cast downe the syluer peeces in the temple, and departed, and went * & hanged him self.

6 And the chiefe Priestes toke the syluer peeces, and sayd, It is not [b] lawful for vs to put them into the treasure, because it is the price of bloude.

7 And they toke counsel, & bogh with them a potters fielde, to bury " strangers in.

8 Wherfore, that fielde is called the fielde of bloude, vntyl this day.

9 (Then was fulfylled that which was spoken by Ieremie the Prophet, saying, *And they toke thirty syluer peeces, the price of him that was valued, whome they boght of the chyldren of Israel.

* Although he abhorre his synne yet is he not displeased therwith, but dispiteth God and grudgeth against him.

[b] The hypocrites are full of conscience in a matter of nothing, but to sheds innocent bloude they make nothing at it.

12 And when he was accused of the c
Priestes, and Elders, he answered
thyng.
13 Then sayd Pilate vnto him, Hea
thow not how many thinges they lay
gainst thee?
14 And he ãswered him to neuer a wo
in so much, that the Deputie meruey
greatly.
15 And at that feast, the Deputie
wont to deliuer vnto the people a " p
soner, whom they would desire.
16 They had then a notable prisoner,
led Barabbas.
17 * When they were then gathered to
ther, Pilate sayd vnto them, Whether
ye that I geue loose vnto you, Barabb
or Iesus which is called Christe?
18 For he knewe wel, that for enuie t
had deliuered him.
19 When he was set downe to geue i
gement, his wyfe sent to hym, saying,[c] I
ue thou nothing to do with that iuste
For I haue suffered many thynges t

[c] This was to the greater condemnation of Pilate, whome neither his owne kno-

C vnto them, Whether of the twayne wil ye that I let loose vnto you? And they sayd, [a] Barabbas.

22 Pilate sayd vnto them, What shal I do then with Iesus which is called Christe? They all sayd to him, Let him be crucified.

23 Then sayd the Deputie, What euyl hath he done? And they cried the more, saying, Let him be crucified.

24 When Pilate sawe that he preuayled nothing, but that more busines was made, he toke water and washed hys handes before the people, saying, I am innocent of the bloud of thys [d] iuste person, take heed what ye do.

25 Then answered all the people, and sayd, His [e] bloud be on vs, & on our chyldren.

26 Then let he Barabbas loose vnto them and scourged Iesus, and deliuered hym to be crucified.

27 [*] Then the souldeours of the Deputie, toke Iesus into the common hall, and gathered about him all the bande *of their compagnie*.

28 And they stripped him, and put about him a [*] purple robe.

29 And platted a crowne of thornes, and put vpon his head, and a rede in his ryght hande: & bowed their knees before hym, and mocked hym, saying, God saue thee kyng of the Iewes.

30 And spitted vpon hym, and toke a rede, and smote hym on the head.

31 And when they had mocked him, they toke the robe from hym, and put his owne

[a] numō prewicther

[d] & id. a.

[*] wide amice him ing.

[d] Pilate beareth witnes that he is innocent, before he cōdemne him.

[e] Yf his death be not lawfull, let the punishement fall on our heades and our childrens.

rayment on hym, and led hym away to crucifie hym.

32 * And as they came out, they founde a man of Cyren, named Simon: him they compelled to beare Iesus crosse. *Mat. Luk.*

33 * And when they came vnto the place called Golgotha (that is to say, The place of *dead mens* Sculles:) *Ioh.*

[f] It was a kynde of drincke to o-penthevaynes, and so to hasten his death, which was geuē him vpon the crosse.

34 They gaue him [f] vineger to drincke, mengled with gall. and when he had tasted therof, he would not dryncke.

35 When they had crucified him, they parted his garmentes and did cast lottes: to fulfyl that which was spoken by the Prophet, * They deuided my garmentes among them, and vpon my vesture dyd cast lottes. *Psa. Mat.*

36 And they sate and watched hym there.

37 And they set vp ouer his head, the cause of his death written, [g] THIS IS IESVS THE KYNG OF THE IEWES.

[g] The maner then was to sett vp a writing to signifie wherfore a man was executed: but here God gouerned Pilates hand to write otherwise then he thoght.

38 * And there were two theeues crucified with him, one on the ryght hand, & another on the lyft. *Mat. Luk.*

39 And they that passed by, reuyled hym, waggyng theyr heades:

40 And saying, * Thou that destroyest the tēple, and buyldest it in three dayes, saue thy selfe, If thou be the Sonne of God, come downe from the crosse. *Ioh.*

41 Likewyse also the hye Priestes mockyng him, with the Scribes, Elders, and Pharises, sayd,

42 He saued other, and can not saue hym selfe: If he be the king of Israel, let hym now come downe from the crosse, and we wil beleue him.

43 He

21.b. 43 * He [h] trusteth in God, let him deliuer
2.c. him now, if he wil haue " him: For he sayd,
ing by I am the Sonne of God.
rnech- 44 That same also the" theues which were
thone crucified with him cast in his teeth.
thee-
ewrie, 45 From the [i] syxt houre, was there darc-
coun kenes ouer all the " lande, vnto the nynth
ere a- houre.

46 And aboute ŷ nynth houre, Iesus cry-
25.c. ed with a loude voyce, saying, * Eli, Eli, la
1.a. masabacthani? that is to say, [k] My God, my
F God, why hast thou forsaken me?

47 And some of them that stode there,
when they heard that, sayd, This man cal-
moc- leth for " Elias.
Chri- 48 And strayght way one of them ran, &
er, as toke a sponge, and filled it ful of vineger,
bene and put it on a " rede, and gaue him to
ssope Iohn. drincke.

49 Other sayd, Let be, let vs see whether Elias wyl come and deliuer him.

50 And Iesus cryed agayne with a loude voyce, and yelded vp the [l] gost.

.3.c. 51 And beholde, * the [m] vayle of the temple dyd rent in twayne, from the top to the bottome: and the earth did quake, & the stones dyd rent,

52 And graues dyd open, and many bodies of the sainctes which slept, arose,

53 And came out of the graues after his
ualem. resurrection, and came into the " holy Citie, and appeared vnto many.

54 When the Centurion, and they that were with him watchyng Iesus, sawe the earthquake, and those thinges which hap pened, they feared greatly, saying, Of a su rety, [n] this was the Sonne of God.

[h] This was agreat tentation, to go about to take frome him his truste in God, and so to bringe him to de spaire.

[i] That was frome none tyl three of the clocke.

[k] Not withstanding that he feeleth him selfe as it werewoundedwith Gods wrathe & forsaken for our synnes: yet he ceaseth not to put his confidence in God, & cal vpon him.

[l] Voluntarely, after he had obeyed his Father in all thinges.

[m] Which signified an ende of all the ceremonies of the lawe.

[n] This iudgemēt of an heathē man was sufficient to condēne the grosse malice of the Iewes.

55 And many women were there, beholdyng him a farre of, which folowed Iesus from Galile, ministring vnto hym.
56 Among which was Marie Magdalene, and Marie the mother of Iames and Ioses, and the mother of Zebedes sonnes.
57 * When the euen was come, there came a [o] riche man of Arimathea, named Ioseph, ẅ man also had bene Iesus disciple.
58 He went to Pilate, and asked the body of Iesus. Then Pilate commanded the body to be deliuered.
59 And Ioseph toke the body, and wrapped it in a cleane lynnen cloth:
60 And put it in his newe [p] tombe, which he had hewen out in a rocke, and rolled a great stone to the dore of the sepulchre, and departed.
61 And there was Marie Magdalene, and the other Marie sytting ouer against the sepulchre.
62 The next day that folowed, the day of the "Preparatiō *of the Sabbath*, the hye Prie stes, & Pharises gat them selues to Pilate.
63 And sayd, Syr, we remember, that this deceauer sayd, whyle he was yet alyue, With in three dayes I wyl ryse.
64 Commande therfore, that the sepulchre be made sure vntyl ŷ thyrd day, lest peraduēture his disciples come, and steale hym away, & say vnto the people, He is rysen from the dead, & the last errour, shalbe worse then the fyrst.
65 Pilate sayd vnto them, Ye haue watche men: Go and make it as sure as ye can.
66 And they went, and made the sepulchre [q] sure ẅ a watche, & sealed ŷ stone.

* And was so muche the more in danger by declaring him selfe to be Iesus disciple.

i Christa burying doth so muche more verifie his death & resurrectiō.

q The more that men go about to subdue Christes power, the more shewe they their owne malice, and procure to them selues the greater condemnation.

THE XXVIII. CHAPTER.

The resurrection of Christe. The hye Priestes bribe the souldiers. Christ appeareth to his disciples, and sendeth them forth to preache, and to baptize. Promessing to them continual assistance.

A. 16. b. 24. a. 20. c.

A BOut ỹ later ende of the [a] Sabbath day, when the first day of the weeke began to dawne, Marie Magdalene, & the other Marie came to see the sepulchre.

2 And beholde, there was a great earthquake. For the [b] Angel of ỹ Lord descended from heauen, and came & rolled bake the stone frō the dore, and sate vpon it.

3 His countenance was lyke lyghtnyng, and his rayment whyte as snowe.

watche- were af- d.

4 And for feare of hym, the kepers were astonyed, and became as dead men.

5 But the Angel answered, and sayd to the women, Feare ye not, for I know that ye seke Iesus which was crucified:

6 He is not here, for he is rysen, as he sayd: come, see the place where ỹ Lord was put.

B 7 And go quickly, and tel his disciples ỹ he his rysen from death: And beholde he goeth before you into Galile, there ye

e assureth m that it s.

shal see him. " lo, I haue told you.

8 And they departed quickly from the sepulchre, with feare & great [c] ioye, & did runne to brynge his disciples worde.

9 And as they went to tel his disciples: Beholde, Iesus met them, saying, God saue you. And they came, & helde his feete and worshypped him.

10 Thē sayd Ies' vnto thē, Be not affraied. Go & tel my brethren, ỹ they go into Ga-

[a] Here the Euāgeliste reckeneth the natural day frome the sunne rysing, to his rising agayne, & not as the Iewes dyd which began to count at the first houre after the sunne sett.

[b] There were two, but it is a maner of speeche to vse the singuler nōber for the plural, and contrarie.

[c] Their ioyewas mixt with feare both because of the Angels presence, & also for that they were not assured.

lile, and there shal they see me.

11 When they were gone, beholde, some C
of the kepers came into the citie, and shewed vnto the hye Priestes all the thinges that were happened.

12 And they gathered them together w the Elders, and toke counsel, & gaue large mony vnto the souldiers,

13 Saying, Say that his disciples came by nyght, & stole hym away whyle we slept.

14 And if this come before the Gouuernour, we wyl pacifie him, & saue you harmelesse.

15 And they toke the monye, and dyd as they were taught. And this [d] saying, is noysed among the Iewes vnto this day.

[d] An extreme vengeance of God wherby the Iewes were the more hardened.

16 Then the eleuē disciples went away in D
to Galile, into a mountayne, where Iesus had appointed them.

17 And when they sawe him, they worshipped him: but some douted.

18 And Iesus came and spake vnto them, saying, * All power is geuen vnto me in heauen, and in earth. *Hebr.* 1 *chap.* 1 *ioh.* 17. *Mar.* 1

19 * Go therfore and teache all nations, baptizing them in the Name of the Father, and the Sonne, and the holy Gost.

20 Teaching them to obserue all thynges, whatsoeuer I [e] commanded you. And lo, * I am with you alway, euen vntyl the [f] ende of the worlde. *Iohn.* 1 [f] By grace, tue of ly Gost.

[e] Men may not teache their owne doctrine, but what soeuer Christ hath taught thē, for he reserueth this autoritie to him selfe.

THE

THE HOLY

GOSPEL OF IESVS

CHRISTE, VVRIT

by sainct Marke.

***

THE FYRST CHAPTER.

The office, doctrine, and life of Iohn the Baptist. Christ is baptized and tempted, he preacheth, and calleth the fishers, Christe healeth the man wyth the vncleane spirite helpeth Peters mother in lawe, clenseth the leper, and healeth diuers others.

THE [a] BEGYNnyng of the Gospel of Iesu Christe, the Sonne of God.

[a] Christe begynneth the Gospel by the preaching of Iohn Baptiste.

2 As it is writtē in the Prophetes,* Behold I send my "messenger before thy face, ẅ shal prepare thy way before thee.

3 * The voyce of one criyng in the wilder nes *is*, [b] Prepare the waye of ỹ Lord, make his pathes straygh t. *Esa* 40. *a.* *iohn.* 1. *c.* *luk.* 3. *a.* *matth.* 3. *c.*

[b] Take awaye all lettes which might hinder him to come to you.

4 * Iohn dyd baptize in the wyldernes, & [c] preache the Baptisme of amendemēt of life, for the remission of synnes. Iohn baptiseth. *Mat.* 3. *a.*

[c] He dyd both Baptize and preache, but preached first, and after baptized, as appeareth by Mat. 3. a, so that thordre is here inuerted, which thinge is common in the Scriptures.

5 And all the land of Iurie, and they of Ierusalem, went out vnto hym, and were all baptized of hym in the ryuer Iordan, confessing their synnes.

6 And Iohn was clothed with camels heare, and with a gyrdel of askyn about his loynes. And he did eat * locustes & wylde hony, *Leui.* 11. *d.* *Mat.* 3. *c.* *luk.* 3. *c.*

7 And * preached, saying, A stronger thē I cometh after me, whose shoes latchet I am not worthy to stoup downe, & vnlose. *iohn.* 1. *d.* B

8 Trueth it is, I haue * baptized you with [d] water, but he shal baptize you with the holy Gost. *Act.* 1. *a.* 2. *a.* 15. *c.* 19. *a.*

[d] He declareth how he is but the minister of the outward signe, and that it is Iesus Christ that geueth the force & vertue.

9 * And it came to passe in those dayes, ỹ Iesus came from Nazaret *a citie* of Galile: and was baptized of Iohn in Iordan. *Mat.* 3. *d.* *luk.* 3. *d.* *iohn* 1. *e.*

10 And assone as " he was come out of ỹ water, Iohn saw heauen " cleafte, in twaine, and ỹ holy Gost descendyng vpon him lyke a doue. " Iesus

" Or open. This was done for the confirmation of Iohn & them that stode bye.

11 And there came a voyce from heauen. Thou art my deare [e] Sonne in whom I delyte.

[e] The father beareth witnes that Christ is the verie Sonne of God.

12 * And immediatly the " Spirite drieueth him sodenly into wyldernes. *Mat.* 4. *a.* *luk.* 4. *a.* " The holy Gost.

13 And he was there in the wyldernes forty dayes, and was [f] tempted of Satan: he was also with the wylde beastes, and ỹ Angels ministred vnto him.

[f] Christ wouldbe tempted to persuade vs that he will helpe thē that be tempted. Heb. 2. d.

14 And * after Iohn was committed to prison *Iob.* 4. *f.*

prison, Iesus came into Galile, preaching
the Gospel of the [g] kyngdome of God,
15 And saying, The tyme is fulfilled, and
the kyngdome of God is at hand, Amen-
de your liues, and beleue the Gospel.
16 * As he walked by the sea of Galile, he
sawe Simon, and Andrew his brother, ca-
sting a nette into the sea, (for they were
fyshers.)
17 And Ies' sayd vnto them, Folowe me,
and I wyl make you to be [h] fyshers of mē.
18 And streight way, they forsoke their
nettes, and folowed him.
19 And whē he had gone a lytle further
thence, he saw Iames the sonne of Zebede,
and Iohn his brother, euen as they were in
the shyppe mendyng their nettes.
20 And anone he called them: and they
left their father Zebede in the shyp w̄ his
hyred seruantes, and went their way af-
ter him.
21 And they entred into Capernaum, &
streight way on the Sabbath daye, he en-
tred into the Synagoge and taught.
22 And they marueled at his learning:
* For he taught them as one that had pow
er, and [i] not as the Scribes.
23 And there was in their Synagoge a mā
vexed w̄ an vncleane spirite, & he cried,
24 Saying, Ah, what haue we to do with
thee, thou Iesus of Nazaret? Art thou
come to destroy vs? I knowe thee what
thou art, euen that * holy one of God.
25 And Iesus rebuked him, saying, [k] Hold
thy peace, and come out of him.
26 And the vncleane spirite tare him, &
cried with a loude voyce, and came out

[g] By the which Gospel he wil rule & raygne ouer all.

[h] To drawe thē frome perdition.

[i] Whose doctrine was deade, and nothing sauored the spirite.

[k] Christ wolde not suffre the father of lyes to beare witnes to the trueth.

of hym.
27 And they were al amased, *in so muche* that they demanded one of another, saying, What thing is this? What [l] new doctrine is this? For he commandeth the foule spirites with power, and they obey him.
28 And immediately his fame spred abrode, throughout all the region borderyng on Galile.
29 * And forthwith, assone as they were come out of the Synagoge they entred into the house of Simon and Andrew, with Iames and Iohn.
30 And Simons "mother in lawe, laye syck of a feuer: and anone they tolde him of her.
31 And he came and toke her by the hād, and lyft her vp, and the feuer forsoke her by and by, and she ministred vnto them.
32 And at euen when the sunne was downe, they broght to hym all that were diseased, and them that were possessed with deuils.
33 And all the citie gathered together at the dore.
34 And he healed many that were sycke of diuers diseases. And he cast out many deuyls, and [m] suffred not the deuyles to speake, because they knewe him.
35 And in the mornyng very early, before daye Iesus arose and went out into a solitarie place, and there prayed.
36 And Simon, and they that were with him folowed after him.
37 And when they had founde him, they sayd

[l] They referre the miracle to the kynd of doctrine, & so maruell at it as,a newe and strange thing.

Mat. 8. Mar. 1. Luk. 4.

" H moth

D

[m] Christ woulde not haue such witnesses to preache him and his Gospel. So Paule was offended that the Pythonesse should testifie of him. Act. 16. d.

" Sa they him.

sayd vnto him, All men seke for thee.
38 And he sayd vnto them, Let vs go into the next townes, that I may preache there also: for I came out for that purpose.
39 And he preached in their Synagoges, throughout all Galile, and cast the deuyls out.
40 * And there came a leper to him: bese chyng hym, and kneled downe vnto hym, and sayd to hym, If thou wylt, thou canst make me cleane.
41 And Iesus had compassion on hym, & put forth his hand, touched him, and sayd to him, I wyl, Be thou cleane.
42 And assone as he had spoken, immediately the leprosy departed from him, & he was made cleane.
43 And after he had geuen hym a strayt [n] cõmandement, he sent hym away forthwith.
44 And sayd vnto him, See thou say nothyng to any man, but get thee hence, and shewe thy selfe, to the *[m] Prieste, and offer for thy clensyng those thinges which Moses commanded, for a [o] testimonial vnto them.
45 But he assone as he was departed, began to tel many thinges, and to publishe the dede, *insomuche* that Iesus [m] coulde no more openly entre into the citie, but was without in desert places. And they came to hym from euery quarter.

[n] Forbyddig him to tel any man, be cause as yet his ty me was not come to be knowen.

[o] To take all maner of excuse frome them, and to condemne them of ingratitude.

THE II. CHAPTER.

He healeth the man of the palsey, calleth Leui the customer, eateth wyth open synners, and excuseth hys disciples, as touching

fasting, and keping the holy day.

AFter *a fewe* dayes, he entred into Capernaum agayn, & it was noysed that he was in the " house.

2 And anone, many gathered together, *insomuch*, that now there was no rowme to receaue them, no, not so much as about the dore. And he preached the worde vnto them.

3 And there came vnto him, that broght one sycke of the palsey, borne of foure men.

4 And because they coulde not come nye vnto hym for prease, they vncouered the rofe of the house where he was. And when they had broken it open, they let downe the bed, wherin the sycke of the palsey laye.

5 When Iesus saw theyr fayth, he sayd to the sick of ỹ palsey, Sõne thy [a] synnes are forgeuen thee.

6 And there were certayne of the Scribes, syttyng there, & reasonyng in their hartes,

7 Why doth this felow so blaspheme? * Who can forgeue synnes, but God onely?

8 And immediately when Iesus perceaued in hys spirite, that thus they thoght with them selues, he sayd vnto them, Why reason ye these thinges in your hartes?

9 [b] Whether is it easyer to say to the sicke of the palsey, Thy sinnes are forgeuen thee: or to say, Aryse, take vp thy bed, & walke.

10 And that ye may know, that the Sonne of man hath power in earth to forgeue sinnes,

[a] By these wordes Christ shewed that he was sent of his father with autoritie to take awaye our synnes.

[b] Christ speaketh according to their capacitie, who were so blynde that they wolde believe nothing but that which they saw with their eyes, and therfore sheweth his autoritie ouer the soule, bythe power which he hath ouer the bodie.

A *Mat. Iuk.* " was rem

B * *Iob esa*

sinnes, he spake vnto the sicke of the palsey.

11 I say vnto thee, Arise and take vp thy bed, and get thee hence into thine owne house.

12 And by and by he arose, toke vp his bed, and went forth before them all: insomuche, that they were all amased, and glorified God, saying, We neuer sawe suche a thinge.

13 * Then he went agayne vnto the sea, and all the people resorted vnto him, and he taught them.

14 And as Iesus passed by, he sawe ″ Leui the *sonne* of Alpheus syt at the receyte of custome, and sayd vnto him, Folowe me. And he arose and folowed hym.

15 And it came to passe, as Iesus sate at meat in his house, many publicans and synners sate at meat also with Iesus, and his disciples: for there were many that folowed him.

c 16 And when the Scribes and Pharises saw him eat with publicans and synners, they sayd vnto his disciples, How is it, ỹ he eateth & drincketh with Publicans & synners?

17 And whē Iesus heard that, he sayd vnto thē, The whole haue no nede of the phisition, but the sycke. * I came not to call ỹ * ryghteous, but the synners to repentance.

18 * And the disciples of Iohn, and the Pharises dyd fast: and came & sayd vnto him, Why do the disciples of Iohn and of the Pharises fast, and thy disciples fast not?

* He speaketh of suche as persuade them selues to be iuste although they be nothing lesse.

19 And Iesus sayd vnto thē, Can the [d] chil drē of the weddyng fast, whiles the bride-grome is with them? as longe as they haue the bridegrome with them, they can not fast.

[d] Christ sheweth that he wil spare his, and not burdē them before it be necessarie.

20 But the dayes wil come, when the bry degrome shalbe taken frō them, and then shal they fast in those dayes.

21 Also no mā soweth a peece [e] of newe & vndressed cloth in an olde garment, for then that newe peece taketh away from ŷ olde, and so is the breache worse.

[e] It properly signifieth newe clothe which as yet hath not passedthe handes of the fuller.

D

22 In lykewyse, no man powreth new wyne into olde vessels, for if he do, the newe wyne breaketh the vessels, and the wyne runneth out, and the vessels are lost. But new wyne must be powred into new vessels.

23 * And it chāced that he went through the corne fieldes on the Sabbath day: and his disciples as they went in their way, began to plucke the eares of corne.

Mat. *luk.*6.

24 And ŷ Pharises said vnto him, Behold de, why do they on the Sabbath dayes, ŷ which is not lawful?

25 And he sayd to them, Haue ye neuer read what * Dauid dyd, whē he had nede, and was an hungred, bothe he, and they ŷ were with him?

1. *Sa.*

[f] He was also called Achimelech as his father was: so that bothe the father & the sōne were called by bothe these names. 1. Chro. 24. a. 2. Sa. 8. d, & 15. f, & 29. g. 1. kyn. 2. e.

26 How he went into the house of God, in the dayes of [f] Abiathar the hye Priest, & dyd eat the Shewe loaues, ŵ were not lawful to eat, but for the * Priestes onely: and gaue also to them ŵ were with him?

Exod. *leui.* 8 & 24.

[g] Seeing the Sabbath was made for mans vse, it was not mete it shoulde be vsed to his hinderāce and incommoditie.

27 And he sayd to them, The Sabbath was [g] made for man, and not man for the Sabbath.

28 Wherfore

28 Wherfore the Sonne of man is Lord, euen of the Sabbath day.

THE III. CHAPTER.

He helpeth the man wyth the dryed hand: choseth his Apostles: and casteth out the vncleane spirite, which the Phariseis ascribe vnto the deuil. The brother, sister, & mother of Christ.

A AND he entred agayne into the Synagoge, and there was a man which had a wythered hand.

2 And they watched hym, whether he would heale him on the Sabbath day, ỹ they might accuse him.

3 And he said vnto the man which had the wythered hand, Arise, and stād in the myddes.

4 And he sayd to them, Whether is it lawful to do a good dede on the Sabbath day, or an euyl? to saue the lyfe, or to kyl? But they [a] held their peace:

5 And he loked rounde about on thē [a] an gerly, mournyng also for the hardenes of their hartes, & sayd to the man, Stretche forth thyne hād: and he stretched it out: & his hand was restored, euen as whole as the other.

6 And the Pharises departed, & strayght waye gathered a council with them that belonged to [b] Herode agaynst him, that they might destroye him.

7 And Iesus auoyded with his disciples to the sea. And a great multitude folowed hym from Galile, and from Iurie,

8 And from Ierusalem, & from Idumea, and from by yonde Iordan, and they that dwelled about Tyre and Sidon, whē they

[a] They helde their tōges of malice, for they would nether confesse nor denye.

[b] Although they hated one another deadly: yet this hindered them not to ioyne their malice to resiste Christe.

had heard what thinges he dyd, came vnto him in great nomber.
9 And he commanded his disciples, that a shyp should wayte on him, because of the people: lest they should thronge hym to death.
10 For he had healed many, insomuche, that they preased vpon hym, for to touche hym as many as had " plagues.
11 And when the vnclene spirites sawe him, they fel downe before hym, and cryed, saying, Thou art the Sonne of God.
12 And he sharpely chyd them, to thende they should not vtter hym.
13 * Then he went vp into a mountayne, & called vnto hym whom he would, & they came vnto him.
14 And he appoynted twelue that they should be with hym, & that he might send them to preache.
15 And that they myght haue power to heale sickenesses, and to cast out deuyls.
16 And he named Simon, Peter.
17 And he called Iames *the sonne* of Zebede, and Iohn, Iames brother, and called " Boanerges, (which is to say,) ỹ sonnes of thunder.
18 And Andrew, and Philip, and Barthelmew, and Matthew, and Thomas, and Iames, the sonne of Alpheus, and " Thadeus and Simon of Cane.
19 And Iudas Iscariot, whych also betrayed hym: and they came " home.
20 And somuche people assembled together agayne, that they had not leasure somuche as to eat bread.
21 And when his kynesfolkes heard of it, they

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they went out to [c] holde him: For they thoght he had bene besyde him selfe.

[c] His kinsfolkes wouldе haue shutt him with in doores, lest anyhar me should haue chanced vnto him, which thing might haue turned to their displeasure, if any tumulte had bene made, for some would ha ue made him a kinge. the Pharises with others soght his life.

d, 22 * And the Scribes which came from Ierusalem, sayd, He hath * Beelzebub and b. through the chiefe of deuils casteth out deuyls.

23 And he called them vnto him, & sayd vnto them in similitudes. How can Satan dryue out Satan?

24 For yf a realme be deuided against it selfe that realme can not endure.

D 25 Or if a house be deuided against it selfe, that house can not continue.

26 So yf Satan make insurrection agaynst himselfe, and be deuided, he can not cõtinue, but is at an ende.

27 No man can entre into a strong mans house, and take away hys goodes, except he fyrst bynde that stronge man, and then spoyle his house.

e. 28 * Verely I say vnto you, all synnes shal b. be forgeuen vnto the chyldren of men, & d. blasphemie, where with they blaspheme:

29 But he that [d] blasphemeth against the holy Gost, shal neuer haue forgeuenes, but is culpable of eternal damnation.

[d] Which is when a man fyghteth against his owne cõ science, and striueth against the trueth which is reueiled vnto him: for such one is in a reprobat sense: & cã not come to repentance.

30 Because they said, He had an vncleane spirite.

d. 31 * Then came his " brethern and mother, and stode without, and sent vnto hym, and sent. called hym.

32 And the people sate about him, and they sayd vnto him, Beholde thy mother and thy brethern seke for thee without.

33 And he answered them, saying, Who is my mother and my brethern?

34 And he loked round about on his di-

sciples, which sate in cõpasse about hym, and sayd, Beholde my mother and my brethern.
35 For whosoeuer doeth the wyl of God, he is my brother, my syster, and mother.

THE IIII. CHAPTER.

By diuers parables of the seed, the lãpe, & the mustarde corne, Christ sheweth the stat of the kyngdome of God, he stylleth the tempeste of the sea which obeyed him.

AND he began agayn to teache by the sea side, and ther gathered vnto him much people, insomuch, that he entred into a shyp, and sate in the sea, and all the people was by the sea syde on the shore. A *Mat. luk.* 8
2 And he taught them many thynges in similitudes, and sayd vnto them in ª " his doctrine. " Or taugh
3 Hearken to, Beholde, there went out a sower to sowe.
4 And it fortuned as he sowed, ỹ some fel by the way syde, and the fowles of the ayre came and deuoured it vp.
5 Some fel on stony grounde, where it had not much earth: and by & by sprang vp, because it had not depth of earth.
6 But as sone as ỹ sunne was vp, it caught heate, & because it had not rootyng, wythered away.
7 And some fel among the thornes, and the thornes grewe vp & choked it, so that it gaue no frute.
8 And some fel in good grounde, and dyd yelde frute that sprong and grew, and broght forth, some thyrty folde, some syxty folde, and some an hundred folde.
9 And

ª It is called Christes doctrine either for that he was accoustumed to speake vnto thẽ by similitudes: or els because it had that vertue & maiestie that men could not denie but it came from heauen.

9 And he sayd vnto them, He that hath [b] eares to heare, let him heare.

[b] For God doth not open all mens hartes tunderstand his mysteries.

10 And when he was alone, they that were about him with the twelue, asked him of the similitude.

h are led e Spirit d.

11 And he sayd vnto them, To " you it is geuen to know ŷ mystery of the kyngdome of God: But vnto them that are [c] without, all thinges be done in similitudes.

[c] And are not of the nomber of the faithful, nether atteyne to the pith and substance, but only staye in the outwarde rynde & barke.

B 12 * That they seeing, may see & not discerne: and they hearing, may heare, and not vnderstand: lest at any tyme they should tourne, & their synnes should be forgeuen them.

.6. c. .13. b. 8. b. 12. f. 28. f. 11. a.

13 And he sayd vnto them, Perceaue ye not this similitude? How then should ye vnderstand all other similitudes?

14 The sower soweth the worde.

15 And these are they that *receyue the seed* by the wayes syde, to whome the worde is sowen: and when they haue heard it, Satan commeth immediatly and taketh away the worde that was sowen in their hartes.

16 And lykewyse they that receyue the seed in stony ground, are they, which whē they haue heard the worde, at once receaue it with gladnes,

17 Yet haue no rootes in them selues, and so endure but a tyme: and anone as trouble and persecution aryseth for the wordes sake, immediately they be offended.

18 And they that receyue the seed amōg the thornes, are suche as heare ŷ worde.

19 But the cares of this world, and the

m. 6. d. * disceitfulnesse of riches, & the lustes of

other thinges, entre in, & choke ỹ worde, and is made vnfruteful.

20 And those that haue receyued seed in good grounde, are they ỹ heare the worde and receaue it, and bryng forth frute, *for* one *corne* thyrty, *for* another syxtie, *for* some an hundred.

[d] Christ setteth before their eyes the true patron of a Christian life.

21 Also he sayd vnto them, * Is [d] the candle " broght to be put vnder a busshel, or vnder the table, and not rather to be put on a candelsticke?

Mat. 5 *luk.* 8. & 11. C " or, li

[e] We may not take occasion to do euil vnder colour to hyde our doynges, for all shal be disclosed at the length.

22 * [e] For there is nothinge so hyd, that shal not be opened: nether so secret, but ỹ it muste come abrode.

Mat. 1 *luk.* 8. & 12.

23 If any mā haue eares to heare, let him heare.

24 And he sayd vnto thē, Take hede what ye heare, * With [f] what measure ye mete, it shalbe measured vnto you: & vnto you that heare, shal more be geuen.

[f] Yf you do your endeuour faithfully, ye shal be recōpensed iustely.

Mat. 7 *luk.* 6.

25 * For vnto him that hath, shal it be geuen, & from him that hath not, shalbe taken away, " euen that he hath.

Mat. & 25. *luk.* 8. & 19. " That be th him wh haue. Yf the sters d duetie, will gy thincre

[g] These two similitudes following proue that although the kyngdome of God semeth to haue very litle appearēce at begynning: yet God doth increase it aboue mans reason.

26 And he sayd, So is the [g] kyngdome of God, euen as if a man should sowe seede in the grounde.

27 And should slepe and rise vp nyght and day: and the sede shulde spryng and grow vp, he not ware.

28 For the earth bryngeth forth frute of her selfe, fyrst the blade, then the eares, after that, ful corne in the eares.

29 And assone as ỹ frute is broght forth, anon he thrusteth in the syckel, because the haruest is come.

30 * He sayd, Moreouer where vnto shal we lyken the kyngdome of God? or with what

Mat. *luk.* 1

what comparison shal we compare it?
31 It is like a grayne of mustarde seede, which when it is sowen in the earth, is ŷ least of all seedes that be in the earth:
32 But after that it is sowen, it groweth vp, and is greatest of all herbes, & bereth great branches. *so* that the foules of the ayre may dwel vnder the shadow of it.
33 And with many suche similitudes he preached the worde vnto them, as they were able to heare it.
34 And without similitude spake he nothyng vnto them. But when they were aparte, he expounded all thinges to his disciples.
35 * Now the same day when euen was come, he sayd vnto them, Let vs passe ouer vnto the other syde.
D for 36 And they left the people, & " toke him euen as he was in the shyp: and there were also with him other shyppes.
37 And there arose a great storme of winde, and dashed the waues into the shyp, *so* that it was ful.
38 And he was in the sterne a [h] slepe on a pelowe: and they awoke him, and sayd to him, Master, carest thou not that we perishe?
39 And he rose vp, and rebuked the wynde, and sayd vnto the sea, Peace, and be styl. And the wynde alayed, and there followed a great calme.
40 Then he sayd vnto them, Why are ye so fearful? " How is it ŷ ye haue no fayth? And they feared excedyngly, and said one to another, What felow is this, that both wynde and sea obey him?

[h] Christ leaueth vs oft2 tymes to our selues both aswel that we may learne to knowe our owne weacknes, as his mightie power.

THE V. CHAPTER.

He chaseth the deuils out of the man into the swyne. Healeth a woman frō the bloudy yssue. And rayseth the captaynes daughter.

A Nd they came ouer to the other syde of the sea into the country of the Gadarenites. A *Mat.* 8 *luk.* 8.

2 And when he was come out of ŷ ship, there met him out of the graues, a mā possessed of an vncleane sprite:

3 Which had his abyding amōg the graues: And no man coulde binde him, no, not, with cheynes. The ma sessed deuil.

4 Because that whē he was often bound with fetters and cheynes, he plucked the cheynes a sondre, and brake the fetters in peeces: nether could any man tame him.

5 And alwayes bothe nyght and day he cried in the mountaynes, and in the graues, and stroke him selfe sore against stones.

6 And when he espyed Iesus a farre of, he ranne and worshypped him.

7 And cried with a loude voyce, and sayd, [a] What haue I to do with thee Iesus ŷ Sonne of the moste hyest God? " I require thee *in the name* of [b] God, that thou torment me not.

[a] The deuil is constrained to cōfesse Iesus Christ: & yet ceaseth not to resist him.

[b] He abuseth the name of God, to mayntеyn his tyrannie.

" Or thee to re by G

8 (For he said vnto him, Come out of the man thou foule sprite.)

9 And he asked him, What *is* thy name? and *he* answered saying, My name *is* [c] Legion, for we are many.

[c] A Legion conteyned aboue 6000 in nomber.

10 And he prayed him instantly, that he would not send them away out of the countrey.

11 And there was there in the mountaynes.

nes a great hearde of swyne, feedyng.
12 And all the deuyls besoght him, saying, Send vs into the hearde of swyne, that we may entre into them.
13 And anon Iesus gaue them leaue. And the vnclene spirits went out and entred into the swyne: and the hearde ran headlyng from the hye bancke into the sea. (They were about, two thousand swyne) and they were drouned in the " sea.
14 And the swyneheardes fled & toulde it in the citie, and in the countrye: & they came out for to see what had happened.
15 And come to Iesus, & see him that was vexed with the fiende, & had the Legion, syt both clothed, and in hys ryght mynde, and were afraide.
16 And they that saw it tolde them, how it had happened to hym that was possessed with the deuyl: and also of the swyne.
17 Then [d] they began to pray hym, that he woulde " depart from their coastes.
18 And when he was come into the shyp, he that had the deuyl, prayed him that he myght be with him.
19 Howbeit, Iesus would not suffre him, but sayd vnto him, Go home to thy house, and friendes, and [e] shewe them what great thinges the Lord hath done vnto thee, and how he hath had compassion on thee.
20 And he departed, and began to publishe in " Decapolis, what great things Iesus had done vnto hym, and all men dyd marueyl.
21 And whē Iesus was come ouer agayne by shyp vnto ŷ other syde, much people gathered to hym, & he was nye vnto the

[d] Marke how goods and worlde ly respects let mē to receyue Christ.

[e] We must declare vnto others thebenefiteswhich God sheweth towardes vs, that therby they may gyue him praise & glorie.

sea.

22 * And beholde, there came one of the rulers of the Synagoge, whose name was Iairus: and when he sawe him, he fel downe at is feete. *Mat. luk.*

23 And besoght him greatly, saying, My litle daughter lyeth at poynt of death, *I praye thee* that thou wouldest come and laye thy handes on her, that she may be deliuered of her disease, and lyue.

24 Ther he went with him, & muche people folowed hym, and thronged him.

25 (And there was a certayne woman, which was diseased of an yssue of bloud twelue yeres.

26 And had suffred many thinges of many phisitions, and had spent all that she had, & felt none amendement at all, but wexed worse and worse.

27 When she had hearde of Iesus, she came in the prease behynd hym, & [f] touched his garments: For she saide,

28 If I may but touche his clothes I shal be whole.

29 And strayght way " the course of her bloude was dryed vp, and she " felt in her body, that she was healed of that " plague.

30 And immediately when Iesus dyd knowe in hym self, the vertue that went out of hym, he tourned him rounde about in the prease and sayd, Who hath touched my clothes?

31 And his disciples said vnto him, Thou seeist the people thrust thee, & yet askest Who dyd touche me?

32 And he loked round about, for to see her

[f] Her faith broght her to Christ and moued her to approche nere vnto him: and not a superstitious opinion, toattribute any vertue to his garment.

"Or, ne. " Or "Or,

her that had done that thing.
33 The woman feared and trembled, for she knewe what was done with in her, and she came and fel downe before hym, and tolde hym the verie truth.
34 And he sayd to her, Daughter, thy fayth hath made thee whole, go in peace, and be whole of thy " plague.)
35 * Whyle he yet spake, there came from the *same* ruler of the Synagoges house, *certayne* which sayd, thy daughter is dead why diseasest thou the Maister any further.
36 Assone as Iesus heard that worde spoken, he sayd vnto the ruler of the Synagoge, Be not afrayde, onely beleue.
37 And he suffered no man to folowe hym more then Peter and Iames, and Iohn, the brother of Iames.
38 And he came vnto the house of the ruler of the Synagoge, and sawe the wonderyng, and them that wept and wayled greatly.
39 And went in, & sayd vnto them, Why make ye this a do, and wepe? The childe is not § dead, but slepeth.
40 And they " laught hym to scorne: but he put them all out, and toke the father and the mother of the mayden, and " them that were with hym, and entred in where the mayden laye.
41 And toke the mayden by the hand, and sayd vnto her, Talitha cumi, which is by interpretatiō, Mayden, I say vnto thee, aryse.
42 And strayght the mayden arose, and went on her fete: for she was of the age

§ He ment she was not dead, because she shoulde incontynently be restored agayne to life.

of twelue yeres: and they were astonied at it out of measure.

43 And he charged them straytely that no man should knowe of it, and commanded to geue her meat.

THE VI. CHAPTER.

How Christ and his Prophetes are receyued in their owne Coũtrie, Thapostles cõmission, Sondrie opinions of Christ, Iohn is put to death, and buryed, The fiue loues, & two fisshes Christ walketh on the water, & healeth many.

AND * he departed thence, and came into his owne country, & his disciples folowed him.

2 And when the Sabbath day was come, he began to teach in the Synagoge: and many that heard hym were astonyed, & sayd, From whence hath he these thynges? and what wysedome is this that is geuen vnto him, ẏ euen such vertues are wroght by his handes.

3 Is not this the carpenter Maries sonne, the " brother of Iames and Ioses, and of Iuda and Simon? and are not hys systers here with vs? And they were [a] offended in hym.

4 And Iesus sayd vnto them, A * Prophet is not despised but in his owne countrey, and among his owne kynne, and in his owne house.

5 And [b] he " could there shewe no miracles, but layd his handes vpon a fewe sycke folke, and healed *them*.

6 And he marueyled at their vnbeliefe: and went about by the townes that lay on euery syde, teachyng.

7 * And

[a] That which ought to moue thẽ to come to Christ, causeth them to go backe frome him.

[b] Lacke of faith maketh vs vnhable to receyue Gods benefites.

B 7 * And he called the twelue, and began
10. a. to send them two and two, and gaue them
a.
3. b. power ouer vnclene Spirits.
8 And cõmanded them, that they should take nothyng to carye in their iorney, saue a rod only: nether [c] scrip, nether bread, nether mony in their purses.
9 But should be shod with [n] sandales. And that they shoulde not put on two coates.
10 And he sayd vnto them, Whersoeuer ye shal entre into a house, there abyde tyl ye departe [d] thence.
2. b. 11 * And whosoeuer shal not receaue you,
0. b. nor heare you, when ye departe thence, [e] shake of the dust that is vnder your feete, for a witnes vnto them: Verely I say vnto you, It shalbe easyer for Sodome, or Gomorrha at the day of iudgement, then for that citie.
12 And they went out and preached, that men should amende their lyues.
13 And they cast out many deuyls. And they * anoynted many that were syck, with [f] oyle, and healed them.
14 And kyng Herode heard *of hym*, for hys name was spred abrode & sayd, Iohn Baptist is risen agayne frõ death, & therfore miracles are wroght by hym.
15 Other sayd, It is Elias: & some sayd, It is a Prophet, or [n] one of the Prophetes.
16 * But when Herode heard of hym, he sayd, It is Iohn whom I beheaded, he is [g] ryssen from death agayne.
C 17 For Herode him selfe had sent forth, and had taken Iohn, and bound him, and cast him into prison for Herodias sake, which was his brother Philippes wyfe,

* Christ onely forbyddeth them to carie any thing which might be burdenous, or hinder their message.

[d] He forbiddeth curiositie in changing their lodgynges in this their speady message.

[e] In token of execration, and of the horrible vengeance of God which shall light vpon them.

[f] The oyle was a signe of this miraculous working, and not a medicine to heale diseases: so that the gyft of miracles ceasing, the ceremonie is to no vse.

[g] They had thē this common error that they thought the soules being departed out of one bodie went straight into an other.

because he had maried her.

18 For Iohn sayd vnto Herode, * It is not *Le*
[h] lawful for thee to haue thy brothers wy- *&.*
fe.

[h] The libertie that Iohn vsed to reproue vice without acception of personne.

19 So that Herodias soght all occasion against hym, and would haue kylled hym, but she could not.

20 For Herode feared Iohn, knowyng ỳ He
he *was* a iust man, and an holy, and gaue pro
hym reuerence, and when he hearde hym, Ioh
he did many thynges, and [i] heard him gladly.

[i] Such is the nature of Gods worde, that it compelleth the verie tyrants to reuerence it. As no dout the kynge had some good motions, but the seed fell in stonie places & so toke no rote.

21 But when a conuenient day was come, Herode on hys byrth day made a supper to the Lordes, Captaines, and chief estates *G* of Galile.

22 And the daughter of the sayd Hero- Wh
dias came in and danced, and pleased He- me
rode, and them that sat at bourd together. dai
Then the kyng sayd vnto the mayde, Aske of me what thou wylt, and I wyl geue it thee.

23 And he sware vnto her, Whatsoeuer thou shalt aske of me, I wyl geue it thee, euen vnto the one halfe of my kyngdome.

24 * But she went forth, and sayd to her *M*
mother, What shal I aske? And she sayd, Iohn Baptistes head.

25 Then she came in straight way ẁ hast vnto the kyng, and asked, saying, I wyl that thou geue me euen now in a charger, the head of Iohn Baptist.

26 And the kyng was verie sory, how be- D
it, for his othes sake, and for their sakes which sat at supper also, he would not put her besyde her purpose.

27 And immediatly the kyng sent the hang-

hangman, and gaue charge that his head should be broght. And he went and beheaded him in the pryson.

28 And broght his head in a charger, and gaue it to the " mayden, and the mayden gaue it to her mother.

29 And when his disciples heard of it, they came and toke vp his " body and put it in a tombe.

30 * And the Apostles gathered them selues together to Iesus, and tolde hym all thynges, both what they had done, and what they had taught.

31 And he sayd vnto them, Come ye aparte into the wyldernes, [k] and reste a whyle. For there were many commers and goers, that they had not leasure, so muche as to eat.

[k] Christ beareth with thinfirmitie of his seruants and bringeth them to quietnes.

32 So they went by shyp out of the way into a desert place.

33 But the people spyed them when they departed: and many knewe hym, and ranne a fote thither out of all cities, and came thither before them, and came together vnto hym.

34 * And Iesus wēt out, & saw muche people, and had compassion on them, because they were like [l] shepe which had no shepehearde. And he began to teache thē many thynges.

[l] This declareth that there was a horrible disordre among that people for lacke of preaching Gods woorde.

35 * And when the day was now farre spēt, his disciples came vnto him, saying, This is a desert place, and now the day is farre passed.

36 Let them depart, that they may go into the villages & townes about and bye them bread: for they haue nothing to eat.

37 But he answered, and sayd vnto them, Geue ye them to eat. And they sayd vnto hym, Shal we go and bye [m] two hundreth penyworth of bread, & geue them to eat?

[m] Which is about fyue pounde sterlyng.

38 But he sayd vnto them, How many loues haue ye? Go and loke. And when they knewe, they sayd, Fyue and two fysshes.

39 And he enioyned them, to make them al syt downe by ["] companies vpō the grene grasse.

["] Or by fulls: fo euerie m were as as a tab could ha

40 Then they sate downe here a [n] rowe, & there a rowe, by hundreds, and by fyfties.

[n] The Greeke worde signifieth suche beddes as are made in a gardein, so that the companye which were there sett, might seme as rowes or orders of beddes in a gardeyn.

41 And he toke the fyue loues, and the two fisshes, and loked vp to heauen, gaue thankes, and brake the loues, and gaue them to his disciples to sett before them, & the two fishes he deuided among them all.

Thanke uing.

42 So they dyd all eat, and were satisfied.

43 And they toke vp twelue baskettes ful of the fragmentes: and some leauinges of the fysshes. F

44 And they that had eaten, were about fyue thousand men.

45 And strayghtway he caused his disciples to go into the shyp, & to go ouer the water before vnto Bethsaida, whyle he sent away the people,

46 Then assone as he had sent them away, he departed into a mountayne to pray.

47 * And when euen was come, the shyp was in the myddes of the sea, and he alone on the lande. *Mat.* 1 *Iohn* 6.

48 And he sawe thē troubled in rowyng, for the wynde was contrary vnto them, and about the fourth [o] watche of the nyght,

* Which was about two or three houres before day.

nyght, he came vnto them, walkyng vpon the sea, and would haue passed by them.
49 And when they saw him walking vpō the sea, they supposed it had bene a spirit, and cried out.
50 For they al saw him, & were afrayde. And anone he talked with them, and sayd vnto them, Be [p] of good chere, it is I, be not afraide.
51 Then he went vp vnto them into the shyp, and the wynd ceased, and they were sore amased in them selues beyonde measure, and marueyled.
52 For they remembred not the loues, because their hartes were hardened.
53 * And they came ouer, and went into the lande of Gennesaret, and arryued.
54 Then assone as they were come out of the shyp, strayght they knewe hym.
55 And ranne forth throughout all the region round about, and began to carye hither ād thither in beddes all that were sycke, where they heard tel that he was.
56 And whither soeuer he entred into townes, cities, or countrie, they layd their sycke in the " stretes, and prayed him that they might touche, and it were but the [q] edge of his vesture. And as many as touched hym, were safe.

G

[p] Christ assureth his, and maketh them bolde, both by his worde, and mightie power.

[q] Not for any suche vertue that was in his garmēt, but for the confidence which they had in him.

THE VII. CHAPTER.

The disciples eat wyth vnwasshen handes. The commandement of God is transgressed by mans traditions. Of the woman of Syrophœnissa. The healing of the dōme, & how the people praise Christ.

THen * gather vnto him the Pharises and certeyn of the Scribes which came from Ierusalem.

2 And when they sawe certayne of his disciples eat meat with " commen [a] handes (that is to say,) with vnwasshen hādes, they complained.

* The Pharises woulde not eate with vnwasshen handes because they thoght that the common handeling of thinges fylthied them.

3 For the Pharises, and all the Iewes, except they washe their handes " oft, eat not: holding harde the traditiō of the Elders.

4 And *when they come* from the market, except they washe, they eat not. And many other thynges there be, which they haue taken vpon them to obserue, as the wasshynge of cuppes, " pottes, of brasen vessels, and of tables.

5 Then asked hym the Pharises and Scribes, why walke not thy disciples accordyng to the tradition of the Elders, but eat " meat with vnwasshen handes?

6 He answered and sayd vnto them, Oh, * Esai hath Prophecied well of you hypocrites, as it is written, This people honoreth me with their [b] lippes, but their hart is farre from me:

[b] With an outwarde shew.

7 In vayne they worshyp me, teaching for doctrines the [c] commādemēts of men.

[c] Whosoeuer teacheth any doctrine but Christs, is a false worshipper.

8 For ye laye the commandement of God aparte, and obserue the tradition of men, as the wasshynge of pottes and of cuppes, and many other suche lyke thynges ye do.

9 And he sayd vnto them, *Verie* wel ye cast asyde the commandement of God, to mayntayne your owne tradition.

10 For Moses sayd, * Honour thy father and

A

" Or,

They holine stand shing des.

" Or, tious uing b best. Mans ons.

" Litle some more titie wyne

B

" Or,

Esai matt.

Exo deut. ephe.

c. and thy mother: &,* Whosoeuer shal curse father or mother, let hym [d] dye the death.

b. b.

[d] That is without any hope of pardon.

11 *But ye say, If a man say to father or mother, Corban, (that is gyft) that *shall come* from me, thou shalt be holpen *ther by: it is sufficient.*

12 And so ye suffre hym no more to do ought for his father, or his mother:

13 Makyng the worde of God of none effect, through your owne tradition which ye haue ordeyned. And many suche thynges ye do.

b. C 14 *And he called al the people vnto hym and sayd vnto them, Hearken vnto me euery one of you, and vnderstand.

15 There* is nothyng without a man, that can defyle hym, when it entreth into hym: but those thynges which procede out of him, are those which defyle the man.

* There is no outwarde or corporall thinge which entreth into man that can defyle him: meaning chiefely of meats, which if they be takē excesiuely, it commeth of the inordinate lust of thē hart, and so the luste is euell.

16 If any man haue eares to heare, let him heare.

17 And when he came into a house away from the people, his disciples asked him of the similitude.

18 And he sayd vnto them, What, are ye without vnderstandyng also? Do ye not knowe, ỳ whatsoeuer thing from without entreth into a man, it can not defyle him?

19 Because it entreth not into his hart, but into the belly, and goeth out into the draught, that purgeth out all meates.

20 Then he sayd, That defyleth a man which cometh out of a man.

21 * For from within, euen out of the hart of men, procede euyl thoghtes, aduoutries, fornication, murther,
22 Thefte, couetousnes, wickednes, desceite, " vnclennes, and a " wicked eye, backbiting, pryde, folishnes.
23 All these euyl thynges come from within, and defyle a man.
24 * And from thence he rose, and went into the borders of Tyre and Sidon: and entred into an house, and would that no man should haue knowen: but he could not be hydd.
25 For a certayne woman whose daughter had a foule spirit, hearde of him, and came and fell at his feete.
26 (The woman was a Greeke, out of Syrophænissa) and she besoght him that he would cast out the deuyl out of her daughter.
27 And Iesus sayd vnto her, Let the [f] chyldern fyrst be fed: for it is not mete to take the chylderns bread, and cast it vnto [g] whelpes.
28 She answered and sayd vnto him, Truth it is Maister, for in deed, the whelpes eat vnder the table, of the chylderns crommes.
29 Then he sayd vnto her, For this saying go thy way, the deuyl is gone out of thy daughter.
30 And when she was come home to her house, she founde the deuyl departed, and her daughter lying on the bed.
31 And he turned agayne frō the coastes of Tyre and Sidon, and came vnto the sea of Galile,

Gen. 6. 8. d.

" Or, wi nes.
" Enui

Matt.

The Ca te.

[f] Meaning the Iewes, towhom the promesses were first made.

[g] The Iewes toke strangers no better then the dogges, and therfore Christ speaketh according to their opinion.

D

She ask but the cromm not the derne

of Galile, through the myddes of the coastes of Decapolis.
32 And they broght vnto him, one that was deafe, and stambbred in his speach, and prayd hym to put his hand vpon him.
33 And he toke him a syde from the people, and put his fyngers in his eares, and dyd spyt, and touched his tongue:
34 And loked vp to heauen, and syghed, and sayd vnto him, Ephphatha, that is to say, Be opened.
35 And strayght way his eares were opened, and the string of his tongue was loosed, and he spake playne.
36 And he commanded them, that they should tel no man. But howmuch soeuer he forbad them, so muche the more they published it:
37 And were beyonde measure astonied, saying,* He [h] hath done all thinges wel, he maketh both that the deafe can heare, ād the domme speake.

[h] As if they wolde saye, besydes al the miracles that he hath done, euen this now declareth that whatsoeuer he doth, is verie wel.

THE. VIII. CHAPTER.

The miracle of the seuē loues, The Pharises aske a signe, The leuē of the Pharises, The blynde receaueth hys syght, He was knowē of his disciples, He reproueth Peter, and sheweth how necessarie persecution is.

A
d. IN those dayes, when there was a very great company, and had nothyng to eat, Iesus called his disciples to him, and said vnto them,
2 I haue * compassion on the people, because they haue now bene with me three dayes, and haue nothyng to eat.
3 And if I should send thē away fasting to

* Christ prouideth for his when they seme to be destitute & forsaken.

their owne houses, they would faynt by ỹ way. For diuers of them came from farre.

[b] Yf bread were so harde to come by, it semed vn possible to obteyne other meat.

4 And his disciples answered hym, Where should a man haue [b] bread here in the wyldernes to satisfie these?

5 And he asked them, How many loues haue ye? They sayd, Seuen.

6 Then he signified to the people to syt downe on the grounde: and he toke the seuen loues, gaue thankes, brake, and gaue to his disciples to set before them: and they dyd set them before the people.

Thankes uing.

7 And they had a few smal fyshes: and when he had geuen thankes he commanded them also to be set before them.

8 And they dyd eat, and were suffised, & they toke vp of ỹ brokē meat that was left seuen baskettes ful.

9 And they ỹ had eaten were about foure thousand: and he sent them away.

10 * And anone he entred into a shyp ẅ his disciples, and came into the parties of [c] Dalmanutha.

B *Mat.* 15.

[c] Which was nere to Bethsaida, betwixt the lake of Gennesaret and mount Thabor.

11 And the Pharises came forth, and began to dispute with hym, seekyng of him a signe from heauen, and temptyng hym.

12 Thē he [d] syghed diepely in his spirite, and sayd, Why doth this generation seke a signe? Verely I say vnto you, [e] if a signe shal be geuen vnto this generation.

Christ g about by penes of che to them fr ful dest on.

[d] Oh the incomprehensible loue of our Christ: how longe shal we abuse his great mercies?

[e] As if he wolde say, If I shewe thē any signe, let me be a lyar and deceyuer.

13 And he left them, and went into the ship agayne, & departed ouer the water.

14 * And they had forgottē to take bread, nether had they in the shyp with thē more then one lofe.

Mat. 16 *luk.* 12.

15 And he charged thē, saying, Take hede, and

and beware of the [f] leuen of the Pharises, and of the leuen of Herode.

[f] He willeth thē to beware contagious doctrine and suche subtile practises as the aduersaries vsed to suppresse his Gospel.

16 And they reasoned amōg them selues, saying, We haue no bread.

17 And when Iesus knewe that, he sayd vnto them, Why reason you thus because ye haue no bread? perceaue ye not yet, nether vnderstand? Haue ye your hartes yet blynded?

18 Haue ye eyes and see not? and haue ye eares and heare not? Do ye not remembre?

a. 19 * When I brake the fyue loues among fyue thousand, how many baskettes ful of broken meat toke ye vp? They said vnto hym, Twelue.

20 And when I brake seuen among foure thousand, how many baskettes of the leauinges of broken meat toke ye vp? They sayd, Seuen.

C 21 Then he sayd vnto them, [g] How is it, that ye vnderstand not?

[g] Christ reproueththem because theyr myndes are as yet vpō the material leuen, not withstanding they had prouen by diuers miracles that he gaue them their daylie bread.

22 And he came to Bethsaida, and they broght a blynde man vnto him, and desired hym to touche hym.

23 Then he toke the blynde by the hand, and led hym out of the towne, and spit in his eyes, and put his handes vpon hym, & asked hym whether he sawe oght.

24 And he loked vp and sayd, I see men: For I see them walke, as they were trees.

25 After that, he put his handes agayne vpon his eyes, and made hym loke *agayne*. And he was restored to his sight, and sawe euery man a farre of and clearely.

26 And he sent him home to his house, saying, Nether go into the village, nor tel

it to any in the village.

27 * And Iesus wēt out and his disciples into the villages; that belonge to the citie called Cæsarea Philippi. And by the way he asked his disciples, saying, Whom do men say that I am?

Ma luk. ioh.

28 And they answered, Some say ẏ thou art Iohn Baptist: some say Elias: and some, one of the Prophetes.

29 And he sayd vnto them, But whom say ye that I am? Peter answered and sayd vnto him, Thou art very [h] Christe.

[h] He that is the annoynted of God & fulfilled with all grace for mans salvation.

30 And he sharpely [i] charged them that they should tel no man *of it*.

[i] Differring it to a more commodi' tyme, lest sodeyn haste should rather hinder then forther the mysterie of his cōming.

31 Then he began to teache them, how ẏ the Sonne of man must suffre many thynges, and should be reproued of the Elders, and hie Priestes, and Scribes, and be kylled, and with in three dayes ryse agayne.

D

32 And he spake that thing playnely. Then Peter toke hym asyde, and began to chyde hym.

33 But he tourned about, & loked on his disciples, and rebuked Peter, saying, Go backe from me [k] Satan: for thou sauerest not the thinges of God, but the thinges of men.

[k] Aduersarie or ennemie, because he dyd as muche as in him laye, to pul him frō obeying God.

34 And he called the people vnto him, with his disciples also, & sayd vnto them, * Whosoeuer wyl followe me, let him forsake hym selfe, and take vp his crosse, & followe me.

Ma & lu luk. & lu.

35 For whosoeuer wyl saue him selfe, shal lose him selfe. But whosoeuer shal lose him selfe for my sake and the Gospels, the same shal [l] saue him selfe.

[l] For mortalitie and corruption, he shal receyue immortalitie & parfection.

36 For

36 For what shal it proffit a man, if he should wynne all the world, and be condemned to paye his soule?
37 Or els, what shal a man geue to redeme his soule agayne?
38 Whosoeuer therfore shal be ashamed of me, and of my wordes, among this adnouterous and synful generation, of him shal the Sonne of man be ashamed also, when he commeth in the glorie of his father with the holy Angels.

THE IX. CHAPTER.

The transfiguration, The lunatike is healed, The force of prayer & fasting, Of the death & resurrection of Christe, The disputation who should be the greatest, Offences are forbidden.

A AND he sayd vnto thē, Verely I say vnto you, there be some of them ỹ stādde here, which shal not taste of death, tyl they haue seene the [a] kingdome of God come with power.

[a] The preaching of the Gospel receyued and increased: he spake this to confort them, & that they should not thinke they trauelled in vayne.

2 * Six dayes after, Iesus toke Peter, Iames, and Iohn, & led them vp into an hye mountayne out of the way alone, and he was transfigured before them.
3 And his rayment dyd [b] shyne, and was made very whyte, euen as snowe, so whyte as no fuller can make vpon the earth.
4 And there appeared vnto them Elias with Moses: and they talked with Iesus.
5 And Peter answered, and sayd to Iesus, Master, here is good beyng for vs, let vs make also three tabernacles, one for thee one for Moses, and one for Elias.
6 And [c] yet he wist not what he sayd: for they were afrayd.

[b] Christ sheweth his maiestie so farre as their infirmities were able to comprehend it.

[c] He measured this vision according to his owne capacitie, not considering thende therof.

7 And there was a cloud ẏ shadowed thē, and a voyce came out of the cloud, saying, * Thys is my deare Sonne, heare him. B *Maith. 17. Luk. 3. chap.*

8 And sodenly they loked round about, & sawe no man more then Iesus only with them.

9 *And as they came downe from the hyl, he charged them, ẏ they shuld tel no man what they had seene tyl the Sonne of man were risen from death agayne. *Mat.*

10 And they kept that to them selues, & demanded one of another, what the rising from death agayne should meane?

11 Also they asked hym saying, Why thē say the Scribes, that *Elias must fyrst come? *Mala.*

12 He answered, and sayd vnto them, Elias verely shal fyrst come and restore all thinges. and *as it is wrytten of the Sonne of man, he must suffre many thinges & C be set at noght. *Esa.*

13 But I say vnto you, that " Elias is come: and they haue done vnto him whatsoeuer pleased them, as it is * wrytten of hym. " Iohn ste. *Mal.*

14 *And when he came to his " disciples, he sawe muche people about them, and ẏ Scribes disputing with them. *Mat. luk. 9.* " The which the day re.

15 And strayghtway all the people, when they behelde hym, were amased, and ranne to hym, and saluted hym.

16 Then he asked the Scribes, Wherof di spute you " among your selues? " Or them.

17 And one of the companie answered and sayd, Master, I haue broght my sonne vnto thee, which hath a domme spirite.

18 And whersoeuer he taketh hym, he teareth

[d] teareth hym, and he fometh, and gnasheth with his teeth, and pyneth away. And I spake to thy disciples ỹ they should cast him out, and they could not.

19 He answered hym and sayd, [e] O generation without fayth, how long shal I be w̄ you? how long shal I suffre you? Bryng him vnto me.

20 And they broght hym vnto him, and assone as ỹ sprite sawe him, he tare him. and he fel downe on the ground, walowing and fomyng.

21 Then he asked his father, How long is it ago, since this hath happened hym? And he sayd, Of a chylde:

D 22 And oft times casteth him into the fyre, and also into the water, to destroy him. But if thou canst do any thyng, help vs, and haue compassion vpon vs.

23 And Iesus sayd vnto him, If [f] thou cāst beleue it, all thynges are [g] possible to him that beleueth.

24 And straight way the father of the boye cryed with teares, saying, Lord, I beleue, help my vnbelief.

25 When Iesus sawe that the people came runnyng together, he rebuked ỹ foule sprite, saying vnto him, Thou domme & deafe spirite, I charge thee come out of hym, and entre no more into him.

26 And the sprite cried, and rent him sore, and came out: and he was as one that had bene dead, *insomuche* that many sayd, He is dead.

27 But Iesus tooke his hand and lyft him vp, and he rose.

28 And whē he was come into the house,

[d] When the spirite cometh vpon him, he teareth hī withinwardesorow as in a colike, a mā feleth like grief as if his bowels were rent a sunder.

[e] It semeth that this man deserued not so sharpe an answer: but Christ apeareth in his persone to the Pharises which were stobburn & desperate.

[f] The Lorde is euer ready to help vs, so that we put him not backe through our vnere dulitie.

his disciples asked him secretely, Why could not we cast him out?
29 And he sayd vnto them, This kynd cā by no nother meanes come forth, but by prayer, and fasting.
30 * And they departed thence, and tooke theyr iorney through Galile, and he would not that any man should haue knowen it. E *Mat luk.*
31 For he taught his disciples, and sayd vnto them, The Sonne of man shalbe deliuered into the handes of men, & they shal kyl him, & after that he is kylled, he shal ryse agayne the thyrd day.
32 But they wist not what ỳ saying ment, and were afrayd to aske him.
33 * After he came to Capernaum: and whē he was come to the house, he asked them, Wat was it that ye disputed among you by the way? *Mat luk.*
34 And they held their peace: for by the way they reasoned among them selues, who *should be* the chiefest.
35 And he sat doune and called the twelue vnto him, and said to them, If any man desire to be fyrst, the same shalbe last of all, and seruant vnto all.
36 And he tooke a litle childe & set hym in the myddes of them, and tooke him in his armes, and sayd vnto them,
37 Whosoeuer shal receaue suche a litle chylde in my name, receaueth me: and whosoeuer receaueth me, receaueth not " me, but him that sente me. " Or
38 * Iohn answered him saying, Master, we sawe one casting out deuils by thy name, which foloweth not vs, & we forbad him, because F *Luk*

because he foloweth vs not.

r. 12. a. 39 * But Iesus sayd, Hynder him not: for there is no man that can do a miracle by my name, that can lyghtly speake euil of me.

40 For whosoeuer is not [g] against vs, is on our parte.

g Although he she we not him selfe to be myne: yet in that he beareth reuerence to my name, it is ynough for vs.

. 10. d. 41 * And whosoeuer shal geue you a cup of water to drinke for my names sake, because ye belonge to Christe, verely I say vnto you, he shal not lose hys rewarde.

. 18. a. 17. a. 42 * And whosoeuer shal offend one of these lytleones, that beleue in me, it were good for him, that a mylstone were hanged about hys necke, and that he were cast into the sea.

. 5. e. . a. 43 * Wherefore if thy [h] hand cause thee to offende, cut it of: It is good for thee, to entre into lyfe, maymed, *rather* then hauyng two handes, go into hel, into fyre that neuer shalbe quenched:

h It is a maner of speeche which signifieth that we shulde cut of all thinges which hinder vs to serue Christ.

G 44 * Where their worme dieth not, and ŷ

66. g. fyre neuer goeth out.

45 Lykewise, if thy foote cause thee to offende, cut it of. For it is good for thee to go halt into lyfe, *rather* then hauyng two feete to be cast into hel, into fyre that neuer shalbe quenched:

46 Where their worme dieth not, and ŷ fyre neuer goeth out. Euen so, if thyne eye cause thee to offende, plucke it out.

47 It is good for thee to go into the kyngdome of God, with one eye, *rather* then hauing two eyes, to be cast into hel fyre.

48 Where their worme dyeth not, & the fyre neuer goeth out.

[i] He teacheth that it is better to be sacrificed to God by salte and fyre, that is, to be purged and sanctified, then to be sent into hel fyre.

[k] They which destroy the grace that they haue receyued of God, are as salte which hath lost it sauour, and are worse thē infideles

49 Euery man therfore shalbe [i] salted ẅ fyre. And * euery sacrifice shalbe seasoned with salte. *Leuit*

50 * Salte is good: but if the [k] salte be vnsauery, wherwith shal ye season it? See ẏ ye haue salte in your selues: and haue peace among your selues, one with another. *Mat. luk.*

THE X. CHAPTER.

Of diuorcement, The riche man questioneth with Christe, Of the sonnes of Zebede, Bartimæus hath his eies opened.

A Nd he arose from thence & went into the coastes of Iurie through *the region that is* beyonde Iordan: and the people resorted vnto hym a freshe: and as he was wont, he taught them agayne. *A Mat.*

2 Thē ẏ Pharises came & asked him a question, Whether it were lawful for a man to put away hys wyfe: to tempt him.

3 And he answered, and sayd vnto them, What dyd * Moses byd you do? *Deut.*

4 And they sayd, Moses suffred to wryte a testimonial of diuorcement, and to put her away. *mat.*

5 Then Iesus answered, and sayd vnto them, For the hardnes of your hart, he wrote this precept vnto you:

[a] The true way to amende abuses is to retourn to the institution of thinges, and to trie thē by Gods worde.

6 But at the [a] begynnyng of the creacion, * God made them man and woman. *Gen.*

7 For this cause, shal man leaue his father and mother, and cleaue to his wyfe. *1 cor. ephe.*

8 And they twayne shalbe one " fleshe: So then are they now not twayne, but one fleshe. " Or one.

9 * Therfore what God hath coupled, let not man seperate. *1. Co*

10 And

10 And in the house his disciples asked agayne of that matter.

B 11 And he sayd vnto them, * Whosoeuer shal put away his wyfe and mary another [b] committeth aduoutrye to herwarde.

[b] For the seconde is not his wife, but his harlot.

12 And if a woman shal forsake her husband, and be maried to another, she committeth aduoutry.

13 Then they broght litle chyldren to hym that he should touche them: and his disciples rebuked those that broght thē.

14 But when Iesus sawe that, he was displeased and sayd to them, Suffre yonge chyldren to come vnto me, and forbyd them not: For of suche is the kyngdome of God,

15 Verely I say vnto you, Whosoeuer shal not receaue the kyngdome of God as [c] a lytle chylde, he shal not entre therin.

[c] We must be regenerat and voyde of all pryde & cōcupiscence.

16 And he toke them vp in his armes, and put his handes vpon them, and [d] bles sed them.

[d] It was vsual with the Iewes that the greater should blesse the inferior, Heb. 6. b. therfore Christ beyng head of his Churche dyd by a solemne kynde of prayer offer vp & consecrat the babes to God.

17 And when he was gone out towardes his iorney, ther came one * runnyng and kneled to him, and asked hym, Good Master, what shal I do, that I may possesse eternal lyfe?

18 Iesus sayd to him, Why callest thou me good? There is no man good but one, *which is* God.

C 19 Thou knowest the commandementes, * Breake not matrimonie, Kyl not, Steale not, Beare no false witnes, Hurt no *man*, Honour thy father and mother.

20 He answered, and sayd to him, Master, all these *things* I haue obserued from my youth.

21 Iesus beheld hym, and [e] had a fauour to hym, and sayd vnto him, One thing is lacking vnto thee. Go, & [f] sel all that thou hast, and geue to the poore, & thou shalt haue treasure in heauē, and come, folowe me, and take vp thy crosse.

[e] That is, he approued certeyne good seed in him, which gaue him a litle motion.

[f] He toucheth his maladie & sore, which before he felt not.

22 But he was discōforted with that saying, and went away morning, for he had great possessions.

23 And Iesus loked round about, and sayd vnto his disciples, What an hard thing is it for them that haue riches to entre into the kyngdome of God?

24 And his disciples were astonied at these wordes. But Iesus answered agayne, and sayd vnto them, Children how harde is it for them that trust in riches, to entre into the kyngdome of God.

25 It is easier for a camel to go through ŷ eye of a nedle, then for a [n] riche man to entre into the kyngdome of God.

D

[n] Which teth his in riche

26 And they were muche more astonied, saying with them selues, Who then can be saued?

27 Iesus loked vpon them, & sayd, Wyth men it is impossible, but not with God: for with God [g] al thinges are possible.

[g] For he cā geue grace to the riche to cause him to enioye his riches, as if he had them not.

28 Then Peter began to say vnto him, Lo, we haue forsaken all, and haue folowed thee.

29 Iesus answered, & sayd, * Verely I say vnto you, there is no man that forsaketh house or brethern, or systers, or father, or mother, or wyfe, other childrē, or landes for my sake, and the Gospels,

Mat. 1
luk. 18

30 But he shal receaue an hundred folde, now at this present, houses & brethern and

and systers, and mothers, and childern, & landes with [h] persecutions, & in the worlde to come, eternal lyfe.

E 31 Many that are fyrst, shalbe last: & the last, fyrst.

32 And they were in the way goyng vp to Ierusalem: and Iesus went before them: and they were amased, & as they folowed, c. were afrayde. * and Iesus toke the twelue agayne, and began to tel them what thinges should happen vnto him.

f. 33 *Saying*, Beholde we go vp to Ierusalē, and the Sonne of man shalbe deliuered vnto the hye Priestes, and Scribes, & they shal condemne him to death, and shal deliuer hym to the Gentils.

34 And they shal mocke hym, and scourge him, and spyt vpon hym, and kyl hym: but the thyrd day he shal ryse agayne.

e. 35 * Then Iames and Iohn the sonnes of Zebede came vnto him, saying, Master, we would that thou shouldest do for vs whatsoeuer we desire.

36 And he sayd vnto them, What would ye I should do vnto you?

37 And they sayd to him, Graunt vnto vs, that we may syt one at thy ryght hand, an the other at thy lyft hand, in thy glorie.

38 But Iesus sayd vnto them, Ye wot not what ye aske: Can ye [i] drinke of the cup that I shal drincke of, and be baptized with the baptisme that I shalbe baptized with?

F 39 And they sayd vnto him, That we can. But Iesus sayd vnto them, Ye shall drincke of the cup that I shal drinke of, and be

[h] We must not measurethese promessesbyour owne couuetous desires, but referre thacco plishemēt to Goda wil, who euē in our persecutions & afflictions perfourmeth the same so farre as they be expedient. Let vs therfore learne to haue ynough and to want, that being tryed, we may enioye our treasures in heauen.

[i] Can you be partakers of mycrosse and afflictions?

baptized with the Baptisme wher with I shalbe baptized.

40 But to syt at my ryght hand, and at my lyft, is not[k] myne to geue, but *it shalbe geuē* to them, for whome it is prepared.

[k] I haue not this cōmission for this tyme.

41 And when the ten heard that, they began to disdayne at Iames and Iohn.

42 But Iesus called them vnto him, and sayd to them, * Ye knowe that they which are appointed to beare rule among the Gentiles, raigne as lordes ouer them. And they that be great among them, exercise autoritie ouer them. *Mat.* *luk.* 2

43 So shal it[l] not be among you, but who soeuer of you wil be great amōg you, shal be your seruant:

[l] Christe would not that his disciples and ministers should beare rule, as wordely gouuernours do.

44 And whosoeuer wil be chiefe, shalbe seruant vnto all.

45 For euen the Sonne of man came not to haue seruice done vnto *him*, but to serue, and to geue his lyfe for the redemptiō of many.

46 Then they came to Iericho: and as he went out of Iericho with his disciples, and a great nombre of people, [m] Bartimæus the sonne of Timæus which was blynde, sate by the hye wayes syde beggyng. G

[m] The other Euangelistes mencion two, but Marke nameth him that was moste knowen.

47 And when he heard that it was Ies' of Nazaret, he began to cry and to say, Iesus the Sonne of Dauid, haue mercie on me.

48 And many rebuked hym, to the ende ỳ he should holde hys peace: but he [n] cryed the more a great deale, Thou Sonne of Dauid, haue mercie on me.

[n] The more that Satan resisteth vs, the more our faith ought to increase.

49 Then

49 Then Iesus stode styl, and commanded hym to be called: & they called the blynde, saying vnto him, Be of good confort: ryse, he calleth thee.
50 And he threwe away his cloke, & rose and came to Iesus.
51 And Iesus answered, and sayd vnto hym, What wilt thou that I do vnto thee? The blinde said vnto him, Master, that I might see.
52 And Iesus sayd vnto him, Go thy way, thy faith hath saued thee: and by and by, he receaued his sight, and folowed Iesus in the way.

THE XI. CHAPTER.

Christe rydeth to Ierusalem. The fygge tree drieth vp. The byers and sellers are cast out of the temple. The Pharises question with Christe.

A AND whē they came nye to Ierusalem, a. to Bethphage and Bethanie, besydes d. the hil of Oliues, he sent forth two of his disciples,
2 And sayd vnto them, * Go your wayes into that village that is ouer agaynst you: and as sone as ye shal entre into it, ye shal fynde a colte bounde, wheron neuer man sate: lose him and bring him.
3 And if any man say vnto you, Why do ye so? Say that the Lord hath nede of hym: and strayght way he wil send hym hyther.
4 And they went their way and found a colte tyed by the dore without, in a place wher two wayes met, and they losed him.

* Christe sheweth by this poore entrie, the state of his kyngdome, and that it is not like to the great magnificence of this world.

5 Then certaine of them that stode there, sayd vnto them, What do ye loosyng ŷ colte?
6 And they sayd vnto thē euen as Ies' had commanded them. And they let them go.
7 *They broght therfore the colte to Iesus, and cast their garmentes on him: and he sate vpon him. *John* 12
8 And [b] many spred their garmentes in the way: other cut doune branches of the trees, and strawed them in the way. B
9 And they that went before, and they ŷ folowed, cried, saying, " Hosanna, blessed be he that commeth in the name of ŷ Lord. " Or, s pray the
10 Blessed be the kingdome that cōmeth in the [c] name of him that is Lord of our father "Dauid: Hosanna *O thou which art* in ŷ hyest *heauens*. " Becau promes made to
11 And the Lord entred into Ierusalem, and into the temple. And when he had loked rounde about vpon all thinges, and now it was euening, he came vnto Bethanie, with the twelue.
12 *And on the morow when they were come out from Bethanie, he " hungred. *Mat.* 2 " Christ subiect affectio
13 And spied a fygge tree a farre of, hauing leaues, and went to see whether he myght fynde any thing theron. But when he came therto, he found nothing but leaues: for the time of fygges was not yet.
14 Then Iesus answered, and sayd to it, [d] Neuer man eat frute of thee here after whyle the world standeth. And his disciples heard it.
15 And they came to Ierusalem. *And Ie sus went into the temple, and begā to cast C *Luk.* 1 *John* 2 out

[b] Euery one shewed some signe of honour and reuerence.

[c] Many came in their owne name, but Christe came in the name of the Lord.

[d] This was to declare how muche they displease God which haue but an outward shewe & appearāce with out fruite.

out the sellers and byers in the temple & ouer threw the tables of the money changers, & the stooles of them ỹ sould doues.
16 Nether would he suffre that any man should cary a vessel through the temple.
17 And he taught, saying vnto them, Is it not wrytten, * My house shalbe called the house of prayer, vnto all nations? * But ye haue made it a denne of theues.
18 And the Scribes and hie Priestes heard it, ād soght how to destroy hym. For they feared hym, because all the people mer-ueyled at his doctrine.
19 But when euen was come, Iesus went out of the citie.
20 * And in the mornyng as they passed by, they sawe the fygge tree dryed vp by the rootes.
21 Then Peter remembred, & sayd vnto him, Master, beholde ỹ fygge tree whych thou cursedest, is wythered away.
22 And Iesus answered, ād sayd vnto thē, Haue confidence in God.
23 For verely I say vnto you, that whosoeuer shal say vnto this moũtayne, Take away thy selfe, and cast thy selfe into the sea, and shal not wauer in his heart, but shal beleue that those thynges which he sayith shal come to passe, what soeuer he sayth, shalbe done to him.
24 * Therfore I say vnto you, * Whatsoeuer ye desire when ye pray, beleue that ye shal haue it, and it shalbe done vnto you.
25 * And when ye shal stand, and pray, for geue, yf ye haue any thing agaynst any mā, that your father also which is in hea-

* He teacheth vs not hereby to aske whatsoeuer seemeth good in our fantasies: for our prayer must be grounded on faith, & our faith vpon the worde of God.

uen, may forgeue you your trespases.
26 For if you wil not forgyue: your father which is in heauē wil not pardō you your synnes.
27 * Thē they come agayne to Ierusalem: and as he walked in the temple, there came to hym the hye Priestes, Scribes, and Elders, *Luk. 2 mat. 2*
28 And sayd vnto hym, By what autoritie doest thou these thynges? and who gaue thee this autoritie, to do these thinges?
29 Iesus answered and sayd vnto them, I wil also aske of you a certayne thyng, and answer ye me, and I wil tel you by what autoritie I do these thynges.
30 The" baptisme of Iohn, was it from heauen, or of men? Answer me: " He ex hended whole and m rie.
31 And they thoght with'them selues, saying, If we shal saye from heauē: he wil say, Why then did ye not beleue him?
32 But if we say of men: then feare we the people. For all men iudged of Iohn, that he had bene a very Prophet.
33 Then they answered, and sayd vnto Iesus, We can not tel. And Iesus answered, & sayd vnto them, ' Nether wil I tel you by what autoritie I do these thinges.

' They came of malice and not to learne, and therfore Christe thoght them unworthie to be taught.

THE XII. CHAPTER.

The vineyard is let out, Obedience to Princes, The resurrection of the dead, The somme of the law, Hypocrites must be eschewed, The offring of the poore wydowe.

AND he begā to speake vnto them in similitudes. * A certayne man planted a vineyard, and cōpassed it with an hedge, and digged a pit to receaue the lycour A *Mat. 2 luk. 2 esa. 5.*

cour of the [a] wynepresse, and buylt a towre in it: and let it out to hyre vnto husbandmen, and went into a straunge countrey.

2 And when the tyme was come, he sent to the tenantes a seruant, that he might receaue of the tenantes, of the frute of the vineyard.

3 But they caught him, and bet him, & sent him away empty.

4 And agayne, he sent vnto them another seruant, & at him they cast stones, & brake his head, & sent him away all to reuiled.

5 And agayne he sent another, and him they killed: & many other, beating some, and kylling some.

6 Yet had he one sonne whom he loued tenderly: him also he sent at the last vnto them, saying, They wyl reuerence my sonne.

7 But the tenantes sayd amongest them selues, this is the heyre: come let vs kyl hym, and the inheritance shalbe oures.

8 And they toke him, & kylled hym and cast him out of the vineyard.

9 What shal then the Lord of the vineyard do? He [b] wil come and destroy the tenantes, and let out the vineyard to other.

10 Haue ye not read so muche as this scripture? * The stone which the buylders did refuse, is made ŷ chiefe stone in ŷ corner.

11 This [c] was done of the Lord, & is marueilous in our eyes.

12 Then they went about to take hym, but they feared the people, For they perceaued that he spake that similitude against thē, and they left him, & went their way.

[a] The Greeke word signifieth the vessel or fatt, which standeth vnder the winepresse to receaue the iuyce or lycour.

[b] He sheweth the plague that shal befalle these ambitious & couetous rulers, whose hartes are hardened against Christe.

[c] It is the ordinance of God, that it shulde be so, which most comonly is contrarie to mans reason.

13 * And they sent vnto hym certaine of ŷ Pharises, and of Herodes seruantes, to take him in his wordes. *Ma luk.*

14 And as sone as they were come, they sayd vnto him, Master, we knowe ŷ thou art true, and carest for no man: for thou considerest not the " personne of men, but teachest the [d] way of God truely: Is it lawful to pay tribute to Cæsar, or not?

[d] As godely maners, agreable to Gods law.

15 Ought we to geue, or ought we not to geue? And he vnderstode their simulatiō, & sayd vnto them, [e] Why tēpt ye me? Bring me a penny, that I may see it.

[e] He gaue them tunderstand that he knewe their malicious intent.

16 And they broght *it*, and he sayd vnto them. Whose is this image and superscription? And they sayd vnto him, Cæsars.

17 Then Iesus answered, and sayd vnto them, * Then geue to Cæsar that which belongeth to Cæsar, and to God, that which perteyneth to God. And they merueyled at hym. *Ro Ma*

18 Then come the Sadduces vnto him, (which say there is no resurrection) And they asked hym, saying,

19 Master, * Moses wrote vnto vs, yf any mans brother dye, and leaue his wyfe behynd him, and leaue no chyldren: that then his brother should take his wyfe, & rayse vp seed vnto his brother. *Ma luk. deu*

20 There [f] were therfore seuen brethren, and the fyrst toke a wife, and when he dyed, left no seed behynd hym.

[f] This was a politike law geuē for a tyme for the preseruation of families.

21 And the seconde toke her, and dyed, nether left any seed: and the thyrd lykewyse.

22 And seuen had her, and left no seed behynd

behynd them Last of al, ŷ wyfe dyed also.
23 In the resurrection then, when they shal ryse agayne, Whose wyfe shall she be of them? For seuen had her to wyfe.
24 Iesus answered, and sayd vnto them, C Are ye not therfore deceaued, because ye vnderstand not the Scriptures, nether the power of God?
25 For when they shal ryse agayne from death, nether men mary, nor wiues are maried: but are [c] as the Angels which are in heauen.
26 As touchyng the dead, that they shal ryse agayne: haue ye not read in the booke of Moses, how in the busshe God spake
.b. vnto hym, saying, I * am the God of Abraham, and God of Isaac, and the God of Iacob?
27 He is not the God of the dead, but the God of the [b] lyuyng. Ye are therefore greatly deceaued.
.d. 28 * And there came one of the Scribes ŷ had heard them disputing together, and perceaued ŷ he had answered them wel, & asked hym, Which is the fyrst of all the commandementes?
29 Iesus answered hym, The fyrst of all
.d. the commandementes is. * Heare Israel, The Lord our God, is the onely Lord.
30 Thou shalt therfore loue the Lord thy God with all thy hart, and with all thy
.he. soule, and with all thy " mynde, and with al thy strength, This is the fyrst commandement.
.d. 31 And ŷ second is like vnto this, * Thou shalt loue thy neighbour as thy selfe. There is none other commandement

[c] Not as touching the spirituall nature, but cõcerning the stateof incorruption, and immortalitie, so that then there shal nede no more mariage

[b] Then it followeth that they liue although they be deceased out of this life.

greater then these.
32 And the Scribe sayd vnto him, Wel Maister, thou hast sayd the trueth, that there is one God, and that there is none but he.
33 And to loue him with all the hart, and with all the mynde, and with all the soule, and with all the strength: and to loue his neyghbour as hym selfe, is more then all burnt " offerynges and sacrifices.
34 Then, when Iesus saw that he answered discretely, he sayd vnto him, Thou [i] art not far from the kyngdome of God. And no man after that durst aske hym any question.
35 * And Iesus answered & sayd teachyng in the temple, How say the Scribes that Christ is the sonne of Dauid?
36 For Dauid hym selfe inspired with ŷ holy Gost, sayd, * The Lord sayd to my Lord, syt on my ryght hand, tyl I make thyne enemies thy fotestole.
37 Then Dauid him selfe calleth him Lord, and by what meanes is he then his sonne? And much people heard him glad ly.
38 * And he sayd vnto them in " his doctrine, Beware of the Scribes which loue to go in long [k] clothing, and loue salutations in the market places.
39 And the chiefe seates in the Synagoges, and the fyrst rowmes at feastes.
40 Which deuour wydowes houses, and that vnder a coulour of long praying. These shal receaue greater damnation.
41 * And Iesus sat ouer agaynst the treasurie, & beheld how the people put mony into

[i] Because he shewed him selfe willing to be taught and well perceaued the difference betwixt our outward profession, and that which God doth principally require of vs.

[k] He condemneth not their apparell, but their vaine ostentation andoutwardshewe of holines wherby they deceaued the simple people.

" He means all the monies law, the hy tes pol holynes

D

Mat. 2

Psal.

Mat. *luk.* 1 ŷ. 20.

" Or, taught To be the Ps

Mat. *luk.* 2

into the treasurie, and many that were ryche, cast in muche.

42 And there came a certayne poore wydow, and she threw in two mytes, which make a * quadrin.

43 And he called vnto hym his disciples, & sayd vnto them, Verely I say vnto you, that this poore wydow hath cast [1] more in then all they which haue cast into the treasurie.

44 For they all dyd cast in of their superfluitie: but she of her pouertie, dyd cast in all that she had, euen all her lyuing.

[1] Our Sauiour estemeth our gyftes by our affections and ready willes.

THE. XIII. CHAPTER.

The destruction of Ierusalem, the persecutions and false Prophetes which shall be before the comming of Christ, whose houre is vncertayne, and therfore he exhorteth euery one to watche.

A AND as he went out of the temple, one of hys disciples sayd vnto hym, Master, see what stones, and what buyldynges *are here*.

2 * Then Iesus answered & sayd vnto hym, Seyst thou these great buyldinges? * There shal not be left one stone vpon another, that shal not be throwen downe.

3 And as he sate on ỹ hil of Oliues, ouer against the temple, Peter, and Iames, and Iohn, and Andrew asked him secretly.

4 Tel vs, when shal these thynges be? and what *shalbe* the signe when all these thinges shalbe fulfylled?

5 And Iesus answered them, and began to say, * Take hede lest any man deceaue

you.

6 For many shal come in my name, saying: I [a] am *Christe*, and shal deceaue many.

* Vsurping the autoritie of Christe.

7 Forthermore whē ye shal heare of warres and rumores of warres, be ye not troubled: For *such thinges* must nedes be, but the end *shal* not *be* yet.

Warres

8 For there shal nation aryse against nation, and kingdome against kingdome: & there shalbe earthquakes in al quarters, and famishements and troubles, these are the begynnynges of sorowes.

9 But take ye hede to your selues: For they shal deliuer you vp to the Councils, and into the Synagoges: ye shalbe beaten, and broght before rulers and kynges for my sake for a " testimonial vnto them.

B

" That may b cusabl

10 And the Gospel must fyrst be published among all nations.

11 * But when they lead you, and present you, take ye no " [b] thoght, nether prepare afore hand what ye shal say: but whatsoeuer is geuen you at the same time, that speake: for it is not ye that speake, but the holy Gost.

Mat. Iuk. 2

" He forbid that c which of dis

[b] This is not to make them negligent, but to assure them that he will assist them and instruct them sufficiently with answers, so that they may hereby perceaue that their defence stādeth not in their owne wisdome, or eloquence.

12 Yea and the brother shal deliuer the brother to death, and the father the sonne, and the chyldren shal ryse against their fathers and mothers, & shal cause them to dye.

13 And ye shalbe hated of all men for my names sake: but whosoeuer shal endure vnto the end, the same shalbe safe.

14 * Moreouer, when ye shal see the abhomi nable destruction (where of is spoken by * Daniel the Prophet) [c] to be where it ought not, (let hym that readeth vnderstand,)

Mat. Iuk. Dan

* This is meant of that tyme that the Romans should profanethe temple.

stand,) then let them *that be* in Iurie, flie to the [d] mountaynes.

[d] Because the destruction shall be moste extreme and cruell.

15 And let hym *that is* on the house top, not descēd downe into the house, nether, entre therin, to fetch any thing out of his house.

16 And let him that is in the fielde, not turne backe again vnto the thinges which he left behynd him, for to take his clothes with him.

17 But wo shalbe then to them that are with chylde, and to them that geue sucke in those dayes.

18 * Pray therfore that your flyght be not in the wynter.

* That you haue no let to hynder you, when you should escape.

19 For there shalbe in those dayes *such* tribulation, as was not from the begynnyng of creatures which God created vnto his time, nether shalbe.

20 And except that the Lord had shortened those dayes, no " man should be saued. But for the electes sake, which he hath chosen, he hath shortened those dayes.

21 And then, if any man say to you, Lo, here is Christe: lo, he is there: beleue it not.

22 For false Christes shal ryse, and false Prophetes, and shal shewe signes and miracles, to deceaue, if it were [f] possible, euē the electe.

[f] The elect may wauer and be troubled, but they can not vtterly be deceaued.

23 But take ye hede: behold, I haue shewed you all thinges [g] before.

[g] Wherfore he that suffreth him selfe now to be seduced, hath no excuse.

24 * Moreouer in those dayes, after that tribulation, the sunne shal waxe darke, & the moone shal not geue her lyght.

25 And the [h] starres of heauen shal fall: and the powers which are in heauen shal

[h] This teacheth that there shalbe a change of the whole ordre of nature.

moue.

26 * And then shal they see the Sõne of mã comyng in the cloudes, with great power and glorie. *Dani.*

27 And then shal he sende his Angels, and shal gather together his electe from the foure wyndes, and from the one ende of the world to the other.

28 * Learne a similitude of the fygge tree. When her bough is now tender, and bringeth forth leaues, ye knowe that sommer is neare. *Mat. 2* *luk. 21.*

29 So in lyke maner, when ye see these thinges come to passe, vnderstand, that *the kyngdome of God* is nye, euen at the dores.

[1] The word signifieth the space of a 100 yeres, albeit this happened before 50.

30 Verely I say vnto you, that this [1] age shal not passe, tyl all these thynges be done.

31 Heauen and earth shal passe, but my wordes shal not passe.

[k] When the destruction of Ierusalem, the persecutions, and illusions shal come: but chiefly these are vnderstand of the second comming of Christe.

32 But of that [k] day and houre knoweth no man, no, not the Angels which are in heauen, nether the " Sonne hym selfe, saue the father onely.

33 Take hede, watch, & pray, for ye know not when the tyme is.

34 **For the Sonne of man is* as one ẅ is gone into a strange countrey, and hath left his house, & geuen autoritie to his seruantes, and to euery man his worke, & commanded the porter to watch. *Mat.*

35 " Watch therefore, (for ye know not when the Master of the house wyl come, whether at euen, or at mydnyght, whether at the cocke crowing, or in the daunyng.)

36 Lest

36 Lest yf he come sodenly, he should fynde you slepyng.
37 And that I say vnto you, I say it vnto all men, Watch.

THE XIIII. CHAPTER.

Marie Magdalene anoynteth Christe. The Easter lambe is eaten. Christe is taken. Peter denyeth hym: wyth many other thinges that were demanded of Christe.

A
a. a. AND after two dayes folowed *the feast of* Easter, and of vnleuened bread: and the hie Priestes, & Scribes soght how they myght take hym by craft, and put him to death.
2 And they sayd, Not in the feast day, lest any busynes aryse among the people.
a. a. 3 * And when he was in Bethanie, in the house of Simon the leper, euen as he sate at meat, there came a woman hauing an alabaster boxe of oyntment called spikenarde, that was verie costly, & she brake the boxe and powred it on his head.
4 And there were " some that were not content in them selues, and sayd, What neded this waste of oyntment?
5 For it might haue bene solde for more then [a] three hundred pence, & bene geuen vnto the poore, [b] & they grudged against her.
6 And Iesus sayd, Let her be in rest, why trouble ye her? She hath done a good woorke on me.
7 For ye haue the poore with you alwaies: & whensoeuer ye wil, ye may do them good: but me ye haue not alwayes.
8 She hath done that she could: she came

[a] Which are in value about six pound sterlinge.
[b] To wit, Iudas: who was offended therwith, and therfore made a busines.

afore hande to anoynt my body to the buriyng.

9 Verely I say vnto you, Wheresoeuer this Gospel shal be preached throughout the whole world, this also that she hath done shalbe rehearsed in remembrance of her.

B *Mat.* *Iuk.* 2

10 *Then Iudas Iscariot, one of the twelue [c] went away vnto the hye Priestes, to betray him vnto them.

[c] He tooke occasion by this oyntment as of a thing euill done.

11 And when they hard *this*, they were glad, and promised that they would geue him money: and he soght how he myght conueniently betray him.

12 And ŷ fyrst day of vnleuened bread, whē they sacrificed the Paschal lambe, his disciples sayd vnto him, Where wilt thou that we go and prepare, that thou mayst eat the Easter lambe?

13 Thē he sent forth two of his disciples, and sayd vnto them, Go ye into the citie, and there shal a man mete you bearyng a pitcher of water, folow him.

14 And whithersoeuer he goeth in, say ye to the good man of the house, The Master sayth, Where is ŷ lodging where I shal eat the Easter lambe with my disciples?

15 And he wyl shewe you an vpper chamber *which is* large, trimmed, & prepared, there make ready for vs.

16 So his disciples went forth, & came to ŷ citie, & found as he had sayd vnto them & made ready the Easter lambe.

17 And at euen he came with the twelue: C

18 *And as they sate at borde & dyd eat, Iesus sayd, Verely I say vnto you, that one of you shal betray me, ŵ eateth with me. *Mat.* *Iuk.* 2 *Iohn.*

19 And

19 And they begā to morne & to say to hī one by one, Is it I? And another, Is it I?
20 He answered and sayd vnto them, *It is* one of the twelue that [d] dippeth with me in the platter.
21 *Truely the Sonne of man goeth, as it is written of him: but wo be to that man, by whom ŷ Sonne of man is betrayed. It had bene good for him: if he had neuer bene borne.
22 *And as they dyd eat, Iesus toke bread [e] blessed, brake, & gaue to them, and sayd, *Take, eat, this is my body.
23 And he toke the cup, gaue thankes, & gaue it to them, and they all dranck of it.
24 And he sayd vnto thē, This is my bloud of the newe Testamēt, ẅ is shed for many.
25 Verely I say vnto you, I wyl drinck no more of the frute of the vine, vntyl that day, that I drinck it newe in ŷ kyngdome of God.
26 And whē they had songe the song, they went out to the hil of Oliues.
27 *Then Iesus sayd vnto thē, All ye shalbe offended because of me this night. For it is wrytten, *I wyl smyte the shepeherd, & the shepe shal be scattered.
28 But after that I am rysen, I wyl go into *Galile before you.
29 And Peter sayd vnto hym, Althogh all mē should be offēded, yet would not I.
30 Thē Iesus sayd vnto hym, Verely I say vnto thee, This day, euen in this nyght, before the cock crowe twyse, thou shalt deny me thryse.
31 And he sayd more earnestly, If I should dye with thee, I wyl not deny thee: Lyke-

[d] To dip the hand, is as much to say, as he that is accustomed to eate with me.

[e] To blesse is here taken onely to gyue thankes, as S. luk. and Paul interpretit, and Marke also speaking of the Cup.

wyse also sayd they all.

32 After they come into a place named Gethsemane: then he said to his disciples, Sit ye here, whyle I go and pray.

Christ the ga

33 And he toke with him Peter, Iames, & Iohn, and he began [f] to be afrayd, and in great heauines.

[f] His diuinitie was as it were hyd, and his humanitie shewed it selfe fully.

34 And sayd vnto them, My soule is very heauy euen vnto the death, tary here and watch.

35 And being gon forward a lytle, he fel downe on the ground, and prayed, that if it were possible, that houre myght passe from hym.

[g] Ab, in Hebrew, and Abba, in the Sirian tongue signifieth father.

36 And he sayd, [g] Abba, Father, all thinges are possible vnto thee, take away this cup from me. Neuerthelesse not ẏ I wyl: but that thou [h] wilt *be done*.

[h] He standeth not so to his owne will, but that willingly he offereth him selfe to obey God.

37 Then he cometh & fyndeth thē sleping, and sayeth to Peter, Simon slepest thou? Couldest not thou watch ẅ me one houre? E

38 Watch ye, and pray, lest ye entre into tentation: for the sprite is ready, but the fleshe is weake.

39 And again he went away, and prayed, and spake the same wordes.

40 And he returned, and found them a slepe agayn, for theyr eyes were heauy: nether wyst they what to answere hym.

41 And he cometh the thyrd tyme, & sayeth vnto them, [i] Slepe hence forth, & take your ease, it is ynough, the houre is come, beholde ẏ Sonne of man is deliuered into the handes of synners.

[i] He meaneth that the houre wil come when they shalbe kept from sleping.

42 Ryse vp, let vs go, Lo he ẏ betrayeth me, is at hand.

Mat. Iuk. 2 Iohn.

43 *And immediatly whyle he yet spake, came

came Iudas one of the twelue, and with hym a great nombre of people with swordes and staues, from the hye Priestes, and Scribes, and Elders.

44 And he that betrayed hym had geuen them a general tokē saying, Whomsoeuer [k]I shal kys, he it is: take hym & lead hym away safely.

45 And as sone as he was come, he went strayghtway to hym, and sayd vnto hym, [l]Maister, Maister, and kyssed hym.

46 And they layd theyr handes on him, and toke hym.

47 And " one of them that stode by, drue out a sword, & smote a " seruant of the hye Priest, and cut of his eare.

F 48 And Iesus answered and sayd vnto thē: Ye become out as vnto a thefe with swordes and with staues for to take me.

49 I was dayly with you in the temple teachyng, and ye toke me not: but *this is done* that the Scriptures should be fulfilled.

50 Thē they " all forsoke him, & ran away.

51 And there folowed him a certayn yōge man, clothed in lynnen vpon his bare *body*, and the yonge men caught hym.

52 But he left his lynnen, and fled from them naked.

53 " And they led Iesus away to the hye Priest, and to him came all the hye Priestes, and the Elders, and the Scribes.

54 And Peter folowed hym a great way of, euen into the hall of the hye Priest, & sat with the seruantes, & warmed *hym self* at the " fyre.

55 And the hye Priestes, & all the Counsil soght for witnes against Iesus, to put

[k] It was the facion then to grete with kyssing at their meetinges, & also at their departure.

[l] He repeteth it twyse, as if he had bene moued with a certeyn pitie in taking his last leaue.

him to death, and found none.
56 For many bare false wytnes agaynst hym, but their witnes agreed not together.
57 Then there arose certayn, and broght false witnes against him, saying,
58 We heard him say, * I wil [m] destroy this tẽple made ẇ handes, & within thre dayes I wil buyld another, made without hãdes.
59 But their witnes yet agreed not together.
60 And the hye Priest stode vp amõgest them, and asked Iesus saying, Answerest thou nothing? How *is it that* these beare witnes agaynst thee?
61 But he held his peace, and answered nothing. Again the hye Priest asked hym, and sayd vnto him, Art thou Christe the Sonne of the [n] Blessed?
62 And Iesus said * I am *he:* and ye shal see the ″ Sonne of man syt at the right hand of the myghty *God*, and come in the cloudes of heauen.
63 Then the hye Priest rent his clothes & sayd, What nede we any further wytnesses?
64 Ye haue heard blasphemie: what thinke ye? And they all gaue sentence that he was worthy of death.
65 And some began to spit at hym, and to couer his face, and to beate him with fystes, & to say vnto hym, ″ Reede. And the sergeantes smote him with their rods of office.
66 * And as Peter was beneath in ŷ hall, the re came one of ŷ maydes of ŷ hye Priest.
67 And whē she saw Peter warmyng *him self*, she loked on him, and sayd, Thou wast also

[m] These two witnessesdissented in that thone reported that Christ sayd, he could destroye the temple. (as Mat. writeth) ād the other sayd, that he heard him say, that he would do it as is here noted.

[n] That is of God, who is worthie all praise: the whichword in their language the Iewes when they speake of God, vse comonly in their writinges euen to this day.

also with Iesus of Nazaret?

68 But [o] he denied it, saying, I knowe him not, nether wot I what thou sayest. Thē he went into the " [p] porche, and the cock crewe.

69 Thē a mayde saw him againe, & began to say to them that stode by, This is one of them.

70 But he denied it agayne: and anone after, they that stode by, sayd agayn to Peter, Surely thou art one of them, for thou art of Galile, and thy speach agreeth therto.

71 And he began to cursse, and sweare, *saying*, I knowe not this man of whom ye speake.

72 * Then the secōde tyme the cok crewe, and Peter remembered the woord that Iesus sayd vnto hym, Before the cock crowe twyse, thou shalt deny me thryse, & waying that with him selfe, he wept.

[o] We ought to cō sider our owne infirmitie, that we may learn onely to trust in God, & not in our owne strength.

[p] Peter prepareth him selfe to flee if he were farther layd vnto.

THE XV. CHAPTER.

The passion of Christe. Of his death and burial.

AND anone in ỹ dawnyng, the hye Prie stes held counsel with the Elders, & the Scribes, and the whole Congregation: and bound Iesus, and led him away, * & delinered him to Pilate.

2 Thē Pilate asked him, Art thou ỹ king of the Iewes? And he answered, and sayd vnto hym, Thou sayest it.

3 And the hye Priestes accused hym of many thinges.

4 * Wherfore, Pilate asked him agayn, saying, Answerest thou nothing? beholde

* For they had no autoritie to put any man to death.

how many thynges they witnes against thee.

5 But Iesus yet answered neuer a woord, *so* that Pilate merueyled,

6 At that feast Pilate did deliuer a prisoner, whomsoeuer they would desire.

7 Then there was one named Barabbas, which lay bound with other his fellowes that made insurrection, and in the insurrection, they had committed murther.

8 And the people cried a lowde, and began to desire *that he would do* accordyng as he had [b] euer done vnto them.

[b] The people alwayes maynteine their customes, although they be wor the nothing.

9 Then Pilate answered them, and sayd, Wyl ye that I loose vnto you the kyng of the Iewes?

10 For he knewe that the hye Priestes had deliuered him of enuie.

11 But the hye Priestes had moued the people *to desire* that he would rather deli uer Barabbas vnto them.

12 And Pilate answered, and sayd agayne vnto them, What wyl ye then that I do *with him*, whome ye call the kyng of the Iewes?

13 And they cryed agayne, Crucifie him.

14 Then Pilate sayd vnto them, Yea, but what euil hath he done? And they cried the more feruently, Crucifie him.

[c] When a iudge hath respect to men, he quite forgetteth iustice.

15 And so Pilate [c] willing to content the people, loosed them Barabbas: and deliuered Iesus when he had scourged him, for to be crucified.

16 Then the souldiers led him away into the hall, which is the " commen hall, & called together the whole band of the souldiers.

B " Or, rie.

17 And

17 And clothe him with purple, and plat te a crowne of thornes, and crowne him with all,

18 And began to salute him *saying*, Hayle kyng of the Iewes.

19 And they smote hym on the head with
alke. a " reede, and spat vpon hym, & knelyng downe worshypped hym.

20 And when they had mocked him, they toke the purple of him, and put his owne clothes on hym, and led him out to crucifie him.

. d. 21 * And they [d] compelled one that
*. passed by, called Simon of Cyrene (which came out of the countrey, and was father of Alexander and Rufus) to beare his crosse.

[d] It was the custome to make hī that was condēned to cary his crosse, but Iesus was not able for weakenes.

22 And they broght hym to a place named Golgotha: which is by interpretatiō, the place of *dead mens* Sculles.

C 23 And they gaue hym to drinke wyne myngled with myrrhe, but he receaued it not.

24 And whē they had crucified him, they parted his garmentes, castyng lottes for them, what euery man should haue.

25 And it was [e] about the thyrd houre, when they crucified him.

[e] The Iewes deuided their day in to 4 partes, so that by the third houre is here ment the third part of the day, which was from six a clock to nyne, at what tyme Mar. sayth he was crucified.

26 And the title of his cause was written, THE KYNG OF THE IEWES.

27 And they crucified with him two theues: the one on the ryght hand, and the other on his lyft.

28 Thus the Scripture was fulfylled, ẅ
d. sayeth, * And he was counted among the wycked.

29 And they that went by, rayled on him,

waggyng their heades, & saying, Hey, *thou* that destroyest ŷ temple, and buildest it in three dayes,

30 Saue thy self, and come downe from the crosse.

31 Lykewyse also the hye Priestes mocking, sayd amōg thē selues with the Scribes, He saued other men, hym self he can not saue.

32 Let Christe the kyng of Israel now descēd from the crosse, that we may see, and beleue. And they that were crucified with him checked him also.

33 Now whē the sixt houre was come, darc kenes arose ouer " all the earth vntyl the nynth houre.

34 And at ŷ [f] nynth houre, Iesus cried w a loud voyce, saying, * Eloi, Eloi, lamma-sabachthani? which is if it be interpreted, My God, my God, why hast thou forsaken me.

[f] Which was the third part of the day, and about 3. of the clocke after none.

35 And some of them that stode by, when they heard that, sayd," Beholde he calleth for Elias.

36 And one ran and fylled a * sponge ful of vineger, and put it on a reede, and gaue him to drinck, saying, Let him alone, let vs see whether Elias wyl come and take him downe.

37 And Iesus cried with a loud voyce, & gaue vp the gost.

38 And the Vayle of the temple dyd rent in two peeces, frō the top to the bottome.

39 Now when the " Centurion, which stode before him, saw that he so cried, & gaue vp ŷ gost, he sayd, Truly this man was the Sonne of God.

40 There

40 There were also women a good way of beholding *him:* among whome was Marie Magdalene, and Marie *themother* of Iames the lytle, and of Ioses, and Marie Salome.

41 The which women also when he was in Galile, * folowed him & ministred vnto hym: and many other women which came vp with him vnto Ierusalem.

42 * And now whē night was come (because it was the day of the preparation that goeth before the Sabbath)

43 Ioseph of Arimathe," a good Counsellour, which also loked for the kyngdome of God, came and went in § boldely vnto Pilate, and asked the body of Iesus.

44 And Pilate merueiled if he were already dead, and called vnto him the Centurion, and asked of him whether he had bene any whyle dead.

45 And when he knewe *the trueth* of the Centurion, he gaue the body to Ioseph.

46 Who boght a lynnen cloth, and toke him downe, and wrapped hym in the lynnen cloth, and layd him in a tombe that was hewen out of a rock, & rolled a stone vnto the dore of the sepulchre,

47 And Marie Magdalene, & Marie Ioses *mother*, beheld where he shulde be layd.

* This man shewed his faith boldely when the danger seemed to be moste perilous.

THE XVI. CHAPTER.

Christe is rysen agayn and appeared to the Apostles to whom he cōmitteth the preachyng of the Gospel.

AND when the Sabbath day was past, Marie Magdalene, & Marie ỹ *mother* of Iames, & Salome, boght swete oyntmēts

that they might come & embaulme him.
2 And early in the morning the fyrst day of the weeke, they came vnto the sepulchre, when the sunne was yet rysing:
3 And they sayd one to another, Who shal rolle vs away the stone from the doore of the sepulchre?
4 And when they loked, they saw how the stone was rolled away (for it was a very great one)
5 * And they went into the sepulchre, and saw [a] a yonge man syttyng at the right syde, clothed in a long white garment: and they were afrayed. *Mat.2* *luk.24.*

[a] The Angel of God in the likenes of a yonge man.

6 But he sayd vnto them, Be not afrayed: ye seke Iesus of Nazaret, which hath bene crucified: he is risen, he is not here: beholde the place, where they put him. B
7 But go your way, and tel his disciples, and [b] Peter, That he wil go before you into Galile: there shal ye see him, * as he sayd vnto you. *Mat.2* *chap.1*

[b] He especialy maketh mencio of Peter, to confort him, because he had fallē into greater danger then the rest.

8 And they went out quickly and fled frō the sepulchre: For they trembled and were amased: nether sayd they any thing to any man, for they were afrayed.
9 When Iesus was rysen agayn, in ỹ morow (which was the first day of the weeke) he appeared fyrst to Marie Magdalene, * out of whom he had cast seuen deuyls. *Iohn* *luk.8.* C
10 And she went & tolde them that had bene with him, which mourned and wept.
11 And thogh they [c] heard that he was alyue, and had appeared to her, yet they beleued it not.

[c] They had sone forgottē that that Christe had foretolde them of his resurrection.

12 * After that, he appeared vnto two of them in an other forme, as they walked & went *Luk.*

went into the country.

13 And they went and tolde it to the remnant: but they beleued them not.

ng & 14 Finally, he appeared vnto the eleuen as they " sate together, and cast in their teeth their vnbeliefe, and hardenes of heart: because they beleued not them which had seene him after his resurrection.

. d. 15 And he sayd vnto them. * Go ye into all the world, and preach the glad tidinges to all " creatures,

Gen- re. 16 He that shal beleue and be baptized,

. g. shalbe saued: * but he that wil not beleue, shalbe damned.

17 And these [d] tokens shal folow them ỹ beleue,* In my name they shal cast out deuils, and shal speake with " newe tongues.

. d. ther s, as b, a. 18 * And shal take away serpentes: and if they shal drinke any deadly thing, it shal not hurt thē: they shal lay their handes on the syck, and they shal recouer.

g. 19 * So then whē the Lord had spoken vnto them, he was receaued into heauen, & sitteth at the right hande of God.

20 And they wēt forth, & preached euery where. And the * Lord wroght with them, & confirmed the woord with [e] miracles that folowed.

[d] This gyft was but for a tyme to cause men the more willingly to receaue the Gospel which as yet was not euidently knowen.

* The miracles and signes folowe the doctrine as certeyn scales: so that if the doctrine be false, the miracles can be no better. Deuter. 13. a.

THE HOLY

GOSPEL OF IESVS

CHRISTE, VVRIT

by sainct Luke.

***

THE FYRST CHAPTER.

The kynred, & holynes of Zacharie, and Elisabet his wife, his incredulitie is ponished, The talke of the Angel, and Elisabet with Marie, which was pronouced happy by reason of her faith. VVherof she praiseth the Lord, The byrth, Circumcisiõn, and graces of Iohn, Zacharie healed geueth thankes to God.

A The of the gelists

FOR AS- much as many haue taken in hãd to write the historie of those thynges, wherof we are fully certified,

2 Euen as they declared them vnto vs, which

which from ŷ begynnyng saw them their selues, & were ministers [a]" at the doyng:
3 It seemed good also to me (moste noble Theophilus) as sone as I had learned perfectly all thynges from the beginnyng, to wryte vnto thee therof from poynt to poynt:
4 That thou mightest acknowlage the trueth of those thinges where in thou hast bene broght vp.
5 IN the tyme of Herode Kyng of Iurie, there was a certayne Priest named Zacharias, of the course *" of Abia: and his wyfe was of the " daughters of Aaron, & her name was Elisabet.
6 Both were [b] perfect before God, and walked in all the" cōmandements and ordinances of the Lord, ŷ no man could fynde faut with them.
7 And they had no chylde, because that Elisabeth was barren, & bothe were wel strycken in age.
8 And it came to passe, as he executed ŷ Priestes office before God, as his course came in order,
9 According to the custome of the Priestes office his lot was to" burne incēse, whē he went into the [c] temple of the Lord.
10 * And the whole multitude of the people, were without in prayer, whyle the incense was burnyng.
11 And there appeared vnto him an Angel of the Lord standyng at the ryght syde of the aulter of incense.
12 And when Zacharias sawe *him*, he was abasshed, and feare came on hym.
B 13 But the Angel sayd vnto him, Feare

[a] The Greeke is, ministres of the woord, wherby is mēt that they were the ministers of Christe, who is called the woord: or ministers of the woord that is to say, of the Gospel.

[b] This perfectiō or iustice is iudged by the frutes & outwardappearāce, and not by the cause which onely cometh of Gods free mercie through Christe.

[c] The tēple was deuided into three partes: the fyrst was the body of the temple called Atrium, where the people was: the second called Sanctum, where the Priestes & Leuites were: & the third Sanctum Sanctorū, into the which the hye Priest entred once a yere to sacrifice.

not Zacharie: For thy prayer is heard: and thy wyfe Elisabeth shal beare thee a sonne, and thou shalt call his name "Iohn.

14 And thou shalt haue ioye and gladnes in him, & many shal reioyce at his byrth.

15 For he shalbe great in the syght of the Lord, and shal nether drynck" wyne, nor [d] strong drinck: and he shalbe fylled, w̄ the holy Gost, euen from his mothers wombe.

16 *And many of the chyldren of Israel shal he turne to their Lord God.

17 *For he shal go" before in his sȳght in the sprite and power of Elias, to turne ŷ hartes of the [e] fathers to the chyldren, and the disobedient to the wysedome of the iust men: to make the people ready for the Lord.

18 Thē Zacharie sayd vnto ŷ Angel, whereby shal I knowe this? For I am an olde man, and my wyfe is of a great age.

19 And the Angel answered, and sayd vn to him, I am" Gabriel that stand in the presence of God, and am sent to speak vnto thee, and to shewe thee these glad tydynges.

20 And beholde thou shalt be domme, and not be able to speake, vntil" the day that these thynges be performed: because thou beleuedst not my woordes w̄ shalbe fulfilled in their season.

21 And the people wayted for Zacharie, and merueyled that he taried in ŷ tēple.

22 And when he came out, he could not speak vnto them: Then they perceaued ŷ he had seene a vision in the temple. For he made

[d] The woord signifieth all maner of drinck which maketh mē dronckē.

* When Christe saieth he came to set the father against the sonne &c. he meaneth the successe which cometh of the Gospel through the malice of men: but here he speaketh of the true ende & proprietie of the Gospel.

" Which fieth th ce of th Lord.

" Noth maketh ken.

Mala.

Mat. I " As a his re hath go bef who sig the ky be at h

" Whi fieth strengt sonnes of God

" We m measu prome our w sex.

made signes vnto them, & remayned speachlesse.

23 And it fortuned, as sone as the tyme of his office was out, he departed " home into his owne house.

24 And after those dayes, his wyfe Elisabeth conceaued, and hyd her selfe fyue monethes, saying,

25 This wyse hath God dealt with me, in the days wherin he loked on *me*, to take from me [f] my rebuke among men.

[f] For the barren womē enioyed not thepromessewhich God made to thē that were maried to have issue: but principally they were depriued of that promesse which God made to Abraham, that he would increase his seede.

26 And in the syxt moneth, the Angel Gabriel was sent frō God vnto a citie of Galile, named Nazaret,

27 To a Virgin affianced to a man whose name was Ioseph, of the house of Dauid: and the Virgins name was Marie.

28 And ỹ Angel went in vnto her, & said, " Hayle thou ỹ art freely beloued, ỹ Lord *is* w̄ thee: blessed art thou amōg women.

29 And when she sawe *hym*, she was abashed at his saying: and cast in her mynd, what maner salutation that should be.

30 Then the Angel sayd vnto her, Feare not Marie, for [g] thou art in fauour with God.

[g] Not for her merites, but onely through Gods free mercie, who loued vs when we were synners, that whosoeuer reioyseth, should reioyse in the Lord.

31 * For lo, thou shalt cōceaue in thy wōbe, and beare a sonne, and shalt call his name Iesus:

32 He shalbe great, and shalbe called the sonne of the" hiest: and the Lord God shal geue vnto hym, the seat of his father Dauid.

33 And he shal raygne ouer the house of Iacob for euer, and of his kyngdome shal be no ende.

34 Then sayd Marie vnto the Angel,

h She would be resolued of al doutes to thende that she might more surely embrase the promese of God.

h How shal this be, seyng, I know no man?
35 And the Angel answered, & sayd vnto her, The holy Gost shal come vpō thee, and the power of the hyest shal ouer shadowe thee? Therfore also that" holy thyng which shalbe borne of thee shalbe called the Sonne of God.

i Notwith standīg that Elisabeth was maried to one of the tribe of Leui: yet she was Maries cosyn which was of the stocke of Dauid. For the law which forbad marriage out of their owne tribe, was only that the tribes should not be mixt and confounded, which could not be in maryīg with the Leuites, fortheyhad no portion assigned vnto them.

36 And beholde thy i cosyn Elisabeth, she hath also conceaued a sonne in her olde age. And this is her syxt moneth, which was called barren.
37 For with God shal nothing be vnpossible.
38 And Marie sayd, Beholde the hand mayden of the Lord, be it vnto me euen as thou hast sayd. And the Angel departed from her.
39 And Marie arose in those dayes, and went into the hilly *countrey* with haste into a citie" of Iurie.
40 And entred into the house of Zacharie, and saluted Elisabeth.
41 And it fortuned, as Elisabeth heard the salutation of Marie, the" babe sprang in her belly: and Elisabeth was fylled w the holy Gost.
42 And she cryed with a loud voyce, & sayd, Blessed art thou among women, because the frute of thy wombe is blessed.
43 And whence happeneth this to me, ỳ ỳ mother of my Lord should come to me?
44 For lo, as sone as the voyce of thy salutation sounded in myne ears, the babe sprang in my belly for ioye.
45 And blessed is she ỳ beleued: for those thynges shalbe performed, which were tolde her from the Lord.

46 Then

46 Then Marie sayd,

47 My[k] soule magnifieth ỹ Lord: and my sprite reioyseth in God my sauiour.

48 For he hath loked on the poore degre of his hand mayden: for beholde frō hēce forth, shal all ages call " me blessed.

49 Because, he that is myghty, hath declared towards me wonderful thynges, and holy *is* his name.

50 And his [l] mercie is on them that feare him, throughout all ages.

51 * He hath shewed strength ẅ his arme: * he hath scattered thē that are proude in the " imagination of their harts.

52 He hath put downe the mighty from their seates *of honour*, and exalted them of lowe degre.

53 * He hath fylled the hungry with good thinges, and send away the riche empty.

54 * He hath vpholden Israel his seruant, ỹ he might be myndeful of his mercie.

55 (* Euen as he promised to our fathers, *to wit*, to Abraham & his " sede) for euer.

56 And Marie abode with her about thre monethes, & returned agayn to her owne house.

57 Now Elisabeths tyme was come ỹ she should be deliuered, and she broght forth a sonne.

58 And her neyghbours, and cosyns heard tel how the Lord had shewed great mercie vpō her, and they reioysed for her sake.

59 And it was so ỹ the eyght day, they came to circumcise the babe, and called his name Zacharie, after the name of his father.

[k] The soule, and the sprit signifie the vnderstanding and affectiō, which are the two principal partes of the soule.

[l] According to the promesse made to Abrahā that he wolde be his God, and the God of his seede.

60 And his mother answered, and sayd, Not so, but he shalbe called Iohn.
61 And they said vnto her, There is none of thy kynne, that is named with this name.
62 And they made signes to his father, how he would haue him called.
63 Then he asked for wryting tables, and wrote, saying, His name is Iohn. and they merueyled all.
64 And his mouth was opened immediatly, and his tōgue also, and he [m] spake in praising God.
65 Then feare came on all thē that dwelt nye vnto them. and all these sayinges were noysed abrode throughout all the hyl countrey of Iurie.
66 And all they that heard them, layd *them* vp in their harts, saying, What maner childe shal this be? And the" hand of the Lord was wyth him.
67 And his father Zacharie was filled with the holy Gost, and prophecied saying,
68 * Blessed be the Lord God of Israel: for that he hath [n] visited and redemed his people.
69 * And hath raysed vp the [o] horn of saluation, vnto vs, in the house of his seruāt Dauid.
70 * Euen as he promised by the mouth of his holy Prophetes, which were synce the world began, *saying,*
71 That he would saue *vs* from our enemies, and from the hands of all that hate vs.
72 That he would shewe mercie towards our

[m] Not onely for his benefite in par doníg his faut: but also to shewe that he was iustely punished for his incredulitie.

" The power God.

[n] In declaring hi selfe myndeful of his people, & therfore is come from heauen to visit and redeme them.

[o] When the promesses of God seemed to haue failed, & the state of Israel to haue perished, thē sent he his Christewho by his inuincible strength, as with a stronge horn ouer threwe his ennemies.

G Chap. matth. exo. 7. The Zachar Gen. psal. iere & 30. Amos

our fathers, and remembre his holy couenant.

73 *And ŷ othe which he sware to our father Abraham:

74 *VVhich was*, that he would graunte vnto vs, ŷ we deliuered out of the hands of our ennemies, should serue hym wythout feare

75 All the dayes of our lyfe, in * holynes and righteousnes " before hym.

76 And thou babe shalt be called ŷ Prophete of the hyest: for thou shalt go before the face of the Lord, to prepare his wayes:

77 *And* to geue knowledge of saluation vnto his people, by the remission of their synnes.

78 Through the tender mercie of our God, wherby * the " day spring from an hye hath visited vs.

79 To geue lyght to them that sit in darcknes, and in the shadowe of death, & to gyde our feete into the way of peace.

80 And ŷ chylde grewe & waxed strong in spirite, and was in P wildernes, tyl the daye came, when he should shew hym self vnto Israel.

P He meaneth that part of Iurie which was lest inhabited, wher also the grosse & rude people dwelled.

THE II. CHAPTER.

The byrth and circumcision of Christe. he was receaued into the temple. Simeon and Anna prophecie of him. He was found among the doctours. His obedience to father and mother. And maries wisdome.

AND it chanced in those dayes, that there came a cõmandement from Augost the Emperour, that all the " world

should be taxed.
2 (This fyrst taxyng was made when Cyrenius was " Lieutenant in Syria.)
3 Therfore euery mā went vnto his owne citie to be taxed.
4 And [a] Ioseph also ascended from Gali le, out of a citie called Nazaret, into Iurie, vnto the citie of * Dauid, which is called Bethlehem, because he was of the hou se and lignage of Dauid,
5 To be taxed wyth Marie that was promesed him to wyfe, which was with chylde.
6 And so it was, that whyle they were there, her tyme was come ỹ she should be deliuered.
7 * And she broght forth her fyrst begot ten sonne, and wrapped him in swadlyng clothes, and layd him in a cretche, because there was no rowme for them with in ỹ ynne.
8 And there were in the same regiō shepheards, abyding in the field, & watching their flock by night.
9 And lo, the Angel of the Lord sodenly came vpon them, and the glorie of the Lord shone rounde about them, and they were sore afrayd.
10 Then the Angel sayd vnto them, Be not afrayd: for beholde, I bring you tidinges of great ioye, that shal come to all the people.
11 *That is,* ỹ vnto you is borne this day in the citie of " Dauid, a Sauiour, which is Christe the Lord.
12 And [b] *take* ye this for a signe: Ye shal fynde

[a] He sheweth by what occasion Ies' was born in Bethlehem, which signifieth the howse of bread.

[b] Because they should not be offended with Christes poore estate the Angel preuenteth this doute & sheweth in what sort they shulde fynde him.

fynde the chylde swadeled, and layd in a cretche.

13 And strayghtway there was with the Angel a multitude of heauenly souldiers, laudyng God, and saying,

14 Glorie be to God in the hye *heauens*, and peace in earth, and towardes men [c] good wyl.

[c] The free mercie and good wil of God, which is the founteyn of our peace and felicitie.

15 And it fortuned, as sone as the Angels were gone away from them into heauen, the shepherds sayd one to another, Let vs go euen vnto Bethlehem, and see this thyng that is happened, which the Lord hath shewed vnto vs.

c 16 And they came with haste, and found both Marie and Ioseph, and the babe layd in the cretche.

17 And when they had seene it, they publisshed abrode the saying, which was tolde them of that same chylde,

18 And all that heard it, wondred at those thinges which were tolde them of the shepherds.

19 But Marie kept all those sayings, and pondered *them* in her hart.

20 And the shepherds returned glorifying and praysing God, for all that they had heard and seene, euen as it was tolde vnto them.

7.a. 21 [*] And when the eyght day was come, that the infant shulde be circumcised, his name was called IESVS ✠ was named of the Angel, before he was conceaued in the wombe.

2.d. 2.e. 22 [*] And when the tyme of Maries purification after the law of Moses was come,

they brogh hym to Ierusalem, to present hym to the Lord.

23 (As is written in the law of the Lord, * Euery mā chylde " that openeth the matrix, shal be called holy to the Lord:)

24 And to offer * as it is commāded in the law of the Lord [d] a payre of turtle doues, or two yonge pigeons.

25 And beholde there was a man in Ieru D salem, whose name was Simeon: this man *was* iust, and feared God, and wayted for the consolation of Israel: and the " holy Gost was vpon him.

26 And an answer was geuen hym of the holy Gost, that he shulde not see death, before he had seene the Lordes " Christe.

27 And he came by inspiration of the holy Gost into the temple: and when the father and mother broght in the chylde Iesus, to do for him * after the custome of the law,

28 He toke hym vp in his armes, and prai sed God, saying,

29 Lord, [e] now lettest thou thy seruant depart in peace, according to thy promesse.

30 For myne eyes haue seene thy salua- E tion,

31 Which thou hast prepared before the face of all people:

32 * A lyght to lighten the Gentils, & the glorie of thy people Israel.

33 And his father and mother meruei- *act.* 14. led at those things, which were spoken *psal.* 9 touching him.

34 And Simeon blessed them, and sayd vnto Marie his mother, Beholde this chylde

" Or, that is first borne.

[d] Which offering was appointed to them which were so poore that they wer not able to offer a lambe.

[e] Simeon declareth him selfe to dye willingly since he hath seene the Messias which was promised.

Exod. nom. 8 *Leu.* 1

" Or, of prop

" Or, M

Leui.

Esa. 9 42. *a*, & 49.

chylde is appoynted to be the [f] fall & rysyng agayne of many in Israel: and for a signe which shalbe spoken agaynst.

35 (Yea and a [n] sword shal pearce through thy soule) ỹ the [n] thoghtes of many hartes may be opened.

36 And there was a Prophetisse, one Anna the daughter of Phanuel, of ỹ tribe of Aser: which was of a great age, & had [g] lyued with an husband seuen yeres frō her virginitie.

37 And *she being* a widowe of foure score and foure yeres, went [n] not out of the temple, but serued *God* wyth fastynges, & prayers, nyght and day.

38 She then coming sodenly at the same instant vpon them, praysed lykewyse the Lord, and spake of hym to all that loked for redemption in Ierusalem.

39 And as sone as they had perfourmed all thynges according to the law of the Lord, they turned into Galile to their owne citie Nazaret.

40 And the chylde grewe, & waxed strōg in spirite, and was filled with wysedome, and the grace of God was with hym.

41 And his father and mother went to Ierusalem euery yere * at the feast of Easter.

42 And whē he was twelue yere old, they went vp to Ierusalem after the custome of the feast.

43 And when ỹ feast was ended, as they returned home, the childe Iesus bode styl in Ierusalem, vnknowing to Ioseph and his mother.

44 For they supposed he had bene in the

[f] To be the falle of the reprobat which perishe through their owne defaut, & rai sing up of thelecte to whom God gyueth faith,

[g] She was 7. yeres maryed.

company, and therfore went a dayes iorney, and soght him among theyr kynsefolke, and acquaintance.
45 And whē they foūd him not, they tour G
ned back to Ierusalem, and soght him.
46 And it fortuned after thre dayes, that they found hym in the temple, sytting in ȳ myddes of the " doctours, both hearing " or, men.
them, and posyng them.
47 And all that heard him, merueyled at his vnderstandyng, and answers.
48 And when they saw him, they were astonied: and his mother sayd vnto hym, Sonne, why hast thou thus dealt with vs? beholde thy father and I haue soght thee with heauy hartes.
49 Then sayd he vnto thē, How is it that ye soght me? [h] Wyst ye not that I must go about my fathers busines?
50 But they [i] vnderstode not the wordes that he spake to them.
51 And he wēt ẇ thē, & came to Nazaret: and was obediēt to them: and his mother kept all these sayinges in her hart.
52 And Iesus increased in wysedome and stature, and in fauoure with God & men.

[h] Our duetie to God is to be preferred, before father and mother.
[i] For his vocation was not yet manifestely knowen.

THE III. CHAPTER.

The preachyng, baptisme, and prysonement of Iohn. The baptisme of Christ. And a rehersal of the generation of the fathers.

IN the fyftenth yere of the raygne of Ti- A
berius the Emperour, Pontius Pilate beyng " Lieutenant of Iurie, and Herode being " kyng of Galile, and his brother Philip kyng of Iturea, and of the region

region of Trachonite, and Lysania the kyng of Abilene,

2 * (When Annas and Caiáphas were the hye * Priestes) the woorde of God came vnto Iohn the sonne of Zacharie in the wyldernes.

* There cold be by Gods law but one sacrificer at ỏce: but because of the troubles that then raygned, the office was so mangled by reason of ambition and brybery, that both Caiaphas & Annas his father in lawe had it deuided betwixt them.

3 * And he came into all the coastes about Iordan, preachyng ŷ baptisme of repentance for the remission of sinnes,

4 As it is written in the booke of the sayings of Esai the Prophet, ŵ sayeth, * The voyce of one crying in wyldernes *is*, prepare the way of the Lord, make his pathes strayght.

5 Euery valley shalbe fylled, and euery mountayne and hyl shalbe broght lowe, & croked thynges shalbe made strayght, and the rough wayes *shalbe made* smothe.

6 And " all fleshe shal see ŷ " saluation of God.

7 Then sayd he to the people that were come to be baptized of hym, * " Ye ofspringes of vipers, who hath taught you to flye from the wrath to come?

8 Bryng forth therfore due frutes of repentance, and begyn not to say with your selues, We haue Abraham to our father: for I say vnto you, that God is able of these stones to rayse vp chyldren vnto Abraham.

9 Now also is the [b] axe layd vnto the roote of the trees: so that euery tree which bryngeth not forth good frute shalbe hewen downe, and cast into the fyre.

[b] The vengeance of God is at hand.

10 And the people asked hym saying, What shal we do then?

11 And he answered, & sayd vnto them,

c He willeth that the riche help the poore according to their necessitie.

* He c that hathe two cotes, let hym parte with hym that hath none: & he that hath meat, let hym do lykewyse. *Iam. 2 1. iohn*

C

12 Then came there " publicans also to be baptized, & sayd vnto him, Maister, what shal we do?

"Whose was to r ue the te and t

13 And he sayd vnto them, Require no more then that ŵ is appoynted vnto you.

14 The souldiers lykewyse demanded of hym, saying, And what shal we do? And he sayd vnto them, Do violence to no man, nether trouble any man wrongfully: and be content with your wages.

15 As the people were in a doute, and al men mused in their hartes of Iohn, whether he were very Christe,

16 Iohn answered, and sayd to them all,

d The vertue and force of baptisme standeth in Iesus Christe, and Iohn was but the minister therof.

* Truth it is, that I d baptize you with water, but one stronger then I cõmeth, whose shoes latchet I am not worthy to vnlowse: he wyl baptize you with the holy Gost, and with fyre. *Mat. 3. mar. 1. iohn. 1. act. 1. & 11. b. 19*

17 * Which hath his fanne in his hand, and wyl make cleane his flooer, and wyl gather the corne into his barne, but the chaff wil he burne with fyre that neuer shalbe quenched. *Mat. 3.*

18 Thus then exhorting with many other thinges, he preached vnto the people.

D

19 * But when king Herode was rebuked of him for Herodias his brother Philippes wyfe, and for all the euyls which Herode had done, *Mat. 1 mar. 6.*

20 He added this aboue all, that he layd Iohn in pryson.

21 * Now it fortuned, as all the people receaued baptisme, and Iesus also was baptized *Mat. 3. mar. 1. iohn. 1.*

baptized and dyd pray, that the heauen was opened:
22 And the holy Gost came downe in a bodely shape like a doue vpon him: and a voyce came from heauen, saying, Thou art my dere Sonne, in thee do I delyte.
23 And Iesus him selfe began to be about thyrty yere of age, beyng as men supposed the sonne of * Ioseph, Which was *the sonne* of Eli,
24 Which was *the sonne* of Matthat, which was *the sonne* of Leui, which was *the sonne* of Melchi, which was *the sonne* of Ianna, which was *the sonne* of Ioseph,
25 Which was *the sonne* of Mattathias, which was *the sonne* of Amos, which was *the sonne* of Naum, which was *the sonne* of Esli, which was *the sonne* of Nagge,
26 Which was *the sonne* of Maath, which was *the sonne* of Mattathias, which was *the sonne* of Semei, which was *the sonne* of Ioseph, which was *the sonne* of Iuda,
27 Which was *the sonne* of Ioanna, which was *the sonne* of Rhesa, ẅ was *the sonne* of Zorobábel, which was *the sonne* of Salathiel, which was *the sonne* of Neri,
28 Which was *the sonne* of Melchi, which was *the sonne* of Addi, which was *the sonne* of Cosam, which was *the sonne* of Elmodam, which was *the sonne* of Er,
29 Which was *the sonne* of Iose, which was *the sonne* of Eliézer, which was *the sonne* of Iorim, which was *the sonne* of Matthat, which was *the sonne* of Leui,
30 Which was *the sonne* of Simeon, which was *the sonne* of Iuda, which was *the sonne* of Ioseph, which was *the sonne* of Ionan, which

* Luke ascendeth from the last father to the first. and Matthew descendeth from the first to the last. Matthew extẽdeth not his rehersal further then Abraham: Luke referreth it euen to Adam. Mat. counteth by the legal descent: and luke by the natural: fynally bothe two speaking of the same persones applye vnto them diuers names.

which was *the sonne* of Eliacim,
31 Which was *the sonne* of Melea, which was *the sonne* of Mainan, which was *the sonne* of Mattatha, which was *the sonne* of Nathan, which was *the sonne* of Dauid.
32 Which was *the sonne* of Iesse, ẅ was *the sonne* of Obed, ẅ was *the sonne* of Booz, G which was *the sonne* of Salmon, which was *the sonne* of Naasson.
33 Which was *the sonne* of Aminadab ẅ was *the sonne* of Aram, which was *the sonne* of Esrom, which was *the sonne* of Phares, which was *the sonne* of Iuda.
34 Which was *the sonne* of Iacob, which was *the sonne* of Isaac, which was *the sonne* of Abraham, which was *the sonne* of Thara, which was *the sonne* of Nachor,
35 Which was *the sonne* of Saruch, which was *the sonne* of Ragau, which was *the sonne* of Phalec, which was *the sonne* of Eber which was *the sonne* of Sala.
36 Which was *the sonne* of * Arphaxad, ẅ *Ge* was *the sonne* of Sem, which was *the sonne* of Noe, which was *the sonne* of Lamech.
37 Which was *the sonne* of Mathusála, ẅ was *the sonne* of Enoch, which was *the sonne* of Iared, ẅ was *the sonne* of Malaleel, which was *the sonne* of Cainan.
38 Which was *the sonne* of Enos, ẅ was *the sonne* of Seth, which was *the sonne* of Adam, which was *the* [f] *sonne* of God.

[f] Not that Adam was the sonne of God by generation, but by creation: in the which sense God also calleth him self father. Deu. 32. a. 6. c. 28, & 29.

THE IIII. CHAPTER.

Iesus is led into the wildernes. Fasteth all the tyme of his tentation. Ouercommeth the deuyl. Goeth into Galile. Preacheth at Nazaret, & Capernaü. The Iewes despise him. The deuyls

uyls knowledge him. He commeth into Peters house. Healeth his mother in law. And doth great miracles.

A IEsus then ful of the holy Gost returned from Iordan, and was led of the *same* sprite into wildernes.

2 *And was *there* fourty dayes tempted of the deuyl, and in those dayes [a] he dyd eat nothing: and when they were ended, he afterward hongred.

3 Then the deuyl sayd vnto hym, If thou be the Sonne of God, commande this stone that it be made bread.

4 And Iesus answered him, saying, It is wrytten, *That man shal not lyue by bread onely, but by euery " woord of God.

5 Then the deuyl toke him into an hye mountayne, & shewed him all the kyngdomes of the world, euen in ỹ twincklyng of an eye.

6 And the deuyl sayd vnto hym, All this power wyl I [b] geue thee, euery whit, and the glorie of those *kyngdomes:* for that is delinered to me, & to whomsoeuer I wil, I geue it.

B 7 If thou therfore wylt worshyp me, they shalbe all thyne.

8 But Iesus answered him, and sayd, Hence from me Satan. For it is wrytten, *Thou shalt honour the Lord thy" God, and hym alone thou shalt serue.

9 Then he broght him to Ierusalem, and set hym on a pinacle of the temple, and sayd vnto hym, If thou be the Sonne of God, cast thy self doune from hence.

10 For it is writen, *He shal geue his An-

[a] This fast was miraculous, to confirme the Gospel, and oght no more of men to be folowed thē the other miracles that Christe dyd.

[b] Satan promeseth that, which he can not gyue, to thintent he might deceaue the more craftely: for he is but prince of the world by permission, and hath his power limited.

13 And as sone as the deuyl had e
all his tentations, he departed from
[c] for a season.
14 And Iesus returned by the pow
the sprite into Galile, and there w
fame of him throughout al the r
round about.
15 For he taught in theyr Synagog
was commended of all men.
16 * And he came to Nazaret whe
was noursed, and (as his custome
went into ŷ Synagoge on ŷ Sabbath
and stode vp for to rede.
17 And there was deliuered vnto
the booke of the Prophet Esai? Wh
had opened the booke, he found ŷ
where it was wrytten.
18 * The sprite of the Lord *is* vpon m
cause he hathe "annoynted me: that I
de preach the Gospel to ŷ poore he
sent me, that I shulde heale the b
harted, that I shulde preach * deliue
to the captiue, and recouering of
to the blynde, that I shulde freely

[c] It is not ynough twise or thrise to resist Satan, for he neuer ceaseth to tẽpt, or if herelent a litle, itis to thend, that he may renewe his force and assaile vs more sharpely.

were fastened on him.

21 Then he began to say vnto them, This day is this Scripture fulfylled in your eares.

approued comed so euer d. 22 And all ″ bare him witnes, and wondered at the gratious wordes which proceded out of his mouth, and sayd, Is not this Iosephs sonne?

23 Then he sayd vnto them, Ye wil suerly vse towards me this prouerbe, Physicion, [d] heale thy self: Whatsoeuer we haue heard done in Capernaum, do the same here likewise in thyne owne countrey.

[d] Bestowe thy benefites vpon them which apperteyne more vnto thee.

24 And he sayd, verely I say vnto you, f. * No [e] Prophet is accepted in his owne countrey.

[e] Their infidelitie stayed Christe from working miracles.

E 25 But I tel you of a truth, many wydo- 17.b. wes were in Israel in the dayes of * Elias, d. when heauen was shut thre yeres and syx monethes, whē great famine was throughout all the lande,

26 But vnto none of them was Elias sent, saue into Sarephtha, *a citie of* Sidon, vnto a [f] wydowe.

[f] He sheweth by exemples that God oft tymes preferreth the strangers to them of the household.

27 And many lepers were in Israel, in ỹ 5. d. time of * Eliseus the Prophet: but yet none of them was made cleane, sauing Naaman the Syrian.

28 Thē as many as were in the Synagoge, when they heard that, were fylled with wrath.

29 And rose vp, and thrust hym out of the citie, and led him euen vnto the edge of the hyl, wheron their citie was buylt, to cast hym downe hedlyng.

30 But he went his way euen through the myddes of them:

31 *And came downe into Capernaum a citie of Galile, and there taught them on the Sabbath dayes. *Mat.* 4. *mar.* 1.

32 *And they were astonied at his doctrine: for his preachyng was with autoritie. *Mat.* 7. *mar.* 1.

33 And in the Synagoge there was a man which had a " sprite of an vncleane deuyl, which cryed with a loud voyce, " That is motion the deuil

34 Saying, Oh, what haue we to do with F thee, thou Iesus of Nazaret? art thou come to destroy vs? I know who thou art, *euen* the Holy one of God.

35 And Iesus rebuked hym, saying, Holde thy peace, and come out of him. then the deuyl throwing him in the myddes of them, came out of him, and hurt him not.

36 And feare came on them all, and they spake among them selues, saying, What maner a thing is this? for with autoritie & power he commandeth the foule sprites, and they come out?

37 And the fame of hym spred abrode, through out all places of the countrey round about.

38 *And he rose vp, and came out of the Synagoge, and entred into Simons house. *Mat.* 8. *mar.* 1. And Simons " mother in law was taken w a great feuer, and they made intercession to him for her. " His w mother.

39 Then he stode ouer her, and rebuked the feuer, and it left her. and immediately she arose and ministred vnto them.

40 When the sunne was downe, all they that had sycke *folkes* taken with dyuers diseases, broght them vnto hym, and he G layd his handes on eueryone of them, and healed them.

41 *And

41 * And deuyls also came out of many, crying and saying, ᵍ Thou art Christe the Sonne of God, but he rebuked them, and suffered them not to speake, for they knewe that he was Christ.

ᵍ The deuils are constrayned to cõfesse Christe to be the Sonne of God, and yet it doth no thing auaylethem, because it cometh not of faithe.

42 As sone as it was day, he departed and went away into a desert place, and the people soght him, and came to him, and kept hym that he should not depart from them.

43 But he sayd vnto them, Surely I must also preach ŷ kyngdome of God to other townes: for therfore am I sent.

44 And he preached in the Synagoges of Galile.

THE V. CHAPTER.

Christ preacheth out of the ship. The disciples forsake all, and folowe him. He clenseth the leper. Healeth theman of the palsey Calleth Matthew the customer. Eateth with open synners. And excuseth his, as touching fasting.

A THen it came to passe as the people preased vpon him to heare the worde of God, that he stode by the lake of Gennesaret.

2 And sawe two shyppes stand by the lake syde, but the fysshermen were gon out of them, and were wasshyng theyr nettes.

3 And * he entred into one of the shyppes which perteined to Simon, and required hym that he would thrust out a lytle from the land: & he sate downe, & taught the people out of the shyp.

* To thintent that he might not be thronged of the prease, and also that he might the better be heard.

4 When he had left speakyng, he sayd vnto Simon, Lanche out into the depe, & let downe your nettes to make a draught.

5 Then Simon answered, & sayd to hym,
" Master, we haue wearyed our selues al nyght, and haue taken nothyng: neuerthe-les, at thy cõmandement I wyl let downe the net.
" The signifi that i ruler any th

6 And when they had so done, they in-closed a great multitude of fyshes: so ỹ their net brake.
B

7 And they beckened to their felowes ŵ *were* in the other ship that they should come and helpe them. who came then, and fylled bothe the shyppes, that they were ouer whelmed.

8 When Simon Peter sawe *that*, he fel downe at Iesus knees saying, Lord go frõ me, for I am a synful man.

[b] The feeling of Gods presence maketh afrayed.

9 For he [b] was vtterly astonied, and all that *were* with hym, at the draught of fyshes which they toke.

10 And so was also Iames and Iohn the sonnes of Zebede, which were parteners with Simon. Then Iesus sayd vnto Simon, Feare not: from [c] henceforth thou shalt catch men.

[c] He appointeth him to the office of an Apostle.

11 And they broght the shyppes to land, and forsoke all, and folowed hym.

12 *And it came to passe as he was in a cer-tayn citie, beholde, *there was* a man ful of leprosie, and when he had spyed Iesus, he fel on his face, and besoght him, saying, Lord if thou wilt, thou canst make me cleane.
C
*Mat. mar.

13 And he stretched forth hys hand, and touched hym, saying, I wyl, Be thou cleane. And immediately, the leprosie departed from him.

14 And he warned him that he should tel this

this to no man, but that he should go, and shewe hym self to the [d] priest, & offer for thy clensyng *sayd he*, accordyng as *Moses cõmandement was, for a wytnes vnto thẽ.

[d] Hereby he shewed them that he would not trãsgresse the lawe.

15 But *so much* the more went there a fame abrode of him, and much people came together to heare, & to be healed of hym of their infirmities.

16 But he kept him selfe aparte in the wyldernesses, and prayed.

17 *And it happened on a certayn day, that he taught, and there sate the Phariseis and doctours of the lawe, which were come out of all the villages of Galile, Iurie, and Ierusalem, and the power of the Lord was *in him* to heale them.

18 *Then beholde, men broght a man lying in his bed, which was taken with a palsey, and soght meanes to bryng him in, and to lay him before him.

19 And when they could not fynde by what way they might bryng him in, because of the prease, they went vp on the top of ŷ house, & let hym downe through the tilyng, bed and all, in the myddes before Iesus.

20 And when he sawe their fayth, he sayd vnto him, Man, thy [n] sinnes are forgeuen thee.

21 Then the Scribes and the Phariseis began to think, saying, What felow is this ẅ speaketh blasphemies? Who can forgeue sinnes, but God only?

22 But whẽ Iesus perceaued their thoghtes, he answered, & sayd vnto them, What think ye in your hartes?

* Forasmuch as his diuinitie was sufficientlyshewed by this miracle, he gaue them hereby tunderstand that he had power to forgyue synnes.

23 Whether is easyer to say, Thy * sinnes are forgeuen thee, or to say, Ryse and walke?

24 But that ye may know that the Sonne of man hath power to forgeue synnes in earth, (he sayd vnto the syck of the palsey) I say to thee, Aryse, take vp thy bed, and go home to thy house.

25 And immediately he rose vp before them, and toke vp *his bed* where on he lay, and departed to his owne house praysing God.

26 And they were all amased, and lauded God: and were fylled with feare, saying, Douteles we haue sene " strange thynges to day.

" Or, v fore. F

27 * And after that, he went forth and sawe a publican named Leui, sytting at the receyte of custome, and sayd vnto him, Folowe me. *Mat.* 9 *mar.* 2.

28 And he left all, rose vp, and folowed hym.

29 And Leui made him a great feast at home in his owne house. where there was a great company of publicans, & of other, that sate at meat with them.

30 But they that were Scribes and Pharises amongs them, murmured agaynst his disciples, saying, Why eat ye and drinck ye with Publicans and sinners?

31 Iesus answered, and sayd vnto them, They that are whole, nede not the Physicion, but they that are syck.

32 * I came not to call the ryghteous, but synners to repentance. *Mat.* 9 *mar.* 2

33 * Then they sayd vnto hym, Why do the 1. Ti

disciples

disciples of Iohn fast often, and pray, and the disciples of the Pharises also: & thyne eat, and drinck?

G 34 * And he sayd vnto them, Can ye make the chyldren of the wedding fast, as long as the brydegrome is with them?

35 The dayes wyl come, when the bridegrome shal be taken away from them, thē shal they fast in those dayes.

36 Then he spake also vnto thē a similitude, No man putteth a peece of a newe garment into an olde vesture: for if he do, then the *olde* breaketh the newe, and the peece ẏ was taken out of the new, agreeth not with the olde.

37 Also no man powreth newe wyne into olde vessels: for if he do, the new wine wil breake the vessels, and it wil runne out, and the vessels wil perishe.

38 But newe wyne must be powred into newe vessels, and bothe are preserued.

39 Also, no man ẏ [f] drincketh olde wyne, strayghtway can away with newe: for he sayeth, The olde is better.

[f] Thogh olde wyne be not so pleasant to the eye as newe is, yet is it more healthsome for the body: likewise the disciples albeit they had not such an owtward shewe as others had, yet were they no lesse to be estemed.

THE VI. CHAPTER.

He standeth in his disciples defence and his owne, as touching the breache of the Sabbath. After watching & prayer he electeth his Apostles. He healeth and teacheth the people. VVherin stādeth mās true felicitie. To loue our enemies. Not to iudge rashely: and to auoyde hypocrisie.

A 1 ANd it happened on the second [a] Sabbath, after the first, ẏ he wēt through the corne fieldes, & his disciples plucked the eares of corne, and dyd eate, & rubbe

VI.

[a] Those feastes which conteyned many days: as the Passeouer, and the feast of Tabernacles, had two Sabbaths: the first day of the feast, & the last.

them in their handes:
2 And certayne of the Pharises sayd vnto them, Why do ye that which is not lawful to do on the Sabbath dayes?
3 Then Iesus answered them, and sayd, * Haue ye not read somuch as this, what Dauid did when he him selfe was an hungred, and they which were with him, 1. Sam.
4 How he wēt into ỹ house of God, & toke, & ate ỹ shewe bread, and gaue also to thē which *were* with hym, ẅ was not lawfull to eate, but for the * Priestes onely? Exod. Leuit. 8. 24. b.
5 And he sayd vnto them, The Sonne of man is [b] Lord also of the Sabbath day.
6 * It came to passe also on another Sabbath, ỹ he entred into the Synagoge and taught: & there was a man, whose ryght hand was dryed vp. B Mat. 12. mar. 3.
7 And ỹ Scribes and Pharises watched hym, whether he would heale on the Sabbath day, that they myght fynde an accusation *agaynst* hym.
8 But he knewe theyr thoghtes: and sayd to the man which had the wythered hād, Ryse vp, and stand forth in the myddes: and he arose and stoode vp.
9 Then sayd Ies' vnto thē, I wyl aske you a questiō, Whether is it lawful on the Sab bath dayes to do good, or to do euyl? to saue lyfe, or to destroy it?
10 And he behelde them all in compasse, and sayd vnto the man, Stretch forth thy hand: and he dyd so, and his hand was restored again, as whole as the other.
11 And they were fylled ful of madnes, C & cōmuned one with another, what they myght do to Iesus.
12 And

[b] Hauing power to dispēce with, & qualifie the keping of the Sabbath and other ceremonies.

12 And it came to passe in those dayes, ỹ he went into a mountayne for to pray, & watched all the night in prayer to God.
13 *And as sone as it was day, he called his disciples, and of them he chose [c] twelue, which also he called [d] Apostles.
14 (Simon whome he named also Peter, & Andrew his brother, Iames and Iohn, Philip, and Barthelmew:
15 Matthew, and Thomas: Iames the sonne of Alpheus, and Simon called Zelotes,
16 And Iudas Iames *brother*, and Iudas Iscariot, which also was the traytour.)
17 Then he came downe with them, and stode in the champion countrie: and the cõpany of his disciples, and a great multitude of people out of all Iurie and Ierusalem, and from the sea *coast* of Tyre and Sidõ, which came to heare him, and to be healed of theyr diseases:
18 And they also that were vexed with foule spirites: and they were healed.
19 And all the people preased to touch him: for therewent vertue out of him, and healed them all.
20 [e] And he lifted vp his eyes vpon ỹ disciples, and sayd, Blessed be ye poore: for yours is the kyngdome of God.
21 Blessed are ye that hunger now: for ye shalbe satisfied. Blessed are ye that wepe now: for ye shal laugh.
22 Blessed shal ye be when men hate you, and [f] separate you, and rayle, and put out your name as euyl, for the Sonne of mans sake.
23 Reioyce ye in that day and be [g] glad: for behold, your rewarde *is* great in he-

[c] According to the similitude of the twelue Patriarkes, of whome the Churche of God is sprong.
[d] Ambassadors or messengerswhome he had elected before, but now enioyneth thẽ their charge.
[e] He meaneth excommunicatiõ, which also he calleth putting out their names. S. Iohn calleth it casting out of the Synagoge, S. Paul, deliuering to Satan. which punishemẽt as it is moste terrible when it is iustely executed, so is it comfortable to the godly when they are cast out of wycked mẽs cõpany, as the Prophet declareth. Psal. 1. a.

auen: for after this maner their fathers entreated the Prophetes.

24 * But wo be to you that are riche: for ye haue receaued your consolation. *Amos. ecclc.*

25 * Wo be to you that are ful: for ye shal hunger. Wo be to you that now" laugh: for ye shal wayle and wepe. *Esa.* " Sign them ue al after t asures flesshe.

f He reproueth ambition & vaine glorie, when as mē go about by all meanes to get fauour & wordely pompe.

26 Wo be to you whē all f men prayse you: for so dyd their fathers to the false prophetes.

27 * But I say vnto you ẅ heare, Loue your enemies: do good to them which hate you. *Mat.*

28 Blesse them that curse you: and pray for them which wrongfully trouble you.

29 And vnto him that" smyteth thee on ỹ one cheke, offer also the other: * and him that taketh away thy cloke, forbyd not to take thy coate also. Rather dure i iurie t reuen selues. 1. Co

30 Geue to euery man that asketh of thee: and of hym that taketh away thy *goodes*, aske them not agayne. E

31 * And as ye would that men should do to you, so do ye to them lykewyse. *Mat. tob. 4.*

32 And if ye loue them which loue you, what thank shal ye haue? for the *very* sinners loue their louers.

33 And if ye do good for them which do good for you, what thank are ye worthy of? for the very synners, do euen the same.

g Not onely not hoping for proffit but to lose the stocke & principal foramuche, as Christe byndeth him selfe to repay the whole with a moste liberal interest.

34 * And if ye lend to *them* of whome ye hope to receaue, what thank haue ye? for the very synners lend to synners, to receaue as much agayne. *Matt deut.*

35 Wherefore, loue ye your ennemies, do good and g lend, lokyng for nothyng agayne

agayne: and your rewarde shalbe great,
F and ye shalbe the chyldren of the Hyest: for he is kynde vnto the vnkynde, and to the euyl.
36 Be ye therfore mercyful, as your father also is mercyful.
37 * Iudge not, and ye shal not be iudged: condemne not, and ye shal not be condemned: forgeue, and ye shalbe forgeuen.
38 Geue, and it shalbe geuen vnto you: * good measure, pressed doune, shaken together and runnyng ouer shal men geue into your bosomes. For with what measure ye meate, with the same shal *men* meate to you agayne.
39 * And he put forth a similitude vnto them: * Can the blynde lead the blynde? Shal they not bothe then fal into the dytche?
40 * The disciple is not aboue his master: But whosoeuer *wil be* a perfect *disciple* shalbe as his master is.
41 * Why [h] seyst thou a mote in thy brothers eye, and considerest not the beame that is in thyne owne eye?
42 Ether how cannest thou say to thy brother, Brother let me pul out ỹ mote ỹ is in thyne eye: whē thou perceauest not ỹ beame that is in thyne owne eye? Hypocrite, cast out the beame out of thyne owne eye first, and then shalt thou see perfectly, to pul out the mote that is in thy brothers eye.
43 For it is not a good tree that bringeth forth euyl frute: nether is that an euyl tree, that bringeth forth good frute.

[h] He reproueth the hypocrisie of such as winck at their owne horrible fautes, and yet are to curious to spye out the lest faut in their brother.

44 * For euery tree is knowen by his owne frute. * For nether of thornes gather men fygges, nor of busshes gather they grapes. G *Mat.* 1 *Mat.* 7

45 A [i] good man out of the good treasure of his heart, bryngeth forth that which is good: and an euyl man out of the euyl treasure of his hart, bringeth forth that which is euyl. For of the abondãce of the hart, hys mouth speaketh.

[i] The name and title are nothing woorth to proue that a man is sent of God, except in effect he shewe the same.

46 * Why call ye me [k] Master, Master, and do not as I byd you? *Mat.* 7 *rom.* 2. *iam.* 1.

[k] He speaketh not onely to the false prophetes, but to all false pastours, hirelinges & hypocrites.

47 Whosoeuer cometh to me, and heareth my sayinges, & doth the same, I wil shewe you to whome he is lyke

48 He is like a man which buylt an house, and dygged depe, and layd the founda tion on a rock. And when the waters arose, the floud bet vpon that house, & could not shake it downe: for it was grounded vpon a rock.

49 But he that heareth and doth not, is lyke a man that without foundation buylt an house vpon the earth, agaynst ẅ the floud dyd beat, and it fel by and by. And the fal of that house was great.

THE VII. CHAPTER.

He healeth the Captaines seruant. Rayseth vp the wydowes sonne from death to life. Informeth the disciples whom Iohn Baptist sent vnto him. Commendeth Iohn. And reproueth the Iewes for their vnfaythfulnes. He eateth with the Pharise. The woman wassheth his fete with her teares, and he forgeueth her sinnes.

When

A WHen he had ended all his sayinges
. in the audience of the people, he entred into Capernaum.

2 And a certayn [a] Centuriōs seruant was syck and ready to dye, whome he made much of.

[a] It might be, that this Capitain dyd lye with his garnison in Capernaum.

3 And when he heard of Iesus, he sent vnto hym the Elders of the Iewes, besechyng hym that he would come and heale his seruant.

4 And they came to Iesus, and besoght hym instantly, saying, He is woorthy that thou should est bestowe this pleasure vpō him.

5 For he loueth *sayd they*, our na'tion, and hath buylt vs a [b] Synagoge.

[b] In buildyng the a temple for their assembles, he shewed his zeale towardes the true seruice of God

6 Then Iesus went with them. But when
B he was now not farre frō the house, the Cē
eda turion sent friendes to him," saying vnto
Ie- him, Lord trouble not thy self: for I am
the not woorthy that thou shouldest enter vn
sa- der my roffe.

7 Wherfore I thoght not my self woorthy to come vnto thee, but " say the woord,
nā- and my seruant shalbe whole.
rde
. a

8 For I lykewyse am a mā vnder power, and haue vnder me souldiers, & I say vnto one, Go, and he goeth: and to another, Come, and he commeth: and to my seruāt, Do this, and he doeth it.

9 When Iesus heard this, he marueyled at hym, and turned hym about, and sayd to the people, that folowed him, I say vnto you, I haue not found so [c] great faith, no, not in Israel.

[c] He cōmendeth this heathen Capitaine because he assureth him self vpon Christs woord alone.

10 And they that were sent, turned back home agayne, and found the seruant that

21 And at that same tyme, he cured many of their infirmities, and plagues, and of euyl spirites: and vnto many that were blynde, he gaue syght.

D 22 And Iesus answered, and sayd vnto them, Go your wayes & shewe Iohn, what thinges ye haue sene and heard: how that the blynde see, the halte go, the lepers are clensed, the deafe heare, the dead ryse agayne, to the [e] poore is the glad tidinges preached,

23 And happy is he, that shal not be [f] offended at me.

24 And when the messengers of Iohn were departed, he began to speake vnto the people of Iohn, What went ye out into ỹ wyldernesse for to see? a rede shakē with the wynde?

25 But what went ye out for to see? A man clothed in soft rayment? Beholde, they which are gorgeously apparelled, and lyue delycately, are in kynges courtes.

26 But what went ye forth to see? A Prophet? yea I say to you, and greater then a Prophet.

27 This is he of whome it is wrytten, * Beholde, I send my " messenger before thy face, which shal prepare thy way before thee.

28 For I say vnto you, there is no greater Prophet then Iohn, among them that are born of women: neuerthelesse, he that is lesse in the kyngdome of God, is greater then he.

29 Then all the people that heard, and the publicans, " instified God, beyng ba-

[e] Such as feele their owne miserie & wretchednes.

[f] That shal perseuere and not shrinck back for any thing that can happen.

ctrine, for they fea red the people. Matth. 21. c.

32 They are like vnto chyldren the market place, and criyng ot ther, and saying, We haue pi you, and ye haue not danced: mourned to you, and ye haue n

33 For Iohn Baptist came, netl bread nor, drinckyng wyne: and hathe the deuyl.

34 The Sonne of man is come, ar and drincketh: and ye say, Beh which is a glotten, and a drinck

[i] He sheweth that the wicked al though they tourne from God shal nothing hīder thelect to continewe in the faith of the Gospel.

ne, a friende of publicans [i] and 35 But wysedome is [i] iustified chyldren.

36 * And one of the Pharises de that he would eat with hym: an into the Pharises house, and sa to meat.

37 And beholde a woman in which was a synner, as sone as sh Iesus sate at meat in the Phari she broght an alabaster boxe of

38 And she abode at his feet hym wepyng, and began to wasl

rely haue knowen who, and what maner of woman this is ẇ toucheth him, for she is a synner.

40 And Iesus answered, & sayd vnto him, Simon I haue some what to say vnto thee. And he sayd, Master say on.

41 There was a certayn lender which had two detters: the one oght fyue hundred pence, and the other fyfty.

42 Whē they had nothyng to pay, he forgaue them bothe. Which of them therfore (tel me,) wyl loue him moste?

43 Simon answered, and sayd, I suppose, that he, to whome he forgaue moste and he sayd vnto him, Thou hast truly iudged.

G 44 And he turned to the womā, and sayd vnto Simon, Seist thou this woman? I entred into thy house, and thou gauest me no water to my fete: but she hathe wasshed my fete with teares, & wyped them with the heares of her head.

45 Thou gauest me no kysse: but she synce the tyme I came in, hathe not ceased to kysse my fete.

46 Myne head ẇ oyle thou dyddest not anoynt: but she hath anointed my feete ẇ oyntement.

47 Wherefore I say vnto thee, *that* many synnes are forgeuen her, for she [k] loued much. To whome a litle is forgeuen, the same doeth loue a litle.

[k] This great loue is a signe that she felt her selfe much bound vnto Christ who had forgeuen her so many synnes.

48 And he sayd vnto her, Thy sinnes are forgeuen thee.

49 And they that sate at meat with him, began to say within them selues, Who is this which forgeueth synnes also?

50 And he sayd to the woman, Thy fayth hath saued thee: Go in " peace.

" Th cõsci meth of fa

THE VIII. CHAPTER.

Christe with his Apostles go from towne to towne & preache. He sheweth the parable of the sede. Telleth who is his mother & his brother. Stilleth the raging of the sea Deliuereth the possessed. And driueth the deuils into the herde of swine. Helpeth the syck woman, and Iairus daughter.

A Nd it came to passe afterward, that he him self went through euery citie and towne, preachyng, and shewyng the kyngdome of God, and the twelue with hym. A

2 And also certayn women, which were healed of euyl spirites, and infirmities: * Marie ŵ was called Magdalene, * out of whome went seuen deuyls. Mar Chr

3 And Iohane the wyfe of Chuza Herodes steward, & Susanna, & many other ŵ [a] ministred vnto " him of their substance. Wo ue C "or,

[a] Wher by they acknolladged the benefit which they had receaued of him, & also shewed theirperseuerance which prued their knolledge to be of God.

4 * When much people were gathered together, and were come to him out of all cities, he spake by a similitude. Mat mar

5 A sower went out to sowe his seed, & as he sowed, some fel by the way syde, & it was troden vnder fete, and the foules of the aire deuoured it vp.

6 And some fel on the stone, and as sone as it was sprong vp, it wythered away, because it lacked moistnes.

7 And some fel among thornes, and the thornes sprang vp with it, and choked it.

8 And some fel on good ground, and sprang vp, and bare frute, an hundred folde B

folde. And as he sayd these thinges, he cryed, He that hathe eares to heare, let him heare.

9 And his disciples asked him, demāding, What similitude that was?

10 And he sayd, Vnto you it is geuen to knowe ŷ secretes of ŷ kyngdome of God, but to other in [b] similitudes: that when * they see, they shulde not see, & whē they heare, they should not vnderstand.

11 * The similitude is this, The sede, is the worde of God.

12 Those that are besyde the way, are they that heare: & afterward commeth the deuyl, and taketh away the woorde out of their heartes, lest they should beleue, and be saued.

13 But they that are on the stones, *are they* which when they haue heard, receaue the worde with ioye: but these haue no rootes: which for a whyle [c] beleue, and in the tyme of tentation go away.

14 And that which fel among thornes, are they which haue heard & " after their departure are choked with cares & with ryches, and voluptuous liuing, and bryng forth no frute.

15 And that *which fel* in good ground, are they which with an honest & good hart, heare the worde, and kepe it, and bring forth frute with pacience.

16 * No [d] man when he lyghteth a candel, couereth it vnder a vessel, nether putteth it vnder the " table, but setteth it on a candelstick, that they that entre in, may see the lyght.

17 * For nothing is in secret, that shal

[b] Which here is taken for an obscure or darke saying.

[c] They acknolledge and consent to theworde, and also reuerence it.

[d] Christe warneth his to do good with their light which they haue receaued, & to set it forthe before all mens faces.

not come abrode: neither any thing hid, that shal not be knowen, and come to light:

18 Take hede therfore how ye heare: For whosoeuer hathe, to him shalbe geuen: & whosoeuer hathe not, from him shalbe taken euen that same, which " it semeth that he hathe.

" Both him wil to other

19 Then came to him his mother and his brethren, and could not speake with him for prease.

20 And it was tolde him, *by certeyne which* sayd, Thy mother and thy * brethern stand without, and would see thee.

Gen. 1

21 But he answered, and sayd vnto them, My mother, and my brethren are e these which heare the worde of God, & do it.

* The spiritual cousinage is to be preferred to the carnalandnatural: forasmuche as there by of many we are made one, confessing together one God, one faith & one Baptisme, louing God aboue all thing, and our neighbour as ourselues.

22 * And it chanced on a certaine day, ỹ he went into a shyp, and his disciples also, and he sayd vnto them, Let vs go ouer vnto the other syde of the lake. And they launched forth.

Mat. mar. 4.

23 And as they sayled, he fel a " slepe, and there arose a storme of wynde in the lake, and they were fylled with water, and were in ieopardy.

"There gnifieth ep or slept.

24 And they went to him, & awoke him, saying, Master, Master, we are lost. Then he arose, and rebuked the wynde, and the tempest of water: and they ceased, and it waxed calme.

D Iesus keth the de.

25 And he sayd vnto them, Where is your faith? They feared, and wondred among them selues, saying, Who is this that commandeth bothe the wyndes and water, & they obey him?

26 * And they sayled vnto the regiõ of the Gadarenites,

Mat. mar.

Gadarenites, which is ouer agaynst Galile.

27 And as he went out to lande, there met him a certayn man out of the citie, which had a deuyl long tyme, and weare no clothes, nether abode in any house, but in graues.

28 When he sawe Iesus, he cried out, and fel downe before him, and ẅ a loud voyce sayd, What haue I to do with thee Iesus the Sonne of God most hyest? I beseche thee [f]torment me not.

[f] Satan is tormẽted where Christe is present.

29 For he commanded the foule spirite to come out of the man: for (" oft times he had caught him: therfore he was bound with chaines, & kept with fetters: but he brake the bandes, and was " caried of the fiende into wyldernesses.)

30 And Iesus asked him, saying, What is thy name? And he sayd, [g]Legion, because many deuils were entred into him.

[g] A Legiõ, as writeth Vegetius, cõteyned 6000 fote men, and 732 horsemen: but here it is taken for an vncertayn and infinite nomber.

31 And they besoght him, that he would not commande them to go out into the [h]diepe.

[h] Which in the 16 chap. Luke calleth hel, where the deuils are chained inthe obscuritie of darkenes, 2. Pe. 2. a

32 And there was thereby an heard of many swyne, fedyng on an hyl, and the *deuils* besoght him, ỳ he would suffre them to entre into them: and he suffred them.

33 Then went the deuils out of the man, and entred into the swyne· and the hearde ran headlong from the hie brinck dcwne into the lake, and was choked.

34 When the heardmen sawe what had chanced, they fled, and tolde it in the citie and in the countrey.

35 Then they came out to see what was done, and came to Iesus, and found the man

out of whome the deuils were departed, syttyng at the feete of Iesus, clothed, and in his ryght mynde: and they were afrayd.

36 They also which sawe it, tolde them by what meanes he that was possessed of the deuyl was healed.

37 Thē all the whole multitude of ỹ coun trie of ỹ Gadarenites, besoght hym, that he would depart from them, for they were taken with great feare: and he gate him into the shyp, and returned backe agayne.

38 Then the man out of whome the deuyls were departed, besoght hym that he myght be w̄ him: but Iesus sent him away saying, F

39 Go "home againe into thine owne house, and shewe what great thynges God hath done to thee. And he went his way, and preached through out all the [i] citie, what great thinges Iesus had done vnto him.

"Christ that he better him bet sent the with hi

[i] This was his owne citie called Gadaris, whichwas in the coūtrey of Decapolis, & ther fore Luke dissenteth not frō Marke who writeth that he preached in Decapolis.

40 And it came vnto passe when Ies' was come agayne, ỹ the people receaued him: for they all wayted for hym.

41 *And beholde there came a man named Iairus, and he was one of the chiefest of the "Synagoge, who fel downe at Iesus fete and besoght hym that he would come into his house:

*Mat. 9 marc. 5.

"Of the gregati the Iew

42 For he had but a daughter only, vpō a twelue yeres of age, & she laye a dying. (and as he wēt, the people thronged hym:

43 And a womā hauyng an issue of bloud, twelue yeres, which had spent all her substance vpon Physitions, nether coulde be holpen

holpen of any.
44 When she came behynd him, she touched the hem of his garment, and immediately her issue of bloud stanched.
45 Thē Iesus sayd, Who *is it* that touched me? Whē euery man denied, Peter & they that were with hym, sayd, Master, the people thrust thee, & treade on thee, & sayest thou, Who touched me?
46 And Iesus sayd, Some body touched me: for I perceaue that vertue is gone out of me.
47 When the woman sawe that she was not hyd, she came trimblyng, & fel *at his feete*, and tolde hym before all the people, for what cause she had touched him, and how she was healed immediately.
48 And he sayd vnto her, Daughter, be of good comfort, thy [k] fayth hathe made thee whole, Go in peace.)
49 Whyle he yet spake, there came one from the ruler of the Synagoges house, which sayd to hym, Thy daughter is dead, disease not the master.
50 When Iesus heard *that*, he answered ỹ ruler of the Synagoge, saying, Feare not, beleue only, and she shalbe made whole.
51 And when he went in to the house, he suffred no mā to go in with hym, saue Peter, Iames, and Iohn, and the father & mother of the maiden.
52 And euery body wept, & sorowed for her: but he sayd, Wepe not: for she is not [l] dead, but slepeth.
53 And they laught hym to scorne, for they knewe that she was dead.
54 And he [m] thrust them all out, and toke

[k] Christe dothe not impute vnto vs the weakenes of our faithe, but dothe accept it, as thogh it were perfect.

[l] Although she was verely dead: yet to Christe it was more easier to restore her to lyfe, then it is for one man to wake an other out of his slepe.

her by the hand, and cried, saying, Mayde, aryse.
55 And her spirite came agayne, and she rose strayghtway: and he commanded to geue her meate.
56 And her father and mother, were asto nied: but he warned thē that they should tel no man what was done.

THE IX. CHAPTER.

He sendeth out the twelue Apostles to preache. Herode heareth tel of him. He feedeth fyue thousand men with fyue loaues, and two fishes. Diuerse opinions of Christe. He transfigureth him self vpon the mount, deliuereth the possessed, & teacheth hys disciples to be lowly. They desire vengeance, but he reproueth them.

THen called he the twelue disciples to A gether, and gaue them power and autoritie ouer all deuils, & that they myght heale diseases.
2 * And he sent them to preache the kyng dome of God, and to cure the syck. *Mat.* mar. 3. & 6. a.
3 And he sayd to them, [a] Take nothing to your iourney, nether " staues, nor scryp, nether bread, nether mony, nether haue two coates. " or, ro
4 And what soeuer house ye entre into, there abyde, and " thence departe. " He t them tary to pre towne
5 And whosoeuer wyl not receaue you, when ye go out of that citie, shake of the very [b] dust from your fete, for a testimonie against them. towne
6 And they went out, and went through the townes about preachyng the Gospel, and healing euery where.
7 * And Herode the kyng heard of all ỳ *Mat.* mar.

[a] To thēde they myght do their charge with greater diligence when they had nothing to let them.

[b] Which was a signe of detestatiō, and of the vengeāce which was prepared for such cōtemners of Gods benefites.

was

was done by hym: and douted, because ỳ it was sayd of some, that Iohn was rysen agayne from death:

8 And of some, that Elias had appeared: and of some, that one of ỳ olde Prophetes was rysen agayne.

9 Then Herode sayd, Iohn haue I beheaded: who then is this of whome I heare such thynges? and he desired to see him.

B 10 And the Apostles returned, and tolde hym what great thynges they had done. Then he toke them, and went asyde into a solitarie place, nie to the citie called Bethsaida.

11 But when the people knewe *of it*, they folowed him: and he receaued them, and spake vnto them of ỳ kyngdome of God, and healed them that had nede to be healed.

12 *And when the day began to weare away, then came the twelue, and sayd vnto hym, Send the people away, that they may go into the townes and vyllages round about, and lodge, & get meat: for we are here in place of wyldernes.

13 But he sayd vnto them, [c]Geue ye them to eat And they sayd, We haue no mo but fyue loues & two fyshes, except we shulde go and bye meat for all this people.

14 For they were about fyue thousand mẽ. And he sayd to his disciples, Cause them to syt downe by fyfties in a compagnie.

15 Therfore they dyd so, and dyd all syt downe.

16 And he toke the fyue loues, and the two fishes, and loked vp to heauen, " blessed them, brake, and gaue to the disci-

* Christe forsaketh not thẽ that followe him, but sendeth them sufficient relief.

ples, to set before the people.
17 And they all dyd eat, and were satisfied: and there was taken vp of that remained to them, twelue baskettes ful of broken meat.
18 *And it came to passe as he was alone praying, his disciples were with hym, and he asked them, saying, Whome say the people that I am?
19 They answered, & sayd, Iohn Baptist: some say Elias: and some say, that one of the olde Prophetes is rysen agayne.
20 And he sayd vnto them, But whome say ye that I am? Peter answered, & sayd, Thou art the Christe of God.
21 And he warned, and commanded them, that they shoulde tel [d] no man that thyng.
22 Saying, *That the Sonne of man must suffre many thynges, and be reproued of the Elders, and of the hye Priestes and Scribes, and be slayne, and the thyrd day ryse agayne.
23 *And he sayd to them all, If any man wyl come after me, let hym deny hym self, and take vp his crosse * dayly, and folowe me.
24 For whosoeuer wyl saue his lyfe, shal lose it: and whosoeuer shal lose his lyfe for my sake, the same shal saue it.
25 For what auantageth it a man, if he wyn the whole worlde, and lose hym self, and runne in domage *of hym self?*
26 * For whosoeuer shalbe ashamed of me, and of my sayinges: of him shal the Sō ne of man be ashamed, when he shal come in his

[d] For he knewe best his conueniēt tyme which was appoynted for him to be manifested in.

C
Mat. 1
mar. 8.

Mat. 1
mar. 8.

Chap.
mat. 10.
16. d.
mar. 8.
* For a
day fol
an other
doth no
se folow
the nex
an other

Chap.
& 17.
2. tim.

in his glorie, & in the glorie of his Father, and of the holy Angels.

8. a. 27 *And I tel you of a suretie, there be
9. some standyng here, which shal not taste of death, tyl they see the e kyngdome of God.

* Established & enlarged by the preaching of the Gospel.

7. a. 28 *And it, chanced about an eight dayes
22. *after* those sayinges, that he toke Peter, Iames, & Iohn, and went vp into a mountayne to pray.

29 And as he prayed, the facion of hys countenance was changed, and his garmēt was whyte and shone.

30 And beholde two mē talked with hym, and they were Moses and Elias.

D 31 Which appeared in glorie, and spake of his departyng, which he should ende at Ierusalem.

32 But Peter & they that were with hym, were heauy wyth slepe, and when they woke, they sawe his glorie, and the two men standyng with hym.

33 And it chanced as they departed from hym, Peter sayd vnto Iesus, Master, it is good beyng here for vs: Let vs therfore make thre tabernacles, one for thee, and one for Moses, and one for Elias: and wist not what he sayd.

34 Whyle he thus spake, there came a cloud and f ouershadowed them, and they feared when they were entring into the cloud.

f For other wayes they had not bene able to comprehend his great maiestie.

d. 35 *And there came a voyce out of the
9. cloud, saying, This is my deare beloued
E Sonne, heare him.

36 And as sone as the voyce was past, Iesus was found alone: and they kept it

close, & tolde no man in "those dayes any of those thynges which they had sene.

37 And it chanced on the next day, as they came downe from the mountayne, much people met hym.

38 *And beholde, a man of the compagnie cryed out, saying, Maister, I beseche thee beholde my sonne, for he is all that I haue.

39 And see, a spirite taketh hym, and sodenly he cryeth, and he teareth hym, that he fometh agayne, and with much payne departeth from him, when he hath brused him.

40 And I besoght thy disciples to cast him out, but they could not.

41 Iesus answered, and sayd, [g] O generation without fayth, and croked, how long shal I be with you, and suffre you? Bryng thy sonne hither.

42 As he yet was a comming, the fiende rent him, and tare hym: and Iesus rebuked the vncleane sprite, and healed the chylde: and deliuered him to his father.

43 And they were all amased at ỹ myghty power of God. Whyle they wondred euery one at all thinges which he dyd, he sayd vnto his disciples,

44 *Let these sayinges synck downe into your eares: for the tyme wyl come, when the Sonne of man shalbe deliuered into the handes of men

45 But they [h] wist not what that worde ment, and it was hyd from them, that they vnderstode it not: and they feared to aske hym of that saying.

46 *Then there arose a disputation among them,

" They led it Christ rection, Marke teth.

Mat. 17 mar. 9.

F

[g] Vnder the coulour that his disciples could not heale the sick man, he reproueth them which would haue diminished his autoritie.

Mat. 1 mar. 9

[h] They were so blynded with this opinion that Christe shulde haue a temporal kyngdome, that they would not vnderstand when he spake of his death.

Mat. 1 mar. 9 luk. 22

them, which of them should be the greatest.

G 47 When Iesus sawe the thoghtes of their hartes, he toke a lytle chylde, and set him hard by him.

48 And sayd vnto them, Whosoeuer receaueth this litle chylde in my name, receaueth me: and whosoeuer shal receaue me, receaueth hym that sent me: for he that is least among you all, the same shalbe great.

f. 49 *And Iohn answered, and sayd, Master we sawe one casting out deuyls in thy name, and we forbade hym, because he foloweth *thee* not with vs.

50 Then Iesus sayd vnto hym, Forbyd ye *him* not: for he that is not agaynst vs, [i] is with vs.

[i] Forasmuch as he letteth vs not, and God is glorified by his occasion.

death be fied. 51 And it fortuned, when the " tyme was come that he should be receaued vp, he bent him self to go to Ierusalem.

52 And sent messengers before him: and they went and entred into a towne of the Samaritans, to prepare him *lodging*.

53 But they would not receaue hym, [k] because his " behauiour was, as though he would go to Ierusalem.

[k] For they hated the Iewes, because they differred from them in religion.

54 When his disciples, Iames and Iohn sawe *that*, they sayd, Lord, wylt thou that we cõmande, that fyre come downe from heauen, and consume them, euen as * Elias did?

55 But Iesus turned about, and rebuked them saying, Ye wot not what maner [l] sprite ye are of.

[l] He reproueth their rashe and carnal affection, which were not led with Elias sprite.

c. 56 * For the Sonne of man is not come to destroy mens liues, but to saue them. Then they

they went to another towne.
57 And it chanced as they went in the way, a certayn man sayd vnto him, I wyl folow thee Lord, whithersoeuer thou goest.
58 And Iesus sayd vnto hym, Foxes haue holes, and byrdes of the ayre haue nestes, but the Sonne of man hath not where on to lay is head.
59 And he sayd vnto another, Folowe me. And the same sayd, Lord suffre me fyrst to go, and bury my father.
60 Iesus sayd vnto hym, " Let § dead bury theyr dead: but go thou and preach the kyngdome of God.
61 Then another sayd, I wyl folowe thee Lord: but let me fyrst go byd them farewel, which are at home at my house.
62 Iesus saydvnto hym, No man that putteth his hand to the plough, and [m] loketh backe, is apte to the kyngdome of God.

" We mu folowe seweth to vs, bu ly Gods ling.

[m] To be hyndered, or entangled withrespect of any worldely commoditie.

THE X. CHAPTER.

He sendeth the seuenty before hym to preache, & geueth thē a charge how to be haue them selues. He threateneth the obstinate. Prayseth hys heauēly Father. Answereth the Scribe that tempted hym. And by the example of the Samaritane sheweth who is a mās neyghbour. Martha receaveth the Lord into her house. Marie Magdalene is feruent in hearing hys worde.

A
The se
forthe
70.

AFter these thinges, the Lord appointed other seuenty also, and sent them two and two before him into euery citie and place, whither he him selfe would come.
2 Therfore he sayd vnto them, * The har- *Mat.*

uest

uest is great, but the laborers are fewe: Praye therfore the Lord of the haruest, to send forth laborers into his haruest.

3 * Go your wayes: beholde, I send you forth as lambes among wolues.

4 Beare no wallet, nether scryp, nor shoes, * and [a] salute no man by the way.

5 * Into whatsoeuer house ye enter, fyrst say, [b] Peace be to this house.

6 And if the " sonne of peace be there, your peace shal rest vpon hym: if not, it shal turne to you agayne.

7 And in the same house tary styl, eatyng and drynckyng such as they *shal set before you*: * for the laborer is worthy of his reward. Go not from [c] house to house.

8 But into whatsoeuer citie ye shal enter, if they receaue you, [d] eat such thynges as are set before you.

9 And heale the syck that are there, and say vnto them, The kyngdome of God is come nye to you.

10 But into whatsoeuer citie ye shal enter, if they wil not receaue you, go your wayes out into the stretes of the same, and say,

11 Euen the very dust, which cleaueth on vs of your citie, we wype of agaynst you: Notwythstandyng, marke this, that the kyngdome of God was come nye vpon you.

12 I say to you, that it shalbe easyer in that day for Sodome, then for that citie.

13 * Wo be to thee Chorazin: wo be to thee Beth-saida, for if the miracles had bene done in Tyrus & Sidon, which haue bene

* He willeth that they shulde dispatch this iorney with diligence not occupying them selues about other dueties.

[b] It was their maner of salutation, wherby they wisshed helthe and felicitie.

[c] He would not that they shulde tary long in one towne, neither yet to be careful to change their lodging.

[d] Doute not to receaue nourishement of them for whome you trauell.

done in you, they had a great whyle agone repented, syttyng " in sack cloth and ashes.

" Which the signs repentan

* The more benefites that God bestoweth vpon any people, the more dothe he ponishe their ingratitude.

14 Therfore it shalbe easier for Tyrus * & Sidon, at the iudgement, then for you.

15 And thou Capernaum which art exalted to heauen, shalt be thrust downe to hel.

16 * He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

Mat. 10 Iohn. 13

17 And the seuentie turned agayne with ioye, saying, Lord, euen the very deuyls are subdued to vs through thy name.

f The power of Satan is beaten downe by the preaching of the gospel.

18 And he sayd vnto them, I saw f Satan, as it had bene lightenyng, falle downe from heauen.

19 Beholde, I geue vnto you power to treade on serpentes, and scorpions, and ouer all maner power of the enemie, and nothyng shal hurt you.

20 Neuerthelesse, in this reioyce not, that the sprites are vnder your power: but rather reioyse, because your names are wryten in heauen.

21 That same houre reioysed Iesus in " the sprite, & sayd, I confesse vnto thee Father, Lord of heauen and earth, that thou hast hyd these thynges from the g wise and learned, and hast opened them to babes: Euen so Father, because it so pleased thee.

" Or, in mynde. D

Mat. 11

g He attributeth it to the free election of God that the wise knowe not the gospel, and yet the poore basse people vnderstand it

h Therfore we most esteme him as the fathers voice hathe taughtvs, and not according to mans judgemẽt.

" Chri our onl ane to ute God cies by " Iawha see God his ly image.

22 All thynges are " geuen me of my Father: and h no man knoweth who the Sonne is, but the Father: nether who the Father is, saue the " Sonne, and he to whome the Sonne wyl shewe him.

23 And

23 And he turned to his disciples, and
3. b. sayd secretely,* Happy are the eyes, which
see that ye see.
24 For I tel you that many Prophetes &
kynges, haue desired to see those thinges
which ye see, & haue not seene them: and
to heare those thinges which ye heare, &
haue not heard them.
E
2. d. 25 *Then beholde a certayne expounder of
2. e. the lawe stode vp, and tempted him,
saying, Maister, what shal I do, to inherite
eternal life?
26 He sayd vnto hym, What is wrytten in
the law? how readest thou?
6. b. 27 And he answered, & sayd, * Thou shalt
loue thy Lord God, with all thy heart, and
w all thy soule, & with all thy strength,
9. d. and with all thy thoght; * and thy neigh-
bour as thy self.
28 Then he sayd vnto hym, Thou hast ans-
wered ryght, this do, and thou shalte lyue.
n ap- 29 But he willyng to " iustifie hym self,
him- sayd vnto Iesus, Who [1] is then my neygh-
self. bour?
30 Iesus taking his woord *sayd*, A certayn
F mā descended from Ierusalem to Iericho,
and fel into the handes of theues, which
robbed hym of his rayment, & wounded
hym, and departed, leauing hym halfe
dead.
31 And by chance ther came downe a cer-
tayn [k] Priest that same way, and when he
saw hym, he passed by on the other syd.
32 And lykewyse a Leuite, when he was
come nie to the place, went and loked on
him, and passed by on the other syde.
33 Then a certaine [l] Samaritan, as he

[1] For they counted no man their neighbour but their friende.

[k] He priuely noteth the great cruelitie which was among this people, and chiefely the gouuernours.

[l] This nation was odious to the Iewes.

iourneyed, came nye vnto hym, and when he sawe hym, he had compassion on hym.
34 And went to, and bound vp his woundes, and powred in oyle and wyne, & put him on his owne beast, and broght hym to an ynne, and made prouision for him.
35 And on ŷ morowe when he departed, he toke out [m] two pence, and gaue them to the hoste, and sayd vnto hym, Take cure of hym, & whatsoeuer thou spendest more, when I come agayne, I wyl recompence thee.

[m] Which was about ix pence of sterling monye.

36 Which now of these thre thynkest thou, was neyghbour vnto hym that fel into the theues handes? G
37 And he sayd, he that shewed mercy on him. Then sayd Iesus vnto hym, Go [n] and do thou lykewyse.

[n] Helpe him that hathe nede of thee although thow knowe him not.

38 It fortuned as they went, that he entred into a certayn towne: and a certayn woman named Martha, receaued hym into Mar Mar her house.
39 And this woman had a syster called Marie, which also sate at Iesus fete, and heard his preachyng.
40 And Martha was cõbred about much seruyng and stode and sayd, Master, doest thou not care that my syster hathe left me to minister alone? bid her therfore, that she helpe me.
41 And Iesus answered, & sayd vnto her, Martha, Martha, thou carest, and art [p] troubled about many thynges:
42 But one thing is nedeful, Marie hathe chosen the good parte, [o] which shal not be taken away from her.

[o] It was not mete that she shulde haue bene drawen from so profitable a thing wher vnto she could not alwayes haue opportunitie.

THE XI. CHAPTER.

He teacheth his disciples to pray. Driueth out a deuel. And rebuketh the blasphemous Phariseis. He preferreth the spiritual cousinage. They require signes and tokens. He eateth with the Pharisei, and reproueth the hypocrisie of the Phariseis, Scribes, and hypocrites.

A AND so it was ỹ as he was praying in a certayne place, when he ceased, one of his disciples sayd vnto hym, Master, teache vs to pray, as Iohn also taught his disciples.

2 * And he sayd vnto them, when ye pray, say, Our Father which art in heauē, Halowed be thy name, Thy kyngdome come, Let thy wyl be fulfylled *euen* in earth, as it is in heauen.

3 Our dayly bread geue vs " for ỹ day.

4 And " forgeue vs our synnes: for euen we forgeue euery man that is indebted to vs. And lead vs not into temptation: but deliuer vs from the Euyl.

5 Moreouer he sayd vnto them, * Yf any of you should haue a friend, & should go to hym at mydnyght, and say vnto hym, Friend lend me thre loaues.

6 For a friend of myne is come " out of ỹ way to me, and I haue nothyng to set before hym.

7 And he within should answer, and say, Trouble me not, the dore is now shut, and my chyldren are with me in bed, I can not ryse and geue them to thee.

8 I say unto you, thogh he would not arise and geue hym, because he is his friend: yet doubteles because of his impor-

* By this similitude he teacheth vs that we ogh not to be discouraged if we obteine not incontinently that which we demande.

tunitie, he would ryse, and geue him as many as he neded.

9 *And I say unto you, Aske, and it shalbe geuen you: Seke, and ye shal fynde: knocke, and it shalbe opened vnto you. *Mat.7.c 21.c. mar.11. iohn 14. 16.c. iam.1.a*

10 For euery one that asketh, receaueth: and he that seketh, fyndeth: and to hym that knocketh, it shalbe opened.

11 *And if a sonne shal aske bread of any of you that is a father, wyl he geue hym a stone? Or if he aske fyshe, wyl he for a fyshe geue hym a serpent? *Mat.7.c 12.b. mar.3.c*

12 Or if he aske an egge, wyl he offer him a scorpion?

13 If ye then which are euyl, can geue good giftes vnto your chyldren, how muche more shal your heauenly father geue [b] the holy Gost to them, that desire hym?

[b] The chiefest thing that we can desire of God, is his holy Spirit.

14 Then he cast out a deuyl, ẅ was domme. and when the deuyl was gone out, the domme spake, and the people wondred.

15 But some of them sayd, He casteth out deuyls, through Beelzebul the chiefe of the deuyls.

16 And others tempted him, sekyng of hym a signe from heauen.

17 But he knewe their thoghtes, and sayd vnto them, *Euery kyngdome deuided agaynst it self is desolate. and a house deuided against it self falleth. C *Mat.12 mar.3.*

18 So if Satan be deuided against him self: how shal his kyngdome endure? Because ye say that I cast out deuyls through Beelzebul.

19 If I through Beelzebul cast out deuyls: by whom do your [c] chyldren cast them out? Therefore shal they be your iudges.

[c] That is to say, your Coniurers.

iudges.

20 But if I by the [d] finger of God cast out deuils, no doute the kingdome of God is come vnto you.

[d] The finger of God is taken for the vertue and power of God. And the vertue of the Father and the Sonne is the holy Gost, for so Mat. doth interpret this place.

21 When a stronge man armed, kepeth his [e] palnice, ỹ thinges that he possesseth, are in peace.

22 But when a stronger then he commeth vp on hym at vnwares, and ouercommeth him: he taketh from him all hys harnes wherin he trusted: and deuideth his spoiles.

23 He that is not [e] with me, is agaynst me: and he that gathereth not with me, scattereth.

[e] How much more is he against me that maketh open warre against me, as Satan dothe?

D 24 When the vncleane sprite is gone out of a man, he walketh through drie places, sekyng [f] rest: and when he fyndeth none, he sayeth, I wyl returne agayne vnto my house whence I came out.

25 And when he commeth, he fyndeth it swept and garnyshed.

[f] To thintent that he might worke according to his malicious nature.

26 Then [g] goeth he, and taketh to hym, [g] seuen other sprites worse then him self: and they entre in, and dwel there, * and the last state of that man, is worse then the first.

[g] He meaneth an infinitie nomber.

27 And it came to passe as he spake these thynges, a certayne woman of the compagnie, lyfted vp her voyce, and sayd vnto hym, Happy is the wombe that bare thee, and the pappes which thou haste sucked.

[h] Christe gaue her a priuie taunt, for that she omitted the chiefe praise which was due vnto him that was, that they are happie in deed to whome he communicateth him self by his worde.

28 But he sayd, [h] Yea rather, happy are they ỹ heare the worde of God, & kepe it.

29 * When the people were gathered thicke together, he began to say, This is a wicked generation: they seke a signe, and

there shal no signe be geuen them, but the signe of * Ionas the Prophet. *Ion. 2.*
30 For as Ionas was a signe to the Niniuites, so shal also the Sonne of man be to this nation.
31 * The Quene of ŷ south shal ryse in iudgement, with the men of this generation, and condemne them: for she came from the end of the world, to heare the wysedome of Solomon: and beholde, a greater then Solomon *is* here. *1. Kyn. 10. 2. chro. 9.* The Qu of the So
32 The men of Niniue shal ryse in iudgement wyth this generation, and shal condemne them: for they * returned to God, at the preachyng of Ionas: and beholde a greater then Ionas *is* here. Niniue. *Iohn. 3.* E
33 * No man lyghteth a candel, and putteh it in a preuy place, nether vnder a bushel: but on a candlestick, that they which come in, may see the lyght. *Chap. 8. mat. 5. 15 mar. 4. 21*
34 * The lyght of the body is ŷ [i] eye. Therfore when thyne eye is [k] syngle, then is all thy body ful of light: but yf thyne eye be euil, then thy body is ful of darcknes. *Mat. 6.*
35 Take hede therfore, whether the light whych is in thee be darcknes.
36 Yf therfore all thy body *shalbe* light, hauing no part darcke: then shal al be ful of light, euen as when a candel doeth lyght thee with the brightnes.
37 And as he spake, a certayn Pharisey be soght him to dyne with hym: and he went in, & sate downe to meat.
38 And when the Pharisei sawe *that*, he marueyled that he had not fyrst wasshed before dyner. F

[i] Because it should guyde and lead the body.
[k] Without spot or vice.

39 And

23. c. 7. a.

39 *And the Lord sayd to him, In deed ye Pharises make clene ŷ out syde of ŷ cup, and of the platter: but the inwarde part is ful of *your* rauenyng, and wyckednes.
40 Ye fooles, dyd not he that made that ẅ is without, make that which is within also?
41 Therfore, [l] geue almose of those thinges which are within, and beholde, all is clene to you.
42 But wo be to you Pharises, for ye tithe the mynt and the rewe, and all maner herbes, and passe ouer " iudgement and ŷ loue of God. These ought ye to haue done, & [m] yet not to haue left ŷ other vndone.
43 * Wo be to you Pharises: for ye loue the vppermost seates in the Synagoges, and gretings in the markets.
44 Wo be to you Scribes & Pharises, hypocrites: for ye are as graues which [n] appere not, & the men that walke ouer thē are not ware of them.
45 * Then answered one of ŷ expounders of the law, & sayd vnto him, Master, thus saying, thou puttest vs to rebuke also.
46 Thē he sayd, Wo be to you also ye interpreters of the law: for ye lade men ẅ burthens greuous to be borne, and ye your selues touche not the burthens, with one of your fyngers.
47 Wo be to you: ye buylde ŷ sepulchres of ŷ Prophetes, & your fathers killed them.
48 [o] Truly ye beare witnes, and alow the dedes of your fathers: for they killed them, and ye " buylde their sepulchres.
49 Therfore sayd the wysdome of God, I wyl send them Prophetes and Apostles,

[l] Christe here requireth two things first that we come truely by our meat & drincke, and next that we distribute part to the poore.

[m] He wolde not breake the very lest cōmandemēt before althinges were accōplished: but taught thē to sticke to the chiefest, & not preferre the inferior ceremonies which moste quickly be abolished.

[n] Whose stincke and infection appeare not sodenly.

[o] You shewe your selues as great hypocrites as were yourfathers, makīg men beleue ye honour God whē you dishonour him.

and of them they shal sley and " persecute.
50 That the blode of all Prophetes, shed from the beginning of the world, may be required of this generation.
51 Frō the bloud of * Abel, vnto ẏ bloud of Zacharie, which perisshed betwene the aulter and the temple: verely I say vnto you it shalbe required of p this nation.
52 Wo be to you interpreters of the law: for ye haue " taken away the keye of knowledge, ye entred not in your selues, and them that came in, ye forbade.
53 When he thus spake vnto them, the Scribes and Pharises began to wexe busy *about hym*, and to prouoke him ẅ diuers questions to talke.
54 Laying wayt for him, & sekyng to catche some thyng of his mouth, wherby they myght accuse hym.

" or, ex expel th

Gen. 4. 2. chr. 2

p Because they were culpable of the same faute that their Ancesters were.

" They h take awa pure doc & true w standing the Scr res.

THE XII. CHAPTER.

Christe commandeth to auoide hypocrisie. To confesse his name. Not to passe theyr vocation. Nor gyue them selues to couuetous care of this lyfe. But to rightuousnes, almose, watching, patience, wisdome, and concord.

A Mat. 1 mar. 8.

VVhiles these thinges were in handeling, there gathered together an innumerable multitude of people, *insomuche* ẏ they trode one another, & he began to say vnto his disciples, Fyrst of all beware of the leuen of the Pharises, which is hypocrisie.
2 * For there is nothyng couered, ẏ must not be reuciled: nether hyd, that must not be knowen.
3 Wherfore whatsoeuer ye haue spoken in

Mat. 1 mar. 4.

in darcknes, that same shalbe heard in ỹ lyght: and that whych ye haue spoken in the eare, euen in secret places, shalbe preached on the top of the houses.

c. 4 * And I say vnto you my friendes, Be not afrayd of them that kyl the body, and after haue no more that they can do.

B 5 But I wil shewe you before, whome ye shal feare. Feare hym which after he hath kylled, hath power to cast into hel: Yea, I say vnto you, hym feare.

6 Are not fyue sparowes boght for a peny, and yet not one of them is forgotten of God?

7 Also euen the very heres of your heade are nombred. Feare not therfore: ye are more of value then many sparowes.

d. 8 * I say vnto you, Whosoeuer shal confesse me before men, euen him shal ỹ Sōne of man cōfesse also before the Angels of God.

d. e. 9 And he ỹ shal denye me before mē, shalbe denied before the Angels of God.

10 And whosoeuer shal speake a worde against the Sonne of man, it shalbe forgeuen him: but vnto him that [a] shall blaspheme the holy Gost, it shal not be forgeuen.

[a] He that shal resiste against the worde of God purposly, & against his conscience.

e. f. 11 * When they shal bryng you vnto the Synagoges, and vnto the rulers and officers, take no thoght how, or what thing ye shal answer, or what ye shal speake:

12 For the holy Gost shal teache you in ỹ ex. same [b] houre, what ye oght to say.

13 One of the compagnie sayd vnto him, Master, byd my brother deuide the inheritance with me.

14 And he sayd vnto him, Man, who made me " a iudge, or a deuider ouer you?
15 Wherfore he sayd vnto thē, Take hede and beware of couetousenes: [b] For thogh a man abunde in riches, yet his life stādeth not in his riches.
16 And he put forth a similitude vnto them, saying, * The " grounde of a certayn ryche man broght forth frutes plēteously.
17 Therfore he thoght with hym self, saying, What shal I do, because I haue no roume, where to bestowe my frutes?
18 And he sayd, This wil I do, I wyl destroye my barnes, and buyld greater: and therin wyl I gather all my frutes, and my goodes.
19 And I wyl say to my Soule, Soule, thou hast muche goodes layd vp in store for many yeres: lyue at ease, eat, drincke, take thy passe tyme.
20 But God sayd vnto hym, Thou foole, this night wyl they fetche away thy soule from thee: then whose shal those thinges be which thou hast prouided?
21 So is it *with hym* that gathereth riches to him self, and is not riche in * God.
22 And he spake vnto his disciples, Therfore I say vnto you, * Take no thoght for your lyfe, what ye shal eat: nether for your body, what ye shal put on.
23 The lyfe is more then meat, and the body is more then the rayment.
24 [c] Considre ỳ the rauens, nether sowe nor repe: ẅ nether haue store house nor barne, & *yet* God fedeth them: how muche more are ye better then fowles?
25 Which of you with takyng thoght cā adde

[b] Christ condemneth tharrogantie of the riche worlde liges, who as thogh they had God locked vp in their coffres and barnes set their whole felicitie in their goods, and considering that God gaue them lif and al so can take it away when he wil.

[c] He exhorteth vs to cast our care on God, & to submit our selues to his prouidence.

"Christ... fely can... be iugd... to iudge... with stan... he will... the Chri... to be iug... decide... uersies b... ixt their... thers, 1. ... 6. a. ... " or coūt...

C
Isa. 5. *ecclē.* 1...

1. *Tim.* ... *psal.* 1... *rom.* 1... *Mat.* 6. 2. *pet.* ... *psal.* 5...

D

adde to his stature one cubit?
26 If ye then be not able to do that thing which is least, why take ye thoght for the remnant?
6.a. 27 *[d] Cõsidre the lilies how the grow: they are not wearyd with labour, nether spyn they: and yet I say vnto you, that Solomon him self in all his royaltie, was not clothed lyke one of these.
28 If God so clothe the grasse ẅ is to day in the field, and to morow is cast into the ouen: how much more *wyl he clothe* you, ỏ ye of lytle faith?
29 Therfore aske not what ye shal eat, or what ye shal drynke, nether let your myndes wander about these speculations,
30 For all such thynges ŷ heathen people of ŷ worlde seke for: & your Father knoweth that ye haue nede of these thinges.
[d] The liberalitie of God which shyneth in the herbes and floures surmõteth all that mañ cã do by his riches or force.
12.5.k. 31 * But rather seke ye after the kyngdome of God, and ″ all these thinges shalbe ministred vnto you.
ich are wonne. are co. wel to wycked s to the 32 Feare not lytle flocke: for it is your Fathers pleasure, to geue you a kyngdome.
33 Sel that ye haue, and geue almes: and make you bagges, which wexe not olde, * a treasure that can neuer faile in heauen, where no thefe commeth, nether moeth corrupteth.
34 For where your treasure is, there wyl your hartes be also.
E 35 * Let your loynes be [e] gyrde about, and
1.c. your lyghtes burnyng.
36 And ye your selues lyke vnto men that wayt for their master, when he wyl returne from a weddyng: that assone as he cometh and knocketh, they may open vnto
[e] Be in a readynes to execute the chardge which is cõmitted vnto you.

hym immediately. Happy are those seruantes, which the Lord when he commeth shal fynde wakyng: verely I say vnto you,
He wyl * gyrde him self about, & make thē to syt downe to meat, & wil come forthe, and minister vnto them.
38 And if he come in the seconde watche, and likewyse in the thyrde watche, and shal fynde them so: happy are those seruantes.
39 *This vnderstande, that if the good man of the house had knowen at what houre the thefe would haue come, he would surely haue watched, and would not haue suffered his house to be broken vp.
40 Be ye prepared therfore, for the Sōne of mā wyl come at an houre when ye thinke not.
41 Thē Peter sayd vnto hym, Master, tellest thou this similitude vnto vs, or to all men?
42 And the Lord sayd, Who is a faythful steward, and wyse, whome the master shal make ruler ouer his houshould, to geue them their * duetie of meat at due season?
43 Happy is that seruant, whome his master when he cōmeth, shal finde so doyng.
44 Of a truth I say vnto you, that he wyl make hym ruler ouer all that he hath.
45 But if that seruant say in his hart, My master sloweth his commyng, and so shal begyn to smyte the seruantes, and maydens, and to eat, and dryncke, and to be droncken:
46 The master of that seruāt wyl come in a day

*Becau dyd ve garment maner gyrde o trousse whē they about a eyes.

*Mat.24 marr.13 rese. 16

*The p of se euery was a of vse Donat. in Phor

F

a day when he thinketh not, & at an houre whē he is not ware, and wyl separate hym, and geue hym his rewarde with the vnbeleuers.

47 That seruant that knewe his masters wyl, & prepared not hym self, nether dyd accordyng to his wyl, shalbe beaten with many strypes

48 But he that knewe not, and yet dyd cō myt thinges " worthy of strypes, shalbe beaten with fewe *strypes*. For vnto whome " muche is geuen, of him shalbe muche required: and to whome men muche commit, the more of hym wyl they aske.

49 I am come to put [f] fyre on the earth: & what is my desire, if it be al [g] ready kyndled?

50 Notwitstandyng I must be " baptized wt a baptisme, and how am I grieued tyl it be ended?

51 * Suppose ye that I am come to geue peace on earth? I tel you nay, but rather debate.

52 For from hence forth ther shalbe fyue in one house deuided, thre agaynst two, and two agaynst thre,

53 The father shalbe deuided against the sonne, and the sonne against the father: the mother agaynst the daughter, and ỹ daughter agaynst the mother: the mother in lawe agaynst the daughter in lawe, & the daughter in lawe, agaynst the mother in lawe.

54 * Then sayd he to the people, When ye see a cloude ryse out of the west, strayght way ye say, A shower commeth and so it is.

[f] The Gospel is as a burning fyre moste vehement which maketh a change of thinges through all the worlde.

[g] Yf there be gre at troubles & alterations vpō the earth.

55 And whē ye see the South wynde blow, ye say, We shal haue heat: and it commeth to passe.
56 Hypocrites, ye can skyl of the fasshyō of the earth, and of the skye: but what is the cause that ye can not skyl of this tyme?
57 Yea, and why iudge ye not of your sel ues what is right?
58 * Whyle thou goest with thy conter- Ma partie to ŷ ruler, as thou art in the way, geue diligence ŷ thou mayest be deliuered from him: least he bring thee to the iudge, and the iudge deliuer thee to the iayler, and he cast thee into prison.
59 I tel thee, thou shalt not departe thēce, tyl thou hast made good the vtmost myte.

THE XIII. CHAPTER.

VVe ogh not to condemne all to be wycked men which souffre. Christe exhorteth to repentā ce. He healeth the croked woman. Answereth to the master of the Synagoge. And by diuers similitudees declareth what the kyngdome of God is. Also that the nomber of them which shal be saued is smale. Finally he sheweth that no worldely policie or force cā let the wor ke and consel of God.

THere were certayn men present at the A same season that shewed hym of ŷ Galileans, whose bloud Pilate [a] mengled with their owne sacrifice.
2 And Iesus answered, and sayd vnto them, Suppose ye that these Galileans were [b] greater synners then all the other Galileans

[a] He murthered them as they were sacrificing: and so their blode was mingled with the blode of the bestes which were sacrificed.
[b] For the Iewes toke occasion hereby to condemne them as moste wicked men.

Galileans, because they suffred suche thinges?

3 I tel you nay: but [e] except ye amende your lyues, ye shal all likewise perishe.

4 Or thinke you ỹ those eightene vpon whome the towre in "Siloam fel, and slewe them, were " synners aboue all men ỹ dwel in Ierusalem?

5 I tel you nay: but except ye amẽde your lyues, ye all shal lykewise perishe.

6 He put forth also this similitude, A certayn man had a fygge tree planted in his vineyard: and he came and soght frute theron, and found none.

7 Then sayd he to the dresser of his vineyarde, Beholde, [d] this thre yeres haue I come and soght frute of this fygge tree, and fynde none: "cut it downe: why kepeth it the ground baren?

8 And he answered, and sayd vnto him, Lord let it alone this yere also, tyl I dygge round about it, and donge it

9 And if it beare frute, *wel:* if not, thẽ after thou shalt cut it downe.

10 And he taught in one of their Synagoges on the Sabbath day.

11 And beholde there was a woman ẅ had a "sprite of infirmitie eigthtene yeres, & was [e] bowed together, & could not lyfte vp *herself* in any wyse.

12 When Iesus sawe her, he called her to hym, & sayd to her, Woman thou art " lousd from thy disease.

13 And he laid hys handes on her, & immediately she was strayght, and glorified God.

14 And the ruler of the Synagogue an-

[e] He warneth them rather to cõsider their owne estate thẽ to repro ue other mens.

[d] By this similitude is declared the great patiẽce that God vseth towarde synners in loking for their amendemẽt: but this delay auayleth them nothing when they stil remain in their corruption.

[e] As they are whose synewes are shronke.

swered with indignation because that Ie-
s' had healed on the Sabbath day: & sayd
vnto the people, There are syx dayes in ẅ
men ought to worke: in them therfore co-
me and be healed, and not on the Sabbath
day.
15 Then answered hym the Lord, and
sayd, Hypocrite, doth not eiche one of
you on the Sabbath day, louse his oxe or
his asse from the stall, and lead him to the
water?
16 And ought not this daughter of Abra-
hā, whome Satan had bound, lo, eightene
yeres, be loused from this bonde on the
Sabbath day?
17 And when he thus sayd, all his aduer
saries were ashamed: but the people reio-
ysed at all the excellent thinges, that we-
re done by hym.
18 *Then sayd he, What is the [f] kyngdo- D
me of God lyke? or wherto shal I compa- M
re it?
19 It is like a graine of mustarde seed, ẅ
a man toke and sowed in his garden: and
it grewe, and waxed a great tree, and the
fowles of the ayre made nestes in the brā-
ches of it.
20 And agayne he sayd, Wher vnto shal
I liken the kyngdome of God?
21 It is lyke leuen, whicha woman toke,
and hyd in thre busshels of floure, tyl all
was through leuened.
22 *And he went through all cities and M
townes, teachyng, and iourneying towar-
des Ierusalem.
23 Then sayd one vnto hym, Lord *are there*
fewe

[f] By these simili tudes he sheweth thincrease wherby God augmenteth his kyngdome, cō trarie to all mens opinions.

fewe that shalbe saued? And he sayd vnto them,

E 24 *g Stryue to entre in at the strayte gate: for many I say vnto you, wyl seke to enter in, and shal not be able.

g We must endeuour & eut of all impedimẽts which may let vs.

25 When the good man of the house is rysen vp, and hath shut to the dore, and ye begyn to stand without, and to knock at ỹ dore, saying, Lord, Lord, open to vs: and he shal answer and say vnto you, I knowe not whence ye are,

26 h Thē shal ye begyn to say, We haue eaten and droncke with thee, and thou hast taught in our stretes.

h He warneth the Iewes that they de priue not them selues by their owne negligence of that saluatiõwhich was offred vnto them.

F 27 * And he shal say, I tel you, I know not whence ye are: departe frō me, all ye workers of iniquitie.

28 There shalbe wepyng and gnasshyng of teeth, when ye shal se Abraham & Isaac, and Iacob, and all the Prophetes in ỹ kyngdome of God, & your selues thruste out at dores.

29 Then shal come *many* from the "East, & from the West, and from the North, and from the South, and shal syt downe in the kyngdome of God.

G 30 * And beholde, i there are last, which shalbe fyrst: & there are fyrst, which shalbe last.

i Christe cutteth of the vayne cõfidẽce of the Iewes who glorified in that, that God had chosen them for his people.

31 The same day there came certain of ỹ Pharises, and sayd vnto him, Get the out of the way, and departe hence: for Herode wyl kyl thee.

k Nether the enuie of the Pharises who wolde haue put him in feare of Herode, nor yet any policie of mã colde stay him frō that office which God had entoyned him.

a 32 Then he sayd vnto them, Go ye and tel that foxe, Beholde I k cast out deuils, and heale the people " to day, & to morowe, and the thyrd day " I shalbe perfited.

33 Neuerthelesse I must walke to daye, & to morow, & the day folowing: for it chãceth not, that a Prophete perishe out of Ie rusalem.

34 * O Ierusalem, Ierusalem, which kyllest the Prophetes, and stonest them that are sent to thee, how often would I haue gathered thy chyldren together, as the he nne gathered her broode vnder her wynges, and ye would not. *Mat.*

35 [1] Beholde your habitation is left vnto you desolate. And verely I tel you, ye shal not se me vntyl *the tyme* come that ye shal say, * Blessed is he that commeth in the name of the Lord. *Clxv psal. Mat.*

[1] Christe forwarneth them of the destruction of the temple & of their whole policie.

THE XIIII. CHAPTER.

Iesus eateth with the Pharise. Healeth the dropsie vpon the Sabbath. Teacheth to be lowly & to byd the poore to thy table. He telleth of the great supper, and warneth them that wyl folowe him to lay their accountes before, what it wil cost them. The salt of the earth.

AND it thus came to passe that when he was entred in to the house of one of the chief Pharises on the Sabbath day, to take his refection, they watched hym. A

2 And beholde, there was a certain man before hym, which had the dropsie.

3 Then Iesus answering, spake vnto the expounders of ỹ lawe, & Pharises, saying, Is it lawful to heale on the Sabbath day?

4 And they held their peace. Then he toke him, and healed him, and let him go.

5 And answered them, saying, Which of you shal haue an asse, or an oxe fallen into a pyt, & wyl not strayghtway pul him out on the

on the Sabbath day?
6 And they could not answer him agayn to those thinges.
B 7 He put forth also a similitude to ŷ geastes, whē he marked how they preased to ŷ hyest rowmes, and sayd vnto them.
8 * When thou shalt be bydden to a weddyng of any man, syt not downe in ŷ hyest rowme, lest a more honorable man then thou be bydden of him.
9 And he that bade both hym and thee, come and say to thee, Geue this man rowme. & thou then begyn with shame to take the lowest rowme.
a. 10 * But rather when thou art bydden, go and syt in the lowest rowme, that when he that bade thee commeth, he may say vnto thee, Friēd syt vp hyer: then shalt thou haue worshyp in the presence of them that syt at meat with thee.
C 11 * For whosoeuer exalteth hym selfe, shalbe broght lowe: and he that humbleth hym self, shalbe exalted.
c. 12 Thē [b] sayd he also to hym ŷ had desired him to dyner, * When thou makest a diner or a supper, call not thy fryendes, nor thy brethrē, nether thy kynsemē, or yet ryche neyghbours: lest they also byd thee agayn, and a recompence be made thee.
13 But when thou makest a feast, call the poore, the maymed, ŷ lame, & the blynd.
14 And thou shalt be happy, for they cā not recompence thee. But thou shalt be recompensed at the resurrection of the iust men.
15 * When one of them that sate at meate also heard that, he sayd vnto hym, Happy

* He reproueth their ambition which desire to sit in the hyest places.

[b] Christ reprehēdeth the blynde affectiō of mā which regardeth nothing but a worldely recompence.

is he that eateth bread in the kyngdome of God.

[c] He casteth the Iewes in the teeth with their ingratitude, which wolde not eat of those holy meates of Gods worde which was presẽted vnto thẽ, & wher vnto they were byd a longe tyme before.

16 Then sayd he to him, [c] A certain man ordeyned a great supper, and bade many.
17 And sent his seruant at supper tyme, D to say to them that were byddẽ, Come, for all thinges are now ready.
18 But they all with one mynde began to make excuse, The fyrst sayd vnto him, I haue boght a ferme, and I must nedes go and se it: I pray thee haue me excused.
19 And another sayd, I haue boght fyue yoke of oxen, and I go to proue them: I pray thee haue me excused.
20 And another sayd, I haue maryed a wyfe, and therfore I can not come.
21 So the seruant returned, and broght his Master worde therof. Then was the E good man of the house displeased, & sayd to his seruant, [f] Go out quickly into ỹ pla ces and stretes of the citie, and bryng in hyther the poore, and the maymed, and ỹ halt, and the blynde.

[f] Here is shewed the calling of the Gentils.

22 And the seruant sayd, Lord it is done as thou hast comanded, and yet there is rowme.

[d] God wil rather receaue all the rascal people of the worlde to his banket, thẽthemwhich are vnthankful.

23 Then the master sayd to the seruant, Go out into the [d] hye wayes and hedges, and cõpel them to come in, that my house may be filled.
24 For I say vnto you, that none of those men which were bydden, shal tast of my supper.

[e] That is, he that casteth not of all affections & desires which drawe vs from Christe.

25 There went a great compagnye w̃ him: and he turned and sayd vnto them.
26 If a man come to me, and [e] hate not his father

father, and mother, and wyfe, and chyldren, and brethren, and systers, yea, and his own lyfe also, he can not be my disciple.

F 27 *And whosoeuer beareth not his crosse, & cometh after me, cā not be my disciple.

9. e. 9. d.

28 Which of you disposed to buylde a towre, sytteth not downe before, & [f] counteth the cost, whether he haue sufficient to perfourme it?

d.

[f] He that wil professe the Gospel muste diligētly cō sider what his professiō requireth, & not rashely to take in hād so great an enterprise.

29 Least after he hath layd the foundation, and is not able to perfourme it, all ỳ beholde it, begin to mocke him.

30 Saying, This man began to buylde, and was not able to make an end.

31 Or what kyng goyng to make battayle agaynst another kyng, sytteth not down fyrst, & taketh consel, whether he be able, with ten thousand, to mete hym that commeth agaynst him with twentie thousand?

G 32 Or els whyle he is yet a great way of, he sendeth ambassadours, and desireth peace.

33 So lykewyse, whosoeuer he be of you, that [g] forsaketh not all that he hath, he cā not be my disciple.

[g] He that is not persuaded to leaue all at euery houre to bestowe himself frankely in Gods seruice.

5. b. 5.

34 *Salt is good, [h] but if salt haue loste hys sauor, wherwith shal it be seasoned?

[h] If they that shulde season others haue lost it them selues, wher shulde a mā recouuer it?

35 It is nether mete for the land, nor yet for the donge hyl, but men cast it out at the dores. He that hath eares to heare, let him heare.

THE XV. CHAPTER.

The louing mercie of God, is openly set for the in the parable of the hundreth shepe, and of

the sonne that was lost. By whose examples we are admonished to amende our lyues.

A The sy heare C

THen resorted vnto him all the publicans, and synners, for to heare him.
2 And the Pharises and Scribes murmured, saying, He receaueth synners, and eateth with them.
3 Then put he forth this similitude to them, saying,
4 * What mā of you hauing an hundred shepe, if he loose one of them, doth not leaue ninety and nyne in the wyldernesse, and go after that which is lost, vntyl he fynde it?
5 And when he hath founde it, he putteth it on his shoulders with ioye.
6 And assone as he cōmeth home, he calleth together his friendes & neyghbours, B saying vnto them, Reioyse with me, for I haue found my shepe, which was lost.
7 I say vnto you, That likewyse ioye shal be in heauen ouer one sinner that conuerteth, *more* then ouer nynety and nyne [a] iust persons, which nede no amēdemēt of lyfe.
8 Ether what woman hauyng ten pieces of syluer, if she loose one, doth not light a candel, and swepe the house, and seke diligently tyl she fynd it?
9 And whē she hath found it, she calleth her friendes, and neyghbours, saying, Reioyce with me, for I haue found the [b] piece which I had lost.
10 Likewyse I say vnto you, ioye is made in the presence of ŷ Angels of God, ouer one synner that conuerteth.
11 And

Mat. 18

* Which iustifie them selues, and knowe not their own fautes.

[b] The worde is drachma, which is some what more in value then fyue pence of olde sterling money & was equal with a Romain peny.

11 And he sayd, A certain man had two sonnes.

C 12 And the yonger of them sayd to his father, Father geue me the portion of the goodes that falleth to me. And he deuided vnto them his substance.

13 So not longe after, when the yonger sonne had gathered all that he had together, he toke his iorney into a farre countrey, and there he wasted his goodes with [e] ryotous liuyng.

[e] The Greke worde signifieth so to waste all that a mā reserueth nothing to him self.

14 Now when he had spent all ỹ he had, arose a great dearth throughout all that same land, and he began to lacke.

15 And he went and claue to a citesin of that same countrey: and he sent him to his farme, to feede swyne.

16 And he would faine haue fylled his belly with the huskes that the swyne ate: [f] and no man gaue to him.

17 Then he came to him self, and sayd, D How many hyred seruantes at my fathers haue bread ynough, and I dye for hunger?

18 I wil arise & go to my father & I wil say vnto him, Father, I haue sinned against [g] heauen, and before thee.

19 And am no more worthy to be called thy sonne, make me as one of thy hired seruantes.

20 Thē he arose and came to his father. & whē he was yet a[d] great way of, his father sawe him, and had compassion, and ran & fel on his necke, and kissed him.

[d] God preuēteth vs & heareth our gronings beforewe crie to him.

21 And the sonne sayd vnto him, [e] Father, I haue sinned against heauen, and in thy syght, & am no more worthy to be called thy sonne.

[e] He was touched with the feeling of his synne & therfore was a shamed therof & heauy in hart.

22 But the father sayd to his seruantes, Bryng forth that best garment, and put it E
on hym, and put a ryng on his hand, and
shoes on hys feete.
23 And bryng hyther that fat calf, & kyl
hym, and let vs eat, and be mery:
24 For this my sonne was dead, & is alyue
agayne: he was lost, & is found. And they
began to be mery.
25 The [f] elder brother was in the field, &
when he came and drewe nye to the hou-
se, he heard minstrelsy, and dancyng.
26 And called one of the seruantes, and
asked what those thinges meant.
27 And he sayd vnto hym, Thy brother is F
come: and thy father hath kylled the fat-
ted calfe, because he hath receaued him sa
fe and sound.
28 Then he was angry, and would not go
in: then came his father out and entrea-
ted hym,
29 But he answered & sayd to his father,
Lo these many yeres haue I done thee ser-
uice, nether brake I at any tyme thy com-
mandement, and yet gauest thou me ne-
uer *so muche as* a kid to make mery ẅ my
friendes.
30 But assone as this thy sonne was come,
which hath deuoured thy goodes ẅ har-
lottes, thou hast for his pleasure kylled
the fat calfe.
31 And he sayd vnto him, [g] Sonne, thou
art euer ẅ me, & all that I haue is thyne.
It was mete that we should make mery,
and be glad: for this thy brother was de-
ad, & is alyue agayne: & was lost & is foūd.

[f] God reproueth the enuie of suche as grudge when God receaueth syn ners to mercie.

[g] Thy part, which art a Iewe, is nothing diminished by that that Christe was also killed for the Gētils. for he accepteth not the perso ne, but feedeth indifferently all thē that beliue in hī, with his body and bloode to lyfe euerlasting.

THE

THE XVI. CHAPTER.

Christe exhorteth his to wisdome and liberalitie. He reproueth the couetousnes and hypocrisie of the Pharises. Of thend and force of the law. Of the holy state of mariadge, and how we ought to be liberal to the needy.

A AND he sayd also vnto his disciples, There was a certain riche man, ẅ had a stewarde, and he was accused vnto him, that he wasted his goodes.

2 And he called hym, and said vnto him, How is it, that I heare this of thee? Geue acountes of thy stewardeshyp: for thou mayst be no longer stewarde.

3 The stewarde sayd within him self, What shal I do, for my master wyl take away frō me the stewardeshyp? I can not dygge, & to begge I am ashamed.

4 I wot what to do, that when I am put out of the stewardshyp they may receaue me into their houses.

5 Then called he all his masters detters, and sayd vnto the fyrst, How muche owest thow vnto my master?

6 And he sayd, An hūdred mesures of oyle. and he sayd to him, Take thy obligatiō, and syt downe quickly, and wryte fyfty.

7 Then sayd he to another, How muche owest thou? and he sayd, An hundred mesures of wheat. then he sayd to him, Take thyne obligation and wryte foure score.

8 And the Lord commended [b] the vniust stewarde, because he had done wysely. Wherfore the chyldrē of this worlde are in their kynde wyser then the chyldren of light.

[a] Christe teacheth hereby, that likewise as he which is in autoritie & riches if he get friendes in his prosperitie, maybe relieued in his aduersitie: so our liberalitie towardes our neighboure shal stande vs in suche steade at the day of iudgement that God wil accept it as done vnto him.

[b] God, who doth here represent the master of the house, doth rather cōmēde the prodigal waste of his goodes, and the liberal gyuing of the same to the poore, then the strait keping & horeding of them.

is faithful in muche: and he th
ful in the least, is vnfaith
muche.

11 So then, yf ye haue not l
in [d] the wicked riches, who w
in the true *treasure?*

12 And if ye haue not bene
[e] another mans busines, who sh
that which is your [f] owne?

13 * No seruant can serue two
ether he shal hate the one, a
other: or els he shal leane to th
despise the other. Ye can not s
riches.

14 All these thinges heard th
also which were couetous, and t
ked him.

15 Then he sayd vnto them, Y
which [g] iustifie your selues befo
God knoweth your heartes: fo
highly estemed amõg men, is
in the syght of God.

16 * The lawe and the Prophe
vntil John

[d] They which cã not wel bestowe wordely goodes wil bestowe euel spiritual treasures.

* Which loue out warde apperance, and vaine glorie.

19 There was a [f] certayne ryche man, & was clothed in purple and fyne lynnen, & fared * deliciously euery day.

20 Also there was a certayn begger named Lazarus, which lay at his gate ful of sores.

21 And desired to be refreshed with the crommes which fel from the ryche mans borde. yea, the dogges came and lycked his sores.

22 And it was so that the begger dyed, & was caried by the Angelles into [g] Abrahams * bosome. The riche man also dyed & was buryed.

23 And beyng in hell in tormentes, he lyft vp his eyes, and sawe Abraham a farre of, and Lazarus in his bosome.

24 And he cried, and sayd, Father Abraham, haue mercie on me, & send Lazarus that he may dyp the typ of his fynger in water, and coole my tongue: for I am tormented in this flame.

25 But Abraham sayd, [h] Sonne, remember that thou in thy lyfe tyme, receauedst thy pleasure, and contrarywyse Lazarus payne: now therfore is he comforted, & thou art punished.

26 Besydes all this, betwene you and vs there is a great " gulfe set, so that they which would go from hence to you, can not. nether may come from thence, to vs.

27 Then he sayd, I [i] pray thee therfore father, send hym to my fathers house.

28 For I haue fyue brethren, that he may warne them, least they also come into

[f] By this storie is declared what punishement they shal haue, which lyue deliciously & neglect the poore.

* As the fathers in tholde lawe were sayd to be gathered into the bosome of Abraham, because they receaued the fruit of the same faith with him: so in the newe Testamentwe say that the members of Christ are ioyned to their head, or gathered vnto him.

[h] In calling him sonne, he taunteth his vayne boasting who in his life vaunted himselfe to be the sonne of Abraham. Warning vs also here by how litle glorious titles auayle.

[i] Christe describeth spiritual thinges by suche maner of speache as is moste propre to our vnderstanding, fou our soules haue nether fingers nor eyes, nether are they thirsty or speake: but the Lord, as it were in a table, painteth forth the state of the lyfe to come, as our capacitie is able to comprehende it.

but if one came vnto them fr
they wil conuert to God.
31 Then he sayd vnto him, I
not Moses and the Prophetes
they beleue, thogh one ryse
agayne.

THE XVII. CHAPTE

*Christe teacheth hys disciples
casions of offence. One to forgeue a
magnifieth the vertue of faith.
the vnhabilitie of man. Healeth te
aketh of the latter dayes, and of
worlde.*

THen sayd he to his discipl
not be auoyded but that o
come, but wo be to hym throu
they come.
2 It were better for him ỳ a
stone were hanged about his
that he were cast into the sea, th
should [a] offende one of these lit
3 Take hede to your selues: If th
trespace agaynst thee, rebuke

[a] That is to tourne him backe from the knollage of God, and his saluation.

is, yf
d ne-
de
and
faith.

6 And the Lord sayd, If ye had fayth [a] as muche as *is* a grayne of mustard seede, & shulde say vnto this mulbery tre, [c] plucke thy selfe vp by the rootes, and plante

[a] Meaning, they should do wonderful and incredible thinges.

B thy self in the sea, it should obey you.

7 Who is it of you that hauing a seruant plowyng or feding cattel, would say vnto hym by and by when he were come from the field, Go, and syt downe to meat?

8 And would not rather say to hym, [d] dresse wherwith I may suppe, and gyrde vp thy self, and serue me, tyl I haue eaten and droncken, and afterward eat thou, & drincke thou?

[d] Hereby is declared that it is not ynough to do a piece of our duety for a tyme: but also we must contynewe to thend.

9 Doth he thanke that seruant, because he dyd that which was commanded vnto him? I trowe not.

10 So likewise ye, when ye haue done all those thinges which are commanded you,

C say, We are [e] vnproffitable seruantes: We haue done that which was our duety to do.

[e] For God receaueth nothing of vs, wherby he should stande bonde vnto us.

11 And so it was when he went to Ierusalem, that he passed through the myddes of Samaria and Galile.

12 And as he entred into a certayne towne, there met him ten men that were lepers, which stode a farre of.

13 And put forth theyr voyces and sayd, Iesus Master, haue mercie on vs.

14 And when he sawe *them*, he sayd vnto

, &c. them, * Go shewe your selues vnto the [f] Priestes. And it chãsed that as they went, they were clensed.

[f] To whome it dyd apperteyn to iudge of the Leprosie. Leu. 14. a. And hereby also the Priestes shulde haue no occasion to grudge or murmure.

D 15 Then one of them, when he saw that he was clensed turned backe agayne, and with a loude voyce praysed God.

the benefites of God.

ne, to geue God prayse, s
stranger.
19 And he sayd vnto him, A
way, thy fayth hath made th
20 When he was demanded
riseis, when the kingdome o
come, he answered them, a
[h] It can not be decerned by any outwarde shewe or maiestie, wherby it might the rather be knowen.
kingdome of God commet
obseruation.
21 Nether shal men say, Lo h
For behold the kingdome of
thin you.
[i] Ether by reason of the worde of God which is receaued by faith, or that the Messias whome they soght as absent is now present, euē within their own dores, and yet they knowe him not. Iohn. 1.b.
22 And he said vnto the
dayes wil come, when ye sha
" one of the dayes of thé Son
ye shal not se it.
23 * And they shal say to yo
Se there. Go not thither,
them.
24 For as the lightening th
out of the one part that is v
and shineth vnto the other
vnder heauen: So shal the S
he in his " day

wyues, and gaue in mariage, euen vnto that same day that Noe went into ỹ Arke: and the floud came, and destroied them all.

9.c. 28 * Lykewyse also, as it chansed in the dayes of Lot. They ate, they dranckе, they boght, they solde, they planted, they buylt.

29 And euen the same day that Lot went out of Sodom, it rayned fyre and brymstone from heauen, & destroyed them all.

30 After these ensamples, shal it be in the day when the Sonne of man shal appeare.

G 31 At that day he that is on the [l] house top, and his stuffe in the house, let him not come doune to take it out: and he that is in the field, likewise let him not turne backe to that he lefte behynde.

[l] We must forget that which we haue left behynde vs to thend that we may the better folowe our heauēly vocation.

18.c. 32 * Remember Lottes wyfe.

19.c. 33 * Whosoeuer wyl go about to saue his

10.d. soule, shal lose it: and whosoeuer shal lose

8.d. it, * shal restore it to life.

12.d. 34 * I tel you, in that nyght, there shalbe

dempse. two in one bed, the one shalbe receaued,

ye shal bre life ating. and the other shalbe forsaken.

14.d. 35 Two women shalbe [m] grindyng toge-

a 4.d. ther: the one shalbe taken, and the other left.

[m] He meaneth that no bande or coniunction be so strayt that shulde stay us.

36 And they answered, and sayd to hym,

21.c. Where Lorde? And he sayd vnto them,* [n] Whersoeuer the body shalbe, thither wyl also the Egles resorte.

[n] Nothing can hynder the faithful to be ioyned to their head Iesus Christe. For they shal gather vnto him as the rauening byrdes about a carian.

THE XVIII. CHAPTER.

By the example of the wydowe, and the Publicane, Christe teacheth how to pray. Of the

saluation of yonge chyldren. Of the way to be saued, and what thinges let. The rewarde promessed to his. And of the Crosse.

A Rom. 12. 1. thess.

AND he put forth a similitude also vnto them, *to this end* that they ought alwayes to pray, and not to [a] wax feinte.

[a] The greke woord signifieth not to shrinke backe as cowards do in warre, or to gyue place in afflictions or dangers. Chap.3.c.

2 Saying, There was a Iudge in a certain citie, which feared not God, nether reuerenced man.

3 And there was a certain widow in the same citie, which came vnto him, saying, " Do me iustice against myne [" aduersarie.

" Or, Auenge me. " Who doth wrong me.

4 And he would not for a *longe* tyme: but afterwarde he sayd with hym self, Thogh I feare not God, nor reuerence man,

5 Yet because thys widowe troubleth me, I wil do her right, lest at the last she come and make me weary *with her importunitie.*

B

6 And the Lord sayd, Heare what the vnryghteous Iudge sayeth.

7 And shal not God auenge his electe, whych * cry day and night vnto him, yea thogh he " deferre them?

Reuel.

* And slowe to auenge wronges. Rom. 12. 1. pet.

8 * I tel you he wil auenge them, and that quickly. Neuerthelesse, when the Sonne of man cometh, suppose ye that he shal fynde fayth on the earth?

9 And he put forth this similitude vnto certayn whych trusted in them selues that they were perfect, and despised other.

10 Two men went vp into the temple to pray: the one a Pharisei, and the other a Publican.

11 The

11 The Pharisei [b] stode and praied thus with him self, God, I thanke thee that I am not as other men are, extorsioners, vniust, aduouterers, or as this Publican.

[b] Whereby he declared his proude hart and disdaynful.

12 I fast twyse in the weke: I geue tythe of all that I possesse.

13 And the Publican was a farre of, and wolde not lyft vp so muche as [c] his eyes to heauen, but smote his brest, saying, God be mercyful to me a synner.

[c] These were signes of an humble and lowly hart

14 I tel you, this man departed home to hys house iustified, rather then the other: for euery man that exalteth hym self, shalbe broght low: and he that humbleth him self, shalbe exalted.

15 They broght vnto him also [d] babes, yͭ he shulde touche them. When his disciples saw *that*, they rebuked them.

[d] The woorde signifieth yonge suckyng babes which they caryed in their armes.

16 But Iesus called the children vnto him, and sayd, Suffre babes to come vnto me, and forbid them not, for of [e] suche is the kyngdome of God.

[e] He comprehendeth as wel them that are infants of age, as them also which are like vnto infants in simplicitie and playnes.

17 Verely I say vnto you, whosoeuer receaueth not the kyngdome of God as [f] a babe, he shal not enter therin.

[f] Signifiing that they ought to lay asyde all malice and pryd.

18 Then a certayn ruler asked hym, saying, Good maister, what oght I to do, to obtayn eternal lyfe?

19 Iesus sayd vnto him, Why callest thou me [g] good? None is good, saue one *to wyt* God.

[g] Because commonly they abused this worde, Iesus sheweth him that he could not confesse him to be good except also he acknollaged that he was of God.

20 Thou knowest the commandementes, commit not aduoutry, kil not, steale not, beare not false witnes, honour thy father and thy mother.

21 And he sayd, All these haue I kept

for he was maruelous ryche.
24 When Iesus sawe him morne,
With what difficultie shal they t
ue ryches, entre into the kyng
God?
25 It is easyer for a camel to go
a nedles eye: then for a ryche man
into the kyngdome of God.
26 Then sayd they that heard t
who then can be saued.
27 And he said, Thynges which
possible with men, are possible w
28 * Then Peter sayd, Lo, we hau
and haue folowed thee.
29 And he sayd vnto them, Vere
vnto you, ther is no man that lea
se, other father & mother, other
or wyfe, or chyldren for the kyng
Gods sake,
30 Which shal not receaue [b] muc
in thys worlde, and in the worlde
lyfe euerlastyng.
31 * Then Iesus toke vnto hym th
and sayd vnto them, Beholde, we

[b] The litle that a mā hath with the grace of God is an hundred folde better then all thabū-dance that one can haue without him.

spyte fully entreated, and shall be spitted on.

fore them 33 And when they haue scourged him, they wyl put him to deathe: but the thyrd day, he shal ryse agayne.

34 But they vnderstode none of these thinges: and this saying was hid from thē, nether perceaued they the thinges which were spoken.

G 35 *And it came to passe, that as he was co
k. d. l. g. me nye vnto Iericho, a certain blynde mā sate by the way syde beggyng.

36 Then when he heard the people passe by, he asked what it meant.

37 And they sayd vnto hym, that Iesus of Nazaret passed by.

38 Then he cryed saying, Iesus the Sonne of Dauid, haue thou mercie on me.

39 And they which went before, rebuked hym, that he should holde hys peace: But he cryed so muche the more, Thou Sonne of Danid, haue mercie on me.

40 And Iesus stode styll, and cōmanded hym to be broght vnto hym: and when he was come neare, he asked hym,

41 Saying, What wylt thou that I do vnto thee? And he said, Lord that I may receaue my syght.

42 And Iesus sayd vnto hym, Receaue thy syght: thy fayth hath saued thee.

43 Then immediately he receaued his syght, and folowed him, [i] praysing God. & all the people, when they sawe *this*, gaue praise to God.

i He was myndeful of the benefit receaued and al so the people were moued therby to glorifie God.

THE XIX. CHAPTER.

Of Zaccheus. The ten talentes. Christ rideth

r. ii.

cheus, which was the chief receau
tribute, and he was riche.
3 This man made meanes to se Ie
he should be, and could not for t
se, because he was of a lowe sta
4 Wherfore he ran before, and
vp into a wilde fygge tre, to se hyr
shulde come that way.
5 And when Iesus came to the
loked vp, & sawe hym, & sayd v
Zacche, come downe at once, for
must abide at thy house.
6 Then he came downe hastely,
ceaued him ioyfully.
7 And when all they sawe y, th
ged, saying, that he was gone in
with a " synner.
8 And Zacche stode forthe & s
the Lord, Beholde Lord, the hal
goodes I * geue to the poore, and
taken from any man by forged
on, I restore hym foure folde.
9 And Iesus sayd to hym, Th
saluation come vnto this " house,
che as thou also art become the
Abraham.

* To be the
some of Abraham,
is to be chosen fre
ly. Rom. 9. b. to
walke in the step-
pes of the faith of

se also they thoght that the kyngdome of God shulde shortely appeare.

. b. 12 He sayd therfore, * A [b] certayn noble man went into a farre countrey, to receaue hym a kyngdome, and then to come a gayne.

13 And he called his ten seruantes, and deliuered them ten [c] pieces of monye, saying vnto them, " By and sel tyl I come.

t not gra- ayne vs. 14 But his citèzins hated hym, and sent a message after hym, saying, We wyl not haue this man to raigne ouer vs.

C 15 And it came to passe, when he was come [d] agayn, and had receaued his kyngdome, he commanded ỹ seruantes to be called to hym, to whome he gaue his money, to wyt what euery man had auantaged.

16 Then came the fyrst, saying, Lord, thy piece hath encreased ten pieces.

17 And he sayd vnto hym, Wel good seruant: because thou wast faythful in a very lytel thyng, take thou autoritie ouer ten cities.

18 And the other came, saying, Lord thy piece hath encreased fyue pieces.

19 And to the same he sayd, Be thou also ruler ouer fyue cities.

20 And the thyrd came and said, Lord, be holde here thy piece, whych I haue kept in a napkyn.

21 For I feared thee, because thou art a strayt man: thou takest vp, that thou laydest not downe, and repest that thou dyddest not sowe.

22 Thē he sayd vnto him, Of thyne owne * mouth, wil I iudge thee, thou euyl seruant: Thou knewest that I am a strayt man

[b] This was to declare to them that he must yet take great paynes before his kyngdome shoulde be established.

[c] The whole some monteth about the value of .17. pound. esteming euery piece, about fyue nobles & .7. pence.

[d] Wherby we learne that the seconde comming of our sauiour Christe shalbe more glorious and excellent, then it doth now appeare.

* They that suppresse the gifies of God, and lyue in ydlenes are without all excuse.

ke from hym that piece, and ge
that hath ten pieces.
25 And they sayd vnto him, Lor
ten pieces.
26 *Not with standing I say vnto
vnto all them that haue, it shalb
and from hym that hath not, eue
hath, shalbe taken from hym.
27 Moreouer those myne enemi
would not that I should raygne
bryng hyther: and sley them bef
28 And when he had thus spoke
ceded forth [g] before, ascendyng
rusalem.
29 * And it came to passe, whē h
me nye to Bethphage, and Betha
des the mount which is called
Oliues, he sent two of his disci
30 Saying, Go ye to the villag
before *you*, in the which, assone a
me, ye shal fynde a colte tyed, w
neuer man sate: louse hym, and
hyther.

[f] He that faithfullybestoweththe graces of God shal hauethēincreased: & finally they shal be taken a way frō him that is vnprofitable.

[g] Hereby we perceaue thexcellent constācie of Christe, who not withstāding he dyd now fight against the terrour of death & Gods iudgement: yet wēt before his feareful disciples, and led the way to death.

louse ye the colte?
34 And they sayd, The Lord hath nede of
F hym.
1. 3. 35 *So they broght him to Iesus: and they
. 8. cast their rayment on the colte, and set Iesus theron.
36 And as he wēt, thei spred their clothes in the way.
37 And when he was now come nye to the goyng downe of the hil of Oliues, the whole multitude of the disciples began to reioice, and to laude God with a loude voice, for all the miracles that they had sene,
3. g. 38 Saying, *Blessed be the kyng that cōmeth in the name of the Lord: [i] peace in heauen, and glorie in the hyest *places*.
39 Then some of the Pharises of the cōpagnie sayd vnto hym, Master, rebuke thy disciples.
40 He answered, and said vnto them, I tel you, if these should holde their peace, the stones would crye shortely.
1. a. 41 *And when he was come nere, he be-
a. helde the citie, and wept on it,
a. 42 Saying, [k] O if thou haddest euē knowē at the least in this thy day those thinges
was which *belong* vnto thy peace: but now are
nith- they hyd from thyne eyes.
so 43 *For the dayes shal come vpon thee,
ch. that thy enemies shal cast rampars about
ens thee, and compasse thee round, and kepe thee in on euery syde,
G 44 And make thee euen wyth ŷ grounde, and thy chyldren which are in thee: and they shal not leaue in thee one stone vpon another, because thou knewest not the

[i] They wishe that God may be appaised, & reconciled with men: so that by this meanes he may beglorified.

[k] Christe partely pitieth the Citie which was so nere her destruction, & partely vpbraideth their malice which wolde not embrace Christe their Sauiour, & therfore pronōceth greater ponishement to Ierusalē thē to other Cities, which had not receaued like graces

time of thy " visitation.
45 * And he went into the temple, and began to cast out them that solde therin, and them that boght,
46 Saying vnto them, It is written, * My house, is the house of prayer: but ye haue made it a denne of theues.
47 And he taught " daily in the temple. And the hye Priestes and the Scribes, and the chief of the people went about to destroy him:
48 But could not finde what they might do to him: for all the people hanged vpon him when they heard him.

" And r
uedestine
redemer
which w
sent thes

Mat. 21
mar. 11.
Esa 56.
iere. 7.

" or, in
day tym

THE XX. CHAPTER.

Christe stoppeth his aduersaries mouthes by an other questiō. Sheweth their destruction. The autoritie of Princes. The resurrection, and his diuine power. Finaly he reproueth thambition of the Scribes.

A Nd on one of those dayes, as he taught the people in the temple, & preached the Gospel, the hie Priestes & the Scribes came vpon him sodenly with the Elders,
2 And spake vnto him, saying, Tel vs by what autoritie thou doest these thinges, ether who is he, that gaue thee this autoritie?
3 He answered and sayd vnto them, I also wyl aske you one thing: answer me therfore:
4 The [a] baptisme of Iohn was it from heauen, or of men?
5 And they reasoned with in them selues, saying, If we shal say, from heauen, he wyl

A
Mat. 2
mar. 1

Iohns b
me.

[a] By Baptisme, he cōprehēdeth all Iohns ministerie, who bare witenes to Christe.

wyl say, Why then beleued ye him not?
6 But and if we shal say, Of men: all the people wil stone vs: for they be perswaded that Iohn is a Prophet.
7 Therfore they answered, ỹ they could not tel whence it *was*.
8 Then Iesus sayd vnto them, [b] Nether tel I you, by what autoritie I do these thinges.

[b] By this meanes he made thē ashamed & astonished.

B 9 * Thē began he to put forth to ỹ people this similitude, * A certain man planted a [c] vineyard, and [d] let it forth to housbandmen: and went him self into a strāge countrey, for a great season.

21. d. 12. a. 5. a. 1. d.

* The Iewes were as Gods plantes & his own grafting.
[d] God cōmitteds his people to the Gouernors and Priestes.
* He raised vp Prophetes.

10 And when the tyme was come, he sent a * seruant to the housbandmen, that they should geue him of ỹ frute of the vineyard: whome the housbandmen dyd beat, and sent away empty.
11 And agayne he sent yet another seruant: and they dyd beat him, & foule entreated him, and sent hym away empty.
12 Morouer, he sent the thyrd to, and him they wounded, and cast out.
C 13 Then sayd the lord of the vineyarde, What shal I do? I wil send my deare sonne: him peraduenture they wyl reuerence, when they se him.
14 But when the housbādmen sawe him, they reasoned with them selues, saying, This is the heyre: Come let vs kyl him, ỹ the enheritance may be ours.
15 And they cast him out of the vineyard, and kylled him. What shal the Lord of the vineyard therfore do vnto them?
16 He wil come and destroy these housbandmen, and wil let out his vineyard to

the
kyl-

others. When they heard *that*, they sayd, God forbyd.

17 And he behelde them, and sayd, What meaneth this then that is wrytten, * The stone that the buylders refused, the same is made the head [f] corner stone?

18 [g] Whosoeuer shal fall vpon that stone, shalbe broken: and on whosoeuer it shal fall, it wyl grinde hym to powder.

19 And the hye Priestes & the Scribes [ȳ] same houre went about to lay handes on hym: but they feared the people: for they perceaued that he had spoken this similitude against them.

20 * And they watched *hym*, & sent forth spies, which shulde fayne them selues iuste men, to take hym in his wordes, and to deliuer hym vnto the power and auctoritie of the Deputie,

21 And they asked hym, saying, Master, we knowe that thou sayest, and teachest ryght, nether considerest thou any mans degree, but teachest the way of God truely.

22 Is it [h] lawful for vs to geue Cæsar tribute, or no?

23 He perceaued their craftines, and sayd vnto them, Why tempt ye me?

24 Shewe me a peny: Whose image & superscription hath it? They answered and sayd, Cæsars.

25 Then he sayd vnto them, * [i] Geue then vnto Cæsar, that which *belongeth* to Cæsar: and to God, that which pertayneth to God.

26 And they could not reproue his saying before the people: but they marueyled at his

[f] For by it the building is ioyned together & made stronge.

[g] They that stõble and fall on Christe, thinking to oppresse him, shalbeowerthrowē them selues.

[h] They thoght it vnlawful to pay to a prince being an infidel, that which they were wont to pay to God in his tẽple.

[i] The deutie which we oghe to princes letteth no thing that which is due vnto God.

Psal. 11
esa. 28.
act. 4. b.
rom. 9.
1. pet. 2.

D
Mat. 2
mar. 12
Spies s
trip Ch

Rom. 1

E

his answer, and helde their peace.

22. c. 2. b. 27 *Then came to him certain of the Sadduces (which deny that there is any resurrection) and they asked him,

25. a. 28 Saying, Master, *Moses wrote vnto vs, If any mans brother dye, hauinge a wyfe, and the same dye without issue: that then his brother should take his wyfe, & rayse vp seede vnto his brother.

29 There were seuen brethren, and the fyrst toke a wyfe, & he dyed without children.

30 And the secõde toke the wyfe, and he dyed chyldlesse.

31 And the thyrd toke her, and in lykewise the residue of the seuen, and left no chyldren behynde them, and dyed.

32 Last of all, the woman died also.

33 Now therfore at the resurrection, whose wyfe of them shal she be? for seuen had her to wyfe.

F 34 Thẽ Ies' answered, & sayd vnto them, The [k] chyldren of this worlde mary wyues, and are maried.

35 But they which shalbe coũted worthy to enioye that worlde, and the resurrectiõ from death, nether mary wyues, nether are maried.

though and ri se, yet is but that as

36 [l]For they cã dye no more:" forasmuche as they are equal vnto the Angels: and are the sonnes of God," since they are the chyldren of the resurrection.

37 And ẏ the dead shal ryse agayne, euen 3. b. *Moses shewed it besydes the bushe, whẽ he sayd, The Lord God of Abraham, and the God of Isaac, and the God of Iacob.

[k] In this place he calleth all thẽ chyldren of this worlde which remaine in the same. or els matrimonie shulde not seme to apparteyn to the children of God, as that wicked mõstre pope Cyricius taught against the manifest Scripture.

[l] Since mariage is ordeined to maiutein & increase mã kynde, whẽ we shal be immortal it shal not be in any vse.

38 For he is not the God of the [m] dead, but of them which lyue: [n] for all liue vnto him.

[m] Of thē which are not, but of thē which are.

[n] The Immortalitie of the soule can not be separat frō the resurrection of the body wher of here Christe properly speaketh.

39 Then certain of the Pharises answered and sayd, Master thou hast wel sayd.

40 And after ỳ, durst they not aske him any question at all.

41 * Thē sayd he vnto them, How say they that Christe is Dauids sonne?

42 And Dauid him self sayth in the boke of the Psalmes, * The Lord sayd vnto my Lord, sit at my right hand,

G

Mat. 22. *d.* *mar.* 12. *d.* *Psal.* 110. *a.*

43 Tyl I shal make thyne enemies thy fotestole.

44 Seing Dauid calleth him Lord, how is he then his [o] sonne?

[o] For the sonne is not Lord of his father: & therfore it foloweth that Christe is God.

45 Then in the audiēce of all the people, he sayd vnto his disciples,

46 * Beware of the Scribes, which desire to go in long clothing, and loue gretinges in the markets, and the hiest seates in assembles, and the chief rowmes at feastes.

Chap. 11. *f.* *mat.* 23. *a.* *mar.* 12. *d.*

47 Which deuoure wydowes houses and that vnder a colour of long praying: thei shal receaue greater damnation.

THE XXI. CHAPTER.

Christe commendeth the poore wyddowe. Telleth of the destruction of Ierusalem. Of false teachers. Of the tokēs and troubles for to come. Of the end of the world. And of his daily exercise.

AS he behelde, he saw the riche men, which cast their offeringes into the treasurie.

A

Mar. 12. *d.*

2 And he sawe also a certaine poore wydow, which cast in thyther two mites.

3 And

3 And he sayd, Of a truth I say vnto you, This poore widow hath put in more then they all.

4 * For they all haue of their superfluitie added vnto the offering of God: but she of her penurie hath cast in all the substance that she had.

* God esteemeth not the gift or almes by the quantitie or value, but by the hart & affection.

19.g. a. 5 * As some spake of the temple, how it
l. a. was garnisshed with goodly stones and iewels, he sayd,

6 The dayes wil come, when of these thinges which ye se, shal not be left stone vpō stone, that shal not be throwen downe.

B 7 And they asked him saying, Master, when shal these thinges be? and what sygne wil there be when suche thynges shal come to passe?

k. b. 8 * And he sayd, [b] Take hede, that ye be
l. a. not deceaued: for many wil come in my name, saying, I am *Christe*, & the tyme draweth nere: folow ye not them therfore.

[b] Christe thē maketh answer of that, which was more necessarie for them, & not to the question they demanded.

9 And when ye heare of warres and sedi tiōs, be not afrayde: for these thyngs must fyrst come, but the end foloweth not by and by.

10 Then sayd he vnto them, Nation shal ryse agaynst nation, & kyngdome against kyngdome,

C 11 And great earthquakes shalbe in all quarters, and hunger, and pestilence, and feareful thinges, & great signes shal there be from heauen.

k. a. 12. k. 12 * But before all these, they shal lay hāndes on you, and persecute you, deliuering you vp to the Synagoges & into prisonnes, and bryng you before Kynges, and rulers for my names sake.

13 And

13 And this shal turne to you, for a [c] testimonial.

14 Let it sticke therfore fast in your hartes, not once to studie before, what ye shal answer:

15 For I wil geue you a mouth, and wysedome, where against, all your aduersaries shal not be able to speake, nor [d] resiste.

16 Yea, ye shalbe betrayed of your fathers, and mothers, and of your brethren, & kynsemen, and frendes, and some of you shal they put to death:

17 And hated shal ye be of all mē for my D names sake.

18 * Yet there shal not one heere of your *Mat.* 1 heades perishe.

19 By your pacience" possesse your soules.

20 *And when ye see Ierusalem besieged with soldiers, then vnderstand that the ouerthrowe of the same is nye.

21 Then let them which are in Iewrie flye to the mountaines: & let them which are in the myddes of it, departe out: and let not them that are in the countrey, enter therin.

22 For these be the dayes of vengeance, to fulfyl all thinges that are writen.

23 But woo be to them that be with childe, and to them that geue sucke in those dayes: for there shalbe great trouble in this land, [e] and wrath ouer all this people.

24 And they shal fall on the edge of the E swearde, and shalbe led captiue into all nations: and Ierusalem shalbe troden vnder

* This their suffrāce shal bothebe a greater cōfirmatiō to the Gospel: & also by their cō stancie the tyrānie of their ennemys shal at length be manifest before God and man.

d For thogh they were so impudent to resist: yet trueth euer gayneth the victorie.

e Gods wrath against this people shal appearebythe calamities & plagues wherwith he wil ponishe then.

" That is luyfully blessed enē vnto crowne. *Mat.* 5 *marr.* 1 *dan.* 9.

der fote of the Gentils, vntyl the [f] tyme of the Gentils be fulfylled.

[f] He meaneth their iniquitie, to receaue likewise their punishement afterwards.

25 ¶ And there shalbe signes in the sunne, and in the moone, and in the starres: and in the earth ỹ people shalbe in suche perplexitie, that they shal not tel which way to turne them selues: the sea and the waters shal roare:

26 And mens hartes shal fayle them for feare, and for lokyng after those thinges w̃ shal come on the earth: for the powers of heauen shal be moued.

27 And then shal they se the Sonne of mā come in a cloude, with power and great glorie.

28 When these thynges begyn to come to passe: then loke vp, & lyft vp your heades, * for your [g] redemption draweth nye.

[g] The effect of that redemption which Ies' Christe hath pourchaced shal then fully appeare.

29 And he shewed them a similitude, Beholde the fygge tree, and all trees,

30 When they shute forth *their leaues*, ye seing them, know of your owne selues, ỹ sommer is then nie at hand.

31 So lykewyse ye, when ye se these thinges come to passe, vnderstand ỹ the kyngdome of God is nye.

32 Verely I say vnto you, This age shal not [h] passe, tyl all *this* be fulfilled.

[h] For all these thinges came with in 50 yeres after.

33 Heauen and earth shal passe, but my wordes shal not passe.

34 Take hede to your selues, least at any tyme your hartes be ouercome with surfetyng and dronckennes, and cares of this worlde: and lest that daye come on you vnwares.

35 For as a [i] snare shal it come on all the

[i] To catch & intangle them wher soeuer they be in the world.

that dwel on the face of the whole earth.
36 Watche therfore and pray cōtinualy, that ye may " obtayne grace to flye all this that shal come, and that ye may stand before the Sonne of man.
37 In the day tyme he taught in the temple: & at night he went out, & had his aby ding in the mount that is called the hil of Oliues.
38 * And all the people came in the morning to him, for to heare him in the temple.

" or, th may be worthye

John.

THE XXII. CHAPTER.

Conspiracie against Christe. They eat the Easter lambe. The institution of the Sacrament. They striue who shalbe greatest, he reproueth thē. He prayeth vpō the mount. They take him, & bring him to the hye Priestes house. Peter denieth him thryse, and yet repenteth. Christ is broght before the Council, where he maketh ample confession.

THe [a] feast of vnleuened bread drewe nye, which is called Easter?
2 And ỹ hye Priestes & Scribes soght how to kyl him: for they feared the people.
3 Thē entred Satan into Iudas, whose sur name was Iscariot, which was of the nombre of the twelue.
4 And he went his way, and communed with the hye Priestes, and " officiers, how he might betray hym to them.
5 And they were [b] glad: and promised to geue hym money.
6 And he consented: & soght opportunitie to betray him vnto them, when the people were away.

A Mat. xxvi.

" Such re ap to he temple

[a] The feast was so called because they coulde eat no leauened breadfor the space of seuen dayes, for so longe the feast continewed.

[b] For they were in dout what way to take before this occasiō was offred.

6 Ten

7 *Then came the day of vnleuened bread, when the Passeouer * must be kylled.
8 And he sent Peter and Iohn, saying, Go, and prepare vs ỹ Easter lambe, that we may eat.
9 And they sayd to him, Where wilt thou, that we prepare it?
10 And he sayd vnto them, Beholde whē ye be entred into the citie, there shal a mā mete you, bearing a pitcher of water: follow him into the same house that he entreth in.
11 And say vnto the good man of ỹ house, The master sayth vnto thee, Where is ỹ gest chamber where I shal eat myne Easter lambe with my disciples?
12 Thē he shal shewe you a great hie chāber trimmed, there make it redy.
13 And they went and found as he had sayd vnto them, and made redy the Easter lambe.
14 *And when the c houre was come, he sate downe, and the twelue Apostles w̄ him.
15 And he sayd vnto thē, I haue earnestly desired to eat this Easter lambe w̄ you before that I suffre.
16 For I say vnto you, " Henceforth I wyl not eat of it any more, vntil it be fulfilled in the kyngdome of God.
17 And he toke the cup, and gaue thankes, & said, Take this, and deuide it among you.
18 For I say vnto you, I wil not drincke of the fruite of the vine, vntil the kyngdome of God be come.
19 *And he toke bread, and when he had geuen thankes, he brake it, and gaue to

* Which was in the Euening about the twyn light, which tyme was appointed to eat the Passeouer.

them, saying, [d] This is my body which is geuen for you: this do in the remembrance of me.

20 Likewise also after supper, he toke ỹ cup, saying, This cup *is* ỹ * new [e] Testamēt in my bloud, which is shed for you.

21 * Yet beholde, the hand of him that betrayeth me, is with me at the table.

22 And truly the Sonne of man goeth as it is * appointed: but wo be to that man, by whome he is betrayed.

23 Then they began to enquire among them sēlues which of them it should be, ỹ should do that.

24 * And there arose also a stryfe among them, which of them should seme to be ỹ greatest.

25 And he sayd vnto them, The kynges of the Gētiles raygne ouer them, and they ỹ beare rule ouer them, are called " gracious Lordes.

26 But ye shal not be so: but he ỹ is greatest among you, shalbe as the least: and he that is chiefe, shalbe as he that serueth.

27 For whether is greater, he that sitteth at meate, or he that serueth? Is not he that sytteth at meat? And I am amōg you, as he that ministreth.

28 Ye are they which haue bydden with me in my tentations.

29 And I " appoynt vnto you a kyngdome, as my Father hath appointed to me.

30 That ye may [f] eat, and drincke at my table in my kyngdome, and syt on seates, and iudge the twelue tribes of Israel.

31 And the Lord sayd, Simon, Simon beholde,

[d] The bread is a true signe, & an assured testimonie that the body of Iesus Christe is gyuē for the nourriture of our soules, likewise the wyne signifieth that his blood is our drincke to refreshe & quicken vs euerlastingly.

[e] The signe of the new couenant which is established & ratified by Christes blood.

[f] By these similitudes he declareth that they shalbe partakers of his glorie. for in heauen is nether eating nor dricking.

Jere. 31

John 13

Psal. 4 *act.* 4.

C

Mat. 5 *mar.* 10

" or, princes

" or, he bequeath

holde, * Satan hath desired you, [g] to wynowe you, as it were wheat.

[g] Satā seketh by all meanes to disquiet the Churche of Christe, to disparse it, & to shake it from the true faith.

32 But I haue prayed for thee, ỹ thy faith ᵐ fayle not: therfore when thou art conuerted, strengthen thy brethren.

33 *And he sayd vnto him, Lord I am ready to go with thee into pryson, and to death.

34 But he sayd, I tel thee Peter, the cocke D shal not crowe this day, tyl thou hast thryse denied that thou knewest me.

35 And he sayd vnto thē, * Whē I sent you without purse, & scrip, and shoes, lacked ye any thing? And they sayd, No.

36 Then he sayd to them, But now he that hath a purse let him take it: and lykewise his scrip: and he that hath non, let him sel his coate, and [h] bye a sworde.

[h] By this he sheweth thē that they must susteine great troubles and afflictions.

37 For I say vnto you, That yet, the same which is wrytten, must be perfourmed in me, * Euen with the wicked was he nombred. For douteles those thinges which are wrytten of me, haue an ende.

38 And they sayd, Lord, beholde here are [i] two swordes: and he sayd vnto them, It is ynough.

[i] They were yet so rude that they thoght to haue resisted with materialweapons, whereas Christe warneth them of a spirituall fight wherin aswel their lif as faith sholde be in danger.

39 *And he came out, and went (as he was wonte) to the mounte of Oliues: and his disciples also folowed hym.

40 And when he came to ỹ place, he sayd to them, Pray, lest ye fall into tentation.

41 And he gate hym selfe from them, about a stones cast, and kneled downe, & prayed,

42 Saying, Father, if thou wilt, withdrawe this * cup from me: Neuerthelesse, not my

wil, but thyne be fulfylled.
43 And there appeared an Angel vnto E
him from heauen, confortyng him.
44 But being in an [k] agonie, he prayed more earnestly: and his sweate was like droppes of bloud, tricklyng downe to the grounde.
45 And he rose vp from prayer, and came to his disciples, and founde them sleping for sorowe.
46 And he sayd vnto them, Why slepe ye? ryse and pray, lest ye fall into tentation.
47 * Whyle he yet spake, beholde, there *Mat. 26 mar. 14 ioha. 1*
came a compagnie, and he that was called Iudas one of ŷ twelue, went before them, and preased nye vnto Iesus to kysse him.
48 And Iesus sayd vnto him, Iudas betrayest thou the Sõne of mã with a kysse?
49 Whē they which were about him sawe F
what wolde folow, they sayd vnto him, Lord, shal we smyte wyth sworde?
50 And one of them smote a seruant of the hye Priest, & strake of his ryght eare.
51 Then Iesus answered, and sayd, Suffre them thus farre: and he touched his eare, and healed him.
52 Then Iesus sayd vnto the hye Priestes, and rulers of the temple, and the Elders which were come to hym, Be ye come out as vnto a thefe with swordes and staues?
53 When I was dayly with you in the tẽple, ye stretched not forth handes against me: but this is euen your very houre, and the [l] power of darkenes.
54 Then toke they him, and led him, and brogbt him to the hye Priestes house. And

[k] The worde signifieth that horror that Christe had conceaued not only for feare of death, but of his fathers iudgemẽt & wrath against synne.

[l] For now God gaue libertie to Satã whose ministers they were, to execute his rage against him, which thing we se is gouerned by the prouidence of God.

Peter

Peter folowed a farre of.

55 * When they had kyndled a fyre in the myddes of the hall, and were set downe together, Peter also sat downe among them.

56 And one of the wenches behelde him as he sat by the fyre, and hauing wel loked on hym, sayd, This fellowe was also with him.

57 But he denied him, saying, Woman I know him not.

58 And after a lytle whyle, another man saw him, and sayd, Thou art also of them. and Peter sayd, Man I am not.

59 And about the space of an houre after a certeine other man affirmed, saying, Verely euen this felowe was with him, for he is of Galile.

60 And Peter sayd, Man, I wot not what thou sayest. And immediately whyle he yet spake, the cocke crewe.

61 Then the Lord turned backe, and loked vp on Peter: and Peter remembred ŷ wordes of ŷ Lord, how he sayd vnto him, Before the cocke crowe, thou shalt deny me thryse.

62 And Peter went out, and wept bytterly.

63 And the men that helde Iesus, mocked him, and stroke him.

64 And when they had blindfolded him, they smote his face: and asked him, saying, = Arede who it is that smote thee?

65 And many other things despitefully sayd they against him.

66 * And assone as it was day, the Elders

= Or, prophecie, they skoffed at hi, because the people thoght he was a Prophet.

of the people, and the hie Priestes & Scribes, came together, and led him into their Counsel,

67 Saying, [n] Art thou very Christe? tel vs: and he sayd vnto them, If I tel you, ye wil not beleue.

68 And if also I aske you, ye wil not answer me, or let me go:

69 [m] Hereafter shal the Sonne of man syt at the [o] ryght hand of the power of God.

70 Then sayd they all, Art thou then the Sonne of God? He sayd to them, Ye say that I am.

71 Then sayd they, What nede we any further wytnes? for we our selues haue heard of his owne mouth.

[n] They asked not to thende that the trueth might be knowē, for the thing was to manifest: but for malice they bare towards Christe.

[m] At his seconde comynge.

[o] As in the secōde place of honor and dignitie.

THE XXIII. CHAPTER.

Iesus is broght before Pilate and Herode. Of Barabbas. Of Simō the Cyrian. The womē make lamētatiō. Christe crucified. He prayeth for his ennemies. Cōuerteth the thefe and many others at his death, and is buried.

THen ỹ whole multitude of thē arose, A and led him vnto [a] Pilate.

2 And they began to accuse hym, saying, We haue found this felowe peruerting ỹ people, & forbydding to * pay tribute to Cæsar, saying, That he is Christe a kyng.

3 * And Pilate apposed him, saying, Art thou the kyng of the Iewes? He answerd hym and sayd, Thou sayest it.

4 Then sayd Pilate to the hie Priestes, and to the people, I fynde no faute in this man.

5 But they were the more fearce, saying, He

[a] Who was the chief Gouernour, and had thexamination of matters of life and death.

Mat. 22. c. *mar.* 12. b. *Mat.* 27. a. *mar.* 15. a. *iohn* 19. c.

He moueth ỹ people, teachyng through out all Iewrie, and began at Galile, euen to this place.

6 When Pilate heard mention of Galile, he asked whether the man were of Galile.

B 7 And assone as he knew that he was of Herodes Iurisdiction, he [b] sent him to He rode, which was also at Ierusalem " in tho se dayes.

[b] To ryd his hãdes and to gratifie Herode.

8 And when Herode sawe Iesus, he was exceadingly glad: for he was " desirous to se him of a longe season: because he had heard many thynges of him: & trusted to haue sene some miracle done by him.

9 Then questioned he with him of many thynges: but he answered hym [c] not one worde.

[c] For Christe came not to defende him self, nether yet wolde please the vaine curiositie of this tyrant.

10 The hye Priestes and Scribes, stode forth and accused him straytly.

11 And Herode with his " men of warre, despised him, & mocked hym, and arayed him in [d] " white, and sent hym agayne to Pilate.

[d] Cõmonly this was a robe of honour or excellencie: but it was geuen to Christe in mockage.

12 And the same day Pilate and Herode were made friendes together: for before they were at variance.

13 And Pilate called together ỹ hye Prie stes, and the Rulers, and the people:

C 14 [e] And sayd vnto them, Ye haue broght this man vnto me, as one that peruerted the people: and beholde I haue examined hym before you, and haue found no faute in this man, of those thinges where of ye accuse hym.

15 No, nor yet Herode: for " I sent you to hym: and lo, nothyng worthy of death

is done to him.
16 I wil therefore chasten him, and let him lowse.
17 For of [e] necessitie, he must haue let one lowse vnto them at the feast.
18 And all the people cried at once, saying, Away with him, and deliuer to vs Barabbas:
19 Which for a certayne insurrectiō made in the citie, and murther, was cast in prison.
20 Thē Pilate spake agayne to them, willyng to let Iesus lowse.
21 But they cryed, saying, Crucifie, crucifie him.
22 He sayd vnto thē ŷ thyrd tyme, What euyl hath he done? I fynde no [f] cause of death in him: I wyl therfore chasten him, & let him lowse.
23 But they cried with loude voyces, and required that he might be crucified: and the voices of them & of the hye Priestes preuayled.
24 And Pilate gaue sentence, ŷ it should be as they required.
25 And let lowse vnto them hym that for insurrection & murther was cast into prison, whom they desired: and deliuered Iesus to do with him what they would.
26 And as they led hym away, they caught one Simon of Cyrene, commyng out of ŷ fielde, and on him laid they the crosse, to beare it after Iesus.
27 And there folowed him a great compagnie of people, and of women: which women bewayled and lamented him.
28 But

[e] For the Romains had gyuen such franches and liberties to the Iewes.

The iudge geueth sentence with Christe before he condemneth him, wherby plainely appeareth Iesus innocencie.

Pilate rath Ch

D

28 But Iesus turned backe vnto them, & sayd, " Daughters of Ierusalem, wepe not for me, but wepe for your selues, and for your chyldren:

29 For beholde, the dayes wyl come, whē men shal say, Happy are the barren, and the wombes that neuer bare, and the pappes which neuer gaue sucke.

30 Then shal they begyn to say to y moū taynes, * Fall on vs: and to the hylles, Couer vs.

31 For * if they do this to a [g] grene tre, what shalbe done to the drye?

[g] If the innocēt be this handeled what shal the wicked man be?

32 * And there were two others ẅ were euel doers led with him to be slayne.

33 And when they were come to the place ẅ is called Caluerie, there they crucified him, and the euil doers: one on the right hand, and the other on the lyft.

34 Then sayd Iesus, Father forgeue them, for they wot not what they do: and they parted his rayment, and cast lottes.

35 And ŷ people stode, and behelde: and ŷ rulers mocked hym ẅ them, saying, He holpe other men, let him helpe him selfe, yf he be Christe the [h] chosen of God.

[h] Whome God hath before all others appoynted to be the Messias, other wise the Scripture calleth thē thelect of God, whome he hath chosen before all begynning to life euerlasting.

36 The souldiers also mocked him, and came and offerd him [i] vineger.

[i] Mixt with myrrhe and gall to hasten his death.

37 And sayd, If thou be that Kyng of the Iewes, saue thy selfe.

38 And a superscription was wrytten ouer him, in * Greke, in Latin, & Hebrewe, THIS IS THE KYNG OF IEWES.

39 And one of ŷ euyl doers which were hanged, rayled on him, saying, If thou be the Christe, saue thy selfe and vs.

40 But the other answered, and rebuked

him, saying, [k] Fearest thou not God, seing thou art in the same condemnation.

[k] The condemnatiō which thou now suffrest, causeth it thee not to feare God?

41 We are ryghteously punished: for we receaue according to our dedes: but this man hath done nothing amisse.

42 And he sayd vnto Iesus, Lord, remembre me, when thou comest into thy kyngdome.

43 And Ies' sayd vnto him, Verely I say vnto thee, to day shalt thou be with me in Paradise.

44 And it was about the" syxt houre: and there came a darknes ouer all the land, vntyl the nynth houre.

" Whi myd da

45 And the sunne was darkened, and the vayle of ŷ tēple dyd rente, euen through the myddes.

46 And Iesus cried with a great voyce, & sayd,* Father, into thy handes I commend my sprite. And when he thus had sayd, he gaue vp the gost.

Psal.

[l] The Romain Capitain who had charge ouer an hū dreth men.

47 When the "[l] Cēturion sawe what had happened, he glorified God, saying, Of a surety, this man was iuste.

" or, C me.

48 And all ŷ people that came together to that syght, beholdyng the thynges ẅ were done, smote their brestes, and retur ned home.

49 And all his acquaintāce, & the womē that folowed him, frō Galile, stode a farre of, beholdyng these thynges.

50 *And beholde there was a man named Ioseph a counceler, and was a good mā, & a iust.

Mat. 2 *mar.* 1 *Iohn* 19

51 And dyd not consent to the counsel and dede of them, which was of Aramathea, a citie of the Iewes: which *man* also wayted

" wayted for the kyngdome of God.
52 He went vnto Pilate, and asked the body of Iesus.
53 And toke it downe, and wrapped it in a linnen cloth, and layed it in an hewen toumbe, wherein was neuer man before layed.
54 And that day was the Preparyng of the Sabbath, and the Sabbath drewe on.
55 The women that folowed after, which came with hym from Galile, behelde the sepulchre, and how his body was layed.
56 And they returned & prepared odoures, and oyntmentes: & rested the Sabbath day, according to the commandement.

THE XXIIII. CHAPTER.

The women come to the graue. Christe appeareth vnto the two disciples that go towarde Emaus: standeth in the myddes of his disciples, openeth their vnderstanding in the Scriptures, geueth them a charge, and ascendeth vp to heauen. His disciples worship him. And of their daily exercise.

ON the morowe [a] after ỹ Sabbath, early in the mornyng, they came vnto ỹ toumbe, and broght the odoures which they had prepared, and other women with them.
2 And they founde the stone rowled away from the sepulchre.
3 And went in, but founde not the body of the Lord Iesus.
4 And it happened, as they were amased therat, beholde, [b] two men sodenly stode by them in shynyng vestures.

[a] Which was the first day of the weke.

[b] Two Angels in forme of men.

5 And as they were afrayd, and bowed downe theyr faces to the earth, they sayd to thē, Why seke ye him that liueth, amōg the dead?

6 He is not here, but is rysen. Remember * how he spake vnto you, when he was yet in Galile.

7 Saying, that the sonne of man must be deliuered into the " handes of synful mē, and be crucified, and the thyrd day ryse agayne.

8 And they remembred his wordes.

9 And returned from the sepulchre, and tolde all these thynges, vnto the Eleuen, and to all the remnant.

10 It was Marie Magdalene and Ioanna, and Marie the *mother* of Iames, and other *that were* with them, ẅ tolde these thynges vnto the Apostles.

11 But their wordes semed vnto them fayned thinges, nether beleued thei them.

12 *Then arose Peter, & ran vnto the sepulchre, and loked in, and sawe the lynnen clothes layd by them selues: & departed wondryng in him selfe at that which had happened.

13 And beholde, two of them went that same day to a towne which was from Ierusalem about [c] thre score forlonges, called Emaus.

14 And [d] they talked together of all these thynges that had happened.

15 And it chansed, as they communed together, and reasoned, that Iesus him selfe drue neare, and went with them.

16 But their eyes were holden, that they could not know hym.

17 And

* how he spake vnto you, when he was yet in Galile. — Chap. 9. mat. 17. mar. 1.

" handes of synful mē, — B

The ... declare C ...stes res... ction.

*Joh. 20.

Mar. 16

+ Which is about seuen miles and an halfe.

d Hereby appeareth they had faith although it was weake.

C

17 And he sayd vnto them, What maner of communications are these that ye haue one to another as ye walke, and are sad?
18 And the one of thē (named Cleopas) answered and sayd vnto him, Art thou only a " stranger in Ierusalem, and hast not knowen the thynges which haue chansed therin in these dayes?
19 And he sayd vnto them, What thynges? And they sayd vnto hym, Of Iesus of Nazaret whych was a Prophet, myghty in dede and worde before God, and all the people.
20 And how the hie Priestes, and our rulers deliuered hym to be condemned to death, and haue crucified hym.
21 But we [e] trusted that it had bene he ỳ should haue deliuered Israel: and as touchyng all these thynges, to day is euen the thyrd day, that they were done.
22 Yea, and certayne women also of our compagnie made vs astonied, whych came early vnto the sepulchre:
23 Who founde not hys body, but came, saying, that they had sene a vision of Angels, whych sayd that he was alyue.
24 And certayne of them which were with vs, went to the sepulchre, and founde it euen so as the women had sayd, but hym they sawe not.
25 Then he sayd vnto them, O foles and slowe of harte to beleue all that the Prophetes haue spoken.
26 Ought not Christe to haue suffred these thynges, & to enter into his glorie? And he began at Moses, and at all the Prophetes, and interpreted vnto them in all

[e] They vnderstode not yet what was the deliuerāce that Iesus Christe purchased for vs.

[f] For Iesus Christe is thende of the lawe and the Prophetes.

the Scriptures the thinges which were [f] *written* of hym.

[g] Because Christe dyd bothe shut their eyes and opē them: he wolde kepe them in suspens til his tyme came to manifest him self vnto him.

28 And they drewe nye vnto the " towne which they went to, & he [g] made as though he would haue gone further.

29 But they constrayned him, saying, Abyde with vs: for it draweth towardes nyght, and the day is farre passed. And he went in, to tary with them.

[h] According to thecustome of that nation. The which maner of praying before mealesthey vse to this day.

30 And it came to passe as he sate at meat with them, he toke the bread " [h] blessed it, brake, and gaue to them.

31 And their eyes were opened, & they knewe hī: but he was taken out of their syght.

32 And they sayd betwene them selues, Dyd not our hartes burne within vs, whyle he talked with vs by the way, and when he opened to vs the Scriptures?

33 And they rose vp the same houre, and returned agayne to Ierusalem, & founde the Eleuen gathered together, and them that were with them.

34 Which sayd, The Lord is rysen in dede, and hath appeared to Simon.

35 Then they tolde what thyngs *were* done in the way: and how they knew hym " in breaking of bread.

36 *As they thus spake, Iesus hym self stode in the myddes of them, and sayd vnto them, Peace be with you.

37 And they were abashed and afrayd, supposing that they had sene a sprite.

38 Then he sayd vnto them, Why are ye troubled, & why do doutes aryse in your hartes?

39 Beholde my handes & my fete: for it is euen I my self: hādle me, & se: for a sprite hath

hath not fleshe & bones, as ye se me haue.
40 And whē he had thus spoken, he shewed them his handes and his fete.
41 And whyle they yet beleued not for ioye, and wōdred, he sayd vnto them, Haue ye here any meat?
42 And they gaue him a piece of a broyled fyshe, and of an hony combe.
43 And he toke it, & dyd eat before thē.
44 And he sayd vnto them, These are the wordes which I spake vnto you whyle I was yet w̄ you: That all must be fulfylled which are writtē of me in the lawe of Moses, and in the Prophetes, and in the Psalmes.
45 Thē opened he their wyttes, that they myght vnderstande the Scriptures.
46 And sayd vnto them, Thus it is writtē and thus it behoued Christ to suffre, & to ryse aguyne from death the third day:
47 And that repentance, & remission of synnes should be preached in his name among al nations, begynning at Ierusalem.
48 And ye are wytnesses of these thinges.
49 And beholde, I wil sende the promis of my Father vpon you: But tary ye in the citie of Ierusalē, vntyl ye be endued with power from an hye.
50 And he led them out into Bethanie, and lyft vp hys handes, and blessed them.
51 And it came to passe, as he blessed thē he departed from them, and was caryed vp into heauen.
52 And they worshipped him, and returned to Ierusalem with great ioye.
53 And were continually in the temple, praysing, and laudyng God. Amen.

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i Which was til witsonetyde when the holy Gost was sent from heauen.

THE HOLY

GOSPEL OF IESVS

CHRISTE, VVRIT

by sainct Iohn.

THE FYRST CHAPTER.

The diuinitie, humanitie, and office of Iesus Christe. The testimonie of Iohn. The callyng of Andrewe, Peter, &c.

IN THE beginnyng was the word, & ỹ worde was with God, & [a] that worde was God.

2 The same was in the begynnyng w̄ God.

3 * Althinges were made by it, & without it was made nothing that was made.

4 In it was lyfe, and the lyfe was the [b] light of men.

5 And the light shineth in darkenes, & the darknes comprehended it not.

6 * There

[a] The Sonne is of the same substãce with the Father.

[b] The life of mã is more excellent then of any other creature: because it is ioyned with light & vnderstanding.

6 * There was a man sent from God, whose name was Iohn.

7 The same came for a wytnes, to beare wytnes of the light, that all men through hym might beleue.

8 He was not that light, but *was sent* to beare wytnes of the light.

9 * That was that true lyght, ẅ lyghteth all men that " come into the worlde.

10 He was in the worlde, and the worlde was made by hym: and the worlde " knewe him not.

11 He came among [c] his owne, & his owne receaued him not.

* To the Israelites who were his peculier people.

B 12 But as many as receaued hym, to them he gaue " power to be the sonnes of God, euen to them that beleue in his name.

13 Which are borne, not of bloud, nor of ỹ lust of the fleshe, nor of the lust of man, but of God.

14 * And the worde was made " fleshe, and dwelt among vs, (and we sawe the glorie of it, as the glorie of the only begotten Sonne of the Father) * ful of grace and veritie.

15 Iohn bare witnes of him, & cried saying, This was he of whom I spake, He that cõmeth after me, is preferred before me: because he is more excellent then I.

16 And of his * fulnes haue all we receaued, euen [d] grace for grace.

[d] More abundãt grace thẽ by Moses.

17 For the lawe was geuen by Moses, but C grace and trueth came by Iesus Christe.

18 * No man hath sene God at any time: the onely begotten Sonne, which is in the * bosome of the Father, he hath declared him.

* Meaning he is moste dearest, and straictly loyned to his Father, not onely in loue, but also in nature & vnion.

the sonne of Iona, thou shalt be called * Cephas, which is by interpretation, a stone. * Mat. 16

43 The day folowing, Iesus would go into Galile, and founde Philip, and sayd vnto him, Folow me. The call of Philip

44 Philip was of Bethsaida, the citie of Andrew and Peter.

45 And Philip founde Nathanael, and sayd vnto hym, We haue founde hym, of whome * Moses in the law, and also the * Prophetes dyd wryte, Iesus the sõne of Ioseph, of Nazaret. Nathan * Ges. 4 deut. 1 Exo. 4. b. 45. ier. 23. eze. 34. 37. f. dan. 9.

46 Then Nathanael sayd vnto him, can ther any [1] good thyng come out of Nazaret? Philip sayd to him, come and se.

47 Iesus saw Nathanael cõmyng to him, and sayd of him, Beholde in dede an Israelite, in whome is no gyle. G

48 Nathanael sayd vnto him, Whẽce kne west thou me? Iesus answered and sayd vnto him, Before that Philip called thee, when thou wast vnder the figge tre, I saw thee.

49 Nathanael answered and sayd vnto hym, Rabbi, thou art the very Sonne of God: thou art the kynge of Israel. The fa Nathan

50 Iesus answered and sayd vnto hym, Because I sayd vnto thee, I saw thee vnder the fygge tre, beleuest thou? thou shalt se greater thynges then these.

51 And he sayd vnto hym, Verely, verely, I say vnto you, Hereafter shal ye se heauẽ [k] open, and the Angels of God * ascending, and descending vpon the Sonne of man. Ge

[1] Those thinges which are cõtemptible to the world are estemed & preferred of God: and those things which the world prefereth, God abhorreth.

[k] Christe openeth the heauens that we may haue accesse to God, and maketh vs felowes to the Angels.

The

THE II. CHAPTER.

Christe turneth the water into wine, & dryueth the byers, and sellers out of the tẽple. Forsaweth his death and resurrection. He conuerteth many, and distrusteth man.

AND the third day, was there a mariage in Cana *a towne* of Galile: and the mother of Iesus was there.

2 And Iesus was called also, and his disciples vnto the mariage.

3 And when the wyne fayled, the mother of Ies' sayd vnto him, They haue no wyne.

4 Iesus sayd vnto her, Woman, what haue I to do with thee? mine houre is not yet come.

5 His mother sayd vnto the ministers, Whatsoeuer he sayeth vnto you, do it.

6 And there were standing there, syx waterpottes of stone, after the maner of the [a] purifiing of the Iewes, contayning two or thre "[b] fyrkyns a pece.

7 And Iesus sayd vnto thẽ, Fyl the waterpottes with water. Then they fylled them vp to the brym.

8 And he sayd vnto thẽ, Drawe out now & beare vnto the " gouernour of the feast. and they bare it.

9 When the ruler of the feast had tasted the water that was turned vnto wine, (for he knew not whẽce it was but the ministers which drewe the water knewe) the gouernour of the feast called the brydgrome:

10 And sayd vnto him, All men at the begynnyng, set forth good wyne, and when men haue wel droncke, then that

[a] Who vsed cõtinuall washinges to purifie them selues. whichsuperstition Hebion the heretike wolde haue broght into the churche. &now the papistes haue receaued it.

[b] Wherof euery one conteyned 15. gallons.

which is worse: but thou hast kept backe the good wyne vntyl now.

11 This begynnyng, of miracles did Iesus in Cana *a towne* of Galile, and shewed his glorie: and his disciples beleued on him. Christ ne glo wed.

12 After that, he descended into Capernaum, and " his mother, and his brethrē, & his disciples: and continued not many dayes there. C " His

13 For the Iewes Easter was euen at hād. And Iesus went vp to Ierusalem:

14 And * founde syttyng in the tēple those that solde oxen, and shepe, and doues, and changers of money. *Mat. mar. luke*

15 And he made a scourge of small cordes, and draue them all out of the temple with the shepe, and oxen, and powred out the changers money, and ouerthrewe the tables.

16 And sayd vnto them that solde doues, Haue these thinges hence, and make not my Fathers house, an house of marchandise. D

17 And his disciples remēbred, how that it was wrytten, * The [c] zele of thyne house hath euen eaten me. *Psal.*

* This affection was so burning in him that it surmōted and swallowed vp the others.

18 Then answered the Iewes, and sayd vnto hym, What " token shewest thou vnto vs, seyng that thou doest these thynges? "Or, a

19 Iesus answered and sayd vnto them, * Destroy this temple, and in thre dayes I wil rayse it vp agayne. *Mat. 27. c. mar. 15. c.*

20 Thē sayd the Iewes, Fourty and six yeres was this temple a buildyng, and wilt thou reare it vp in thre dayes?

21 But

21 But he spake of the tẽple of his [d] body.
22 Assone therefore as he was rysen from death, his disciples remembred that he thus sayd vnto them: and they beleued ỹ Scripture, & the wordes which Iesus had sayd.
23 When he was at Ierusalem at Easter in the feast, many beleued on his name, when they saw his miracles which he did.
24 But Iesus [e] put not him selfe in their handes, because he knewe all men.
25 And neded not that any should testifie of man: for he knewe what was in man.

[d] Christes body might iustely be called the temple, because the fulnes of the Godhead dwelleth in it corporally. Coll. 2. b.

[e] For he toke not thē for true disciples, as he knewe by their inwarde thoghtes. what religion soeuer they dyd pretende outwardely.

THE III. CHAPTER.

Christe instructeth Nicodeme in the regeneration of faith, and the loue of God towards the world. The doctrine and baptisme of Iohn, and what wytnes he beareth of Christe.

A THere was a mā of the Pharises named Nicodemus, a ruler of the Iewes:
2 The same came to Iesus by night, & sayd vnto him, Rabbi, we knowe that thou art a teacher come frō God: for no man could do suche miracles as thou doest, except God were with him.
3 Iesus answered and sayd vnto him, Verely verely I say vnto thee, except a man
e the be begotten againe, he can not [f] se ỹ [a] kyngdome of God.
4 Nicodemus sayd vnto him, How can a man be begotten which is olde? can he enter into is mothers wombe agayne, and be begotten?
5 Iesus answered, Verely, verely I say vnto thee, Except that a man be begotten

[f] Which is to be assembled and incorporate into the Churche of God.

of [b] water, and of the Spirite, he can not enter into the kyngdome of God.

6 That which is begotten of the * fleshe, is fleshe: and ỹ that is begotton of the Spirit is Spirite.

7 Maruayle not that I sayd to thee, Ye must be begotten agayne.

8 The [c] winde bloweth where it lysteth, and thou hearest his sounde: but canst not tel whence it cometh, and whether it goeth. So is euery man, that is begotten of ỹ sprite.

9 Nicodemus answered, and sayd vnto him, How can these thinges be?

10 Iesus answered, & sayd vnto him, Art thou a master in Israel, and [d] knowest not these thinges?

11 Verely verely, I say vnto thee, We speake that we " knowe, and testifie, that we haue sene: but ye [e] receaue not our wytnes.

12 If when I tel you " earthely thinges, ye beleue not: how shuld ye beleue, if I shal tel you of heauenly thinges?

13 For no man ascendeth vp to heauen but the Sonne, of man which is in [f] heauen.

14 * And as Moses lyft vp the serpent in ỹ wyldernes: euen so must the Sonne of man be " lyft vp.

15 That none that beleueth in him perishe, but haue eternal lyfe.

16 * For God so loueth the world, that he hath geuē his only begotten Sōne: ỹ none that beleue in him, should peryshe, but haue euerlasting lyfe.

17 For God sent not his Sonne into the world, to [g] condemne the world: but that the " world through hym, myght be saued.

18 He

[b] Which is the spiritual water, where the holy Gost doth washe vs into newnes of life.

[c] As the power of God is manifest by the mouing of the aire: so is it in chāging and renuing vs although the maner be hid frō vs.

[d] Although he was excellently learned, yet knewe he not those thinges which the very babes in Christs schole ought to knowe.

[e] He reproueth him for that men do teach thinges which they vnderstande not, and yet others beleue thē, but Christe teacheth thīges moste certain & knowen & men wyl not receaue hisdoctrine.

[f] By reasō of the vnion of his God head with his manhode.

[g] The contempt of Christe, and the synnes of the wicked cōdemne thē, yet Christe as a iuste iudge geueth sentence against the reprobat.

Rom. 8.

B

" We ... not teach... own im...

" Which ... after s... & groun... ner.

Num. 21. chap. 12.

" His p... man he ... fest, whi... not yet ... knowen. 1. John ...

" Not on... Iewes, ... whosoeu... shulde ... vse in ...

18 He that beleueth on him, shal not be condemned: but he that beleueth not, is condemned already: because he beleueth not in the name of ŷ onely begotten Sōne of God.

19 * And this is the " condemnation, that lyght is come into the world, & men loued darkenes rather thē lyght, because their dedes were euyl.

20 * For euery mā that euyl doeth, hateth the light, nether commeth to lyght, least his dedes should be reproued.

21 But he that doth " truth, commeth to ŷ lyght, that his dedes myght be knowen, how that they are wroght [h] according to God.

[h] As they do which set God onely before their eies, and folow the rule of his worde.

22 After these thynges, came Iesus & his disciples into the Iewes " land, and there taried with them, and * baptized.

23 And Iohn also baptized in Enon beszydes Salim, because there was much water there: and folke came and were baptized.

24 For Iohn was not yet cast into prison.

25 And there arose a questiō betwē Iohns disciples & the Iewes, about purifieng.

26 And they came vnto Iohn, and sayd vnto hym, Rabbi, [i] he that was with thee beyonde Iordan, to whome * thou barest witnes, behold, the same baptizeth, & all men come to hym.

[i] They were led with ambition fearing lest their maistershuld hauelost his fame.

27 Iohn answered, & sayd, A man can receaue nothing at all, except it be geuen hym from heauen.

28 Ye your selues are wytnesses, how that * I sayd, [k] I am not Christe, but am sent before him.

[k] No man ought to vsurpe any thig farther then God geueth him.

29 He that hath the bryde, is the brydegrome: but the friend at the bridegrome, which stãdeth and heareth him, reioyseth greatly of the bridegromes voyce. This my ioye therefore is fulfilled.

30 He must "increase, and I must decrease.

"And he ted, and I med as hi uant.

31 He that cõmeth from an hye, is aboue all: he that is of [l] the earth is earthly, and speaketh of the earth: he that cõmeth frõ heauen, is aboue all.

[l] The minister cõpared to Christe is but earth.

32 And what he hath sene & heard, that he testifieth: but no man receaueth his testimonie.

33 Howbeit, he that hath receaued his testimonie, hath sealed that * God is true. *Rom.3.*

34 For he whome God hath sent, speaketh the wordes of God. For God geueth not the Sprite * by [m] measure vnto him. *Esa.53. mat.10.*

[m] For vnto Christe was geuen the full abondãce of all grace.

35 The Father loueth the Sonne, and hath * geuen all thinges into his hande.

36 * He that beleueth on the Sonne, hath euerlasting lyfe: and he that obeyeth not the Sonne, shal not se lyfe: but the wrath of God abydeth on him. *Habac. 1. ioha.*

THE IIII. CHAPTER.

The communication of Christe wyth the woman of Samaria. His zele towarde his Father and his haruest. The conuersion of the Samaritans and Galileans. How he healeth the Rulers sonne.

A Sone as ỹ Lord had knowledge, how the Pharises had heard, that Iesus made, & baptized mo disciples thẽ Iohn, A

2 (Though that Iesus him self baptized not: but his disciples)

3 He left

3 He [a] left Iewrie, and departed agayne into Galile.

[a] To gyue place to their rage.

4 And it was so, that he must nedes go through Samaria.

5 Then came he to a citie of Samaria called " Sichar, besydes the possession that [*] Iacob gaue to his sonne Ioseph.

chem. d.

6 And there was Iacobs wel. Iesus then weryed of his iorney, sate " thus on ŷ wel: for it was about the " syxt houre.

g. eryas was

7 And there came a woman of Samaria to drawe water. Iesus sayd vnto her, Geue me dryncke.

8 For his disciples were gone away into the towne, to bye meat.

9 Then sayd the woman of Samaria vnto hym, How is it, that thou beyng a Iewe, askest drinke of me, which am a woman of [b] Samaria? For the Iewes medle not with the Samaritans.

[b] For the Iewes estemed the Samaritans as wicked & prophane.

10 Iesus answered and sayd vnto her, If thou knewest [c] the gyft of God, and who it is that sayeth to thee, Geue me drinke, thou wouldest haue asked of him, and he would haue geuen thee [d] water of lyfe.

[c] Meaning of him self whome his Father had sēt to conuert this woman.

[d] Which is the loue of God in his Sonne powred into our hartes by the holy Gost vnto euerlasting life. Rom.5.a. Iohn.3.a.

11 The woman sayd vnto hym, Syr, thou hast nothyng to drawe with, and the wel is depe: from whence then hast thou that water of lyfe?

12 Art thou greater thē our father Iacob, which gaue vs the wel, and he him selfe drancke therof, and his chyldren, and his cattel?

13 Iesus answered, and sayd vnto her, Whosoeuer drincketh of this water, shal thyrst agayne:

piri-

14 But whosoeuer drincketh of the " wa-

ter ẏ I shal geue hym, shal neuer be more a " thyrst: but the water that I shal geue him, shalbe in hym a wel of water, springyng vp into euerlasting lyfe.

" He shal neuer be thyrsty or drye.

15 The woman sayd vnto him, Syr, geue me of that water, that I thyrst not, nether come hyther to drawe.

C

16 Iesus sayd vnto her, Go call thy housband, and come hyther.

17 The womā answered, and sayd to him, I haue no housbād. Iesus sayd to her, Thou hast wel sayd, I haue no housband:

18 For thou hast had fyue housbandes, & he whome thou now hast, is not thy housband. that saydest thou truely.

* Til she was lyuely touched with her fautes, she mocked & wolde not heare Christe.

19 The woman sayd vnto him, Syr, I [e] perceaue that thou art a Prophet.

20 Our fathers worshypped in this mountayne: and ye say, that in * Ierusalem is the place where men ought to worshyp.

Deut.

21 Iesus sayd vnto her, Womā beleue me, the houre commeth, when ye shal nether in this mountaine nor yet at Ierusalem, worshyp the Father.

22 * Ye worshyp ye wot not what: we knowe what we worshyp: for * saluation cōmeth of the Iewes.

2. *Kyn* *Exo.*

23 But the houre commeth, and now is, when the true worshippers shal worshyp the Father in sprite, and in trueth: for verely such the Father requireth to worshyp him.

[f] God being of a spiritual nature requireth a spiritual seruice and agreable to his nature.

24 * God is a [f] Sprite, & they that worshyp hym must worship him in sprite & trueth.

2. Co

25 The woman sayd vnto him, I wot wel Messias shal come, ẅ is called Christe: Whē he is come, he wil tel vs all thinges.

26 Iesus

26 Iesus sayd vnto her, I am he, that speake vnto thee.

D 27 And euen at that poynt, came his disciples, and maruayled that he talked with the woman: Yet no man sayd vnto hym, What askest thou, or why talkest thou wᵗ her?

28 The woman then left her waterpot, & went her way into the citie, and sayd to the men.

29 Come, se a man which tolde me all thinges ỹ euer I dyd: Is not he ỹ Christe?

30 Then they wēt out of the citie, & came vnto hym.

31 And in the meane while, the disciples prayed him, saying, Master, eat.

32 He sayd vnto them, I haue meat to eat, that ye knowe not of.

33 Then sayd the disciples betwene them selues, Hath any man broght him meat?

E 34 Iesus sayd vnto them, [g] My meat is to do the wyl of him that sent me, and to finishe his worke.

[g] Ther is nothīg that I honger fore more, or wherin I take greater pleasure.

35 Say not ye, There are yet four monethes, and then commeth haruest? Beholde I say vnto you, Lyft vp your eyes, and loke on the regions: * for they are whyte alredy vnto haruest.

36 And he ỹ repeth receaueth rewarde, & gathereth frute vnto lyfe eternal: that both he that soweth, and he that repeth, myght ″ reioyce together.

37 For herein is the ″ saying true, That one soweth and another repeth.

38 I sent you to repe that, where on ye bestowed no labour: ″ other men laboured, and ye are entred into theyr labours.

39 Many of the Samaritans of that citie, F
[h] beleued on him, for the saying of the wo
man which testified, He tolde me all thin
ges that euer I dyd.

[h] The Samaritanes shewed thē selues willing to receaue hisdoctrine. Who being but strāgers & scarsely knowing Christe, are a condēnation to the Iewes, & all others which neglect Gods worde when it is offered.

40 Then when the Samaritans were come
vnto him, they besoght him, ẏ he would
tary with them: and he abode there two
dayes.

41 And many mo" beleued because of his " F
owne wordes. right faith

42 And sayd vnto the woman, Now we be
leue, not because of thy saying: for we ha-
ue heard hym our selues, and knowe that
this is euē in dede Christe the Sauiour of
the world.

43 After two dayes he departed thence,
and went into Galile.

44 And Iesus hym self * testified that a Mat. mar. luk. 4
Prophet hath none honour in his owne
countrey.

45 Then assone as he was come into Gali-
le, the Galileās receaued him, which had
sene all the thinges ẏ he dyd at Ierusalem
at the feast: for they went also vnto ẏ feast
day.

46 And Iesus came agayne into * Cana *a*
towne of Galile, where he turned the wa-
ter into wyne. And there was a certayne
[i] Ruler, whose sonne was sycke at Caper-
naum.

[i] One of Herodes court who was in great estimation with Herode, whome the people called kyng. Mar. 6. b.

47 Assone as the same heard that Iesus
was come out of Iewrie into Galile, he
went vnto hym, and besoght him that he
would" descend, and heale his sonne: for
he was euen ready to dye.

48 Then sayd Iesus vnto him, Except ye
se signes and wonders, ye wil not beleue.

49 The

49 The Ruler sayd vnto him, Syr, come away or euer that my sonne dye.
50 Iesus sayd vnto him, Go thy way, thy sonne lyueth. & the man beleued the wordes that Iesus had spoken vnto him, and went his way.
51 And anone as he was "going downe, his seruantes met him, saying, Thy sonne lyueth.
52 Then enquired he of them the houre when he began to amende: and they sayd vnto him, Yesterday, the seuēth houre, the feuer left him.
53 Then the father knewe, that it was the same houre in which Iesus sayd vnto him, Thy sonne liueth: and he beleued, and all his houshould.
54 This is agayne the seconde miracle ŷ Iesus dyd, after he was come out of Iewrie into Galile.

THE V. CHAPTER.

He healeth the man that was sycke eight & thyrtie yeres. The Iewes accuse him. He answereth for him selfe. and reproueth them, shewing by the testimonie of his Father, of Iohn, of his workes, and of the Scriptures who he is.

AFter that there was a feast of ŷ Iewes, and Iesus went vp to Ierusalem.
2 And there is at Ierusalem, by "the place of the shepe, a [a] poole called in Hebrue [b] Bethesda, hauing fyue porches.
3 In which lay a great multitude of sycke folke, of blynde, halte, and wythered,

[a] Wher the shepe were washed that should be sacrificed.
[b] Which signifieth the house of powring out, became the water ran out by conduits.

red, wayting for the mouyng of the water
4 For an Angel went downe at a certayne season into the poole, & troubled the water: whosoeuer then fyrst, after the styryng of the water, stepped in, was made whole of whatsoeuer disease he had.
5 And a certayne man was there, which had bene diseased eight and thirtie yeres.
6 When Iesus sawe him lye, and knewe that he now longe tyme had bene diseased, he sayd vnto hym, Wylt thou be made whole?
7 The sycke man answered hym, Syr, I ha B
ue no man, when the water is troubled, to put me into the poole: but in the meane tyme, whyle I am about to come, another steppeth downe before me.
8 And Iesus sayd vnto hym, Ryse, [c] take vp thy bed, and walke.
9 And immediately the man was made whole, and toke vp his bed, and walked. and the same day was the Sabbath day.
10 The Iewes therfore sayd to hym that was made whole, It is the Sabbath day, * it *Iere. 17*
is not lawful for thee to cary thy bed.
11 He answered them, He that made me whole, sayd vnto me, Take vp thy bed, & walke.
12 Then asked they hym, What mā is that which sayd vnto thee, Take vp thy bed, & walke.
13 And he that was healed, wyst not who it was: for Iesus had gottē him selfe away because that there was prease of people in that place.
14 And after that, Iesus found hym in the C
temple, and sayd vnto him, Behold thou art

* This was, to thend that the miracle might be so euidēt, that no mā colde speakeagaīst it.

art made whole: [d] synne no more, lest a worse thing happen vnto thee.

15 The man departed, & tolde the Iewes ✠ it was Ies', which had made him whole.

16 And therfore the Iewes dyd persecute Iesus, and soght the meanes to sley him: because he had done these thynges on the Sabbath day.

17 And Iesus answered them, My Father worketh hytherto, and I worke.

D 18 Therefore the Iewes soght the more to kyl hym: not onely because he had broken the Sabbath: but sayd also that God was k pe " his [e] Father, & made hym self equal with him God.

19 Then answered Iesus, and sayd vnto thē, Verely verely I say vnto you, The Sōne can do nothyng of him self, but that he seeth the Father do: for what soeuer he doth, that doeth the Sonne also.

20 For the Father loueth the Sonne, and . he " sheweth him all thinges whatsoeuer he imm- with hym self doeth: & he wyl shewe him greater workes then these, because ye should maruayle.

E 21 For lykewyse as the Father rayseth vp the dead, & quickeneth them, euen so the Sonne quickeneth whome he wyl.

22 Nether iudgeth the Father any man, iding but hath committed all " iudgement vnto r & the Sonne.

23 Because that all men should honour the Sonne, euen as they honour the Father. He that honoreth not the Sonne, the same honoreth not the Father which hath sent him.

24 Verely verely I say vnto you, He that

[d] The afflictions thatwe endure are chastisements for our synnes.

[e] It was lawful for all Israel to call God their Father. Exo. 4. e. but because Christe dyd attribute to hi self, that he had power ouer all things, & wroghtas his Father dyd, they gathered that Christe dyd not onely make him self the Sonne of God, but also equal with him.

[f] They that receaue it by faith.

and they that [f] heare, shal l
26 For as the Father hath lyfe
fe, so lykewyse hath he geuen
to haue lyfe in him selfe.
27 And hath geuen hym p
" iudge, in that he is the Son
28 Maruayle not at this: for
come in the which all that ar
ues, shal heare his voyce:
29 And they shal come forth
done good, vnto the resurrec
and they that haue done euyl
surrection of damnation.
30 I can of mine own self d
all: as I heare, I iudge: and m
is iust: because I seke not my
but the wyl of the Father wh
me.
31 If I * should beare wytnes
my wytnes were not [g] true.
32 There is another that be
of me, and I am sure that the
beareth of me, is true.
33 * Ye sent vnto Iohn & he

[g] Christ had respect to their weakenes that heard him, & therfore sayd his owne witnes shuld not be sufficient.

sed in his lyght.

36 But I haue greater wytnes then the wytnes of Iohn: for the workes which the Father hath geuen me to finishe, the same workes that I do, beare wytnes of me, that the Father sent me.

37 And ỹ * Father hym selfe which hath sent me, [h] beareth witnesse of me. Ye haue not heard hys voyce at any tyme, nor * ye haue sene his shape.

[h] In the lawe, & Prophetes.

38 And hys wordes haue ye not abydyng in you: for whome he hath sent, hym ye beleue not.

39 * Search the Scriptures: for in them ye thinke ye haue eternal lyfe: and they are they which testifie of me.

40 And yet wyl ye not come to me, that ye myght haue lyfe.

41 I receaue not prayse of men.

42 But I knowe you, that ye haue not the loue of God in you.

43 I am come in my Fathers name, and ye receaue me not: If [i] another shal come in his owne name, him wyl ye receaue.

[i] The people are more ready to receaue false prophetes, then Iesus Christe.

44 How can ye beleue which" receaue * honour one of another, and seke not the honour that commeth of God onely?

45 Do not thinke that I wyl accuse you to my Father: There is one ỹ [k] accuseth you, euen Moses, in whome ye trust.

[k] As Moses shal accuse them that trust in hī: so they shal haue no greater ennemies at the day of iudgement, then the virgine Marie & the Sainctes vpon whome now they call. but whosoeuer doth accuse, Christe & their own cōsciēce shal cōdemne the reprobat.

46 For had ye beleued Moses, ye would haue beleued me: * for he wrote of me.

47 But seying ye beleue not his wrytynges, how shal ye beleue my wordes?

THE VI. CHAPTER.

Iesus fedeth fyue thousand men. Departeth

theLake,inrespect of Galile: but it is there sayd that he went oner,because there were diuers crikes and tournings, ouer the which mē feryed.

2 And a great multitude i
because they saw his miracl
dyd on them that were disea
3 Then Iesus went vp into
and there he sate with his di
4 And Easter, a * feast of th
nie.
5 * Then IESVS lyft vp his e
great compagnie come vnto h
vnto Philip, Whence shal w
that these myght eat?
6 (This he sayd to proue hyn
selfe knewe what he would d

[b] This some amōteth to about fyue pounde sterling.

7 Philip answered him, [b] T
penyworth of bread is not
them, that euery man may t
8 Thē sayd vnto him one of
Andrew Simon Peters brothe
9 There is a litle boye here,
fiue barely loaues, and two
what are they among so mar
10 And Iesus sayd, Make th
downe. There was muche gr
ce. Then the men sate down
about fiue thousand.

[c] Prayer & thā-

11 And Iesus toke the breac

12 And when they were satisfied, he sayd vnto his disciples, Gather vp the broken meate whiche remayneth, that [d] nothyng be lost.

13 Then they gathered it together, & fylled twelue baskettes with the broken meat, of the fyue barly loaues, which fragments remayned vnto them that had eaten.

14 Then the men when they had sene the miracle that Iesus dyd, sayd, This is of a trueth that Prophet that should come into the world.

15 When Iesus therfore perceaued ẏ they would come, and take hym to make him [e] king, he departed ngayne into a mountayne him selfe alone.

16 [f] And when euen was nowe come, his disciples went downe vnto the sea:

17 And entred into a shyp, and went [g] ouer the sea towardes Capernaum: and anone it was darke, & Iesus was not come to them.

C 18 And the sea arose with a great wynd ẏ blewe.

19 And when they had rowed about fiue and twenty, or thirtei [h] furlonges, they saw Iesus walkyng on the sea, and drawyng nye vnto the shyp: and were afrayd.

20 And he sayd vnto them, It is I, be not afrayd.

21 Then moste willingly they receaued hym into the shyp, and the ship was by & by at the land, whither they went.

22 The day folowyng, the people which stode on the other syde of the sea, sawe that there was none other shyp there, sa-

[d] Thabundãt store of Gods gyftes ought not make vs prodigal to waste them.

[e] They imagined a earthly kyngdome without the testimonie of Gods worde, so that by this meanes his spiritual kyngdome sholde haue bene abolished.

den thankes.
24 Then when the people s
was not there, nether his dis
so toke shyppyng, & came t
sekyng for Iesus.
25 And when they had fou
[g] other syde of ŷ sea, they s
Rabbi, when cammest thou
26 Iesus answered them, v
rely verely I say vnto you, y
because ye saw the miracle
se ye ate of the loaues, and
27 Labour not for the mea
sheth, but for the meat that
to euerlasting lyfe, which m
of man shal geue vnto you:
* God the Father [h] sealed.
28 Then sayd they vnto hy
we do, that we myght work
of God?
29 Iesus answered, & said v
is ŷ worke of God, that ye b
whome he hath sent.
30 They sayd therfore vnt

[g] This was not straight ouer the lake from syde to syde, but ouer a cri ke or arme of the lake which saued muche labour to them that should haue gō about by land.

[h] For whē he ap pointed him to be the Mediatour he set his marke & se ale in him to be the onely one to re concille God and man together.

32 Then Iesus sayd vnto them, Verely verely I say vnto you, [1]Moses gaue you not bread from heauen: but my Father geueth you the true bread from heauen.

[1] He compareth Moses with the Father, and manna with Christe, who fedeth vs into euerlasting lif. 1. Cor. 10.a.

33 For the bread of God, is he which cōmeth downe from heauen, & geueth lyfe vnto the world.

34 Then they sayd vnto hym, Lord, euermore geue vs this bread.

35 And Iesus sayd vnto thē, I am the bread of lyfe: He that commeth to me, shal
.34.c. not hunger: and * he that beleueth on me shal [k] neuer thurst.

[k] He shal neuer want spiritual nourishement.

36 But I sayd vnto you, That ye also haue sene me, and yet beleue not.

dath re
t his
& cam-
hem to
he Go-

37 All " that the Father geueth me, shal come to me: and hym that cometh to me, I cast not away:

38 For I came downe from heauen, not to do myne own wyl, but his wil which hath sent me.

39 And it is the Fathers wyl which hath sent me, that of all which he hath geuen me, I should loose nothing, but should rayse it vp agayne at the last day.

40 And this is the wyl of him that sent me, that euery man which seeth the Sone, and beleueth on hym, haue euerlasting lyfe: and I wyl raise him vp at the last day.

E 41 The Iewes then murmured at him, because he sayd, I am ỳ bread which is come downe from heauen.

3.9. 42 And they sayd, * Is not this Iesus the sonne of Ioseph, whose father and mother we knowe? How is it then that he sayth, I came downe from heauen?

43 Iesus answered and sayd vnto them, Murmur not among your selues.

44 No mā can " come to me except the Father which hath sent me [1] drawe him: And I wil rayse him vp at the last day.

[1] By lyghtening his hart with his holy Sprit.

45 It is wrytten in the * Prophetes, And they shalbe all taught of God. Euery man therfore that hath heard, & hath learned of the Father, cometh vnto me.

46 * Not that any man hath sene the Father, saue he which is of God, the same hath sene the Father.

47 Verely verely I say vnto you, He that beleueth on me, hath euerlasting lyfe.

48 I am that bread of lyfe.

49 * Your fathers dyd eat Manna in the wyldernes, [m] and are dead.

[m] Then ther is no fode that can nourishe our soules, but Iesus Christe.

50 This is that bread ẅ cōmeth downe frō heauen, that he which eateth of it, should not dye.

51 I am that " liuyng bread which came downe from heauen: If any man eat of this bread, he shal liue for euer: and the bread that I wyl geue, is my fleshe, which I wyl geue for the lyfe of the world.

52 Then the Iewes stroue among them selues, saying, How can this felow geue vs his fleshe to eat?

53 Then Iesus sayd vnto them, Verely verely I say vnto you, Except ye eat ỹ fleshe of the Sōne of man, & dryncke his bloud, ye haue " no lyfe in you.

54 Whosoeuer eateth my fleshe, & drinketh my bloud, hath eternal lyfe: & I wyl rayse him vp at the last day.

55 For my fleshe is meat in dede, and my bloud

bloud is drincke in dede.

f. 56 * He n that eateth my fleshe, and drync-
keth my bloud o dwelleth in me, and I in
hym.

57 As the lyuing Father hath sent me, euē
so lyue I by ŷ Father: and so he that eateth
me shal lyue by me.

58 This is that bread which came downe
from heauen: not as your fathers haue ea-
ten Manna, and are dead: He that eateth
of thys bread, shal lyue euer.

59 These thynges sayd he in ŷ Synagoge,
as he taught in Capernaum.

G 60 Many therefore of his disciples (whē
they heard this) sayd, This is an hard say-
ing, who can abyde the hearing of it?

61 Iesus knewe in hym selfe, that his di-
sciples murmured at it, & sayd vnto thē,
Doth this offende you?

62 What and if ye shulde se the Sonne of
man P ascende vp * where he was be-
fore?

63 It is the Sprite that quickeneth, the
fleshe profiteth nothing. The wordes that
I speake vnto you, are sprit and lyfe.

64 But there are some of you that bele-
ue not. For Iesus knewe from the begyn-
nyng, which they were that beleued not,
and who should betraye hym.

65 And he sayd, Therfore sayd I vnto
you, That no mā can come vnto me, except
it were geuen vnto hym of my Father.

66 From that tyme, many of his disciples
went backe, and walked no more w hym.

67 Then sayd Iesus to the twelue, Wyl ye
also go away?

68 Then Simon Peter answered, Master,

n As our bodyes are susteined with meat & drinke: so are our soules nourished with the body & bloud of Iesus Christe.

o To eat the fleshe of Christe, & drinke his bloud: is to dwel in Christe, & to haue Christ dwelling in vs.

p He meaneth not that his humanitie descēded frō heauen: but he speaketh touchīg the vnion of bothe natures: attributing to thone that which appertaineth to the other.

to whome shal we go? Thou hast the wor-
q Then without Christe ther is but death.
des of q eternal lyfe.
69 And we beleue and knowe that thou art Christe the Sonne of the liuing God.
70 Iesus answered them, Haue not I * cho sen you twelue, and yet r one of you is a deuyl?
r Althogh your nomber be smale, yet shal ye be diminished.
Mat. 10 mar. 3. luk. 9.
71 He spake it of Iudas Iscariot the sonne of Simon: for he it was that should betraye him, and was one of the twelue.

THE VII. CHAPTER.

Iesus reproueth the ambition of his cousins. There are diuerse opinions of him among the people. He sheweth how to know the trueth. The iniurie they do unto hym. And the ponishement of the rebelles. The Pharises rebuke the officers because they have not taken him, & chyde with Nicodemus for taking his part.

AFter that, Iesus went about in Galile: A
and wolde not abyde in Iewrie, for ỹ Iewes soght to kyl hym.
2 The Iewes a * Tabernacle feast was at hand.
a At this feast they dwelled 7. dayes in the tētes. Leui.23.whichput thē in remembrāce that they had no Citie here permanent: but that theymost seke one to come.
Leui.
3 His brethren therfore sayd vnto hym, Get thee hence and go into Iewrie, that thy disciples may se thy workes that thou doest.
4 For ther is no mā that doeth any thing secretly, and he hym selfe seketh to be knowen openly. If thou doest suche thynges, shewe thy selfe to the world.
5 For as yet his brethren beleued not in hym.
6 Then Iesus sayd vnto them, My tyme is not

not yet come: but your time is all way redy.

7 The world can not hate you: but me it hateth, because I testifie of it, that the workes of it are euil.

8 Go ye vp vnto this feast: I wil [b] not go vp yet vnto this feast: for * my time is not yet fulfilled.

9 These wordes he sayd vnto them, and abode styl in Galile.

B 10 But as sone as his brethren were gone vp, then went he also vp vnto the feast: not openly, but as it were preuely.

11 Then the Iewes soght him at the feast, and sayd, Where is he?

12 And muche murmuring was ther of him, among the people: Some sayd, He is a good *man*. Other sayd, Naye: but he deceaueth the people.

13 How beit no man spake openly of him for feare of the " Iewes.

14 Now when halfe the feast was done, Iesus went vp into the temple and taught.

15 And the Iewes marueyled, saying, How knoweth he the " Scriptures, seyng that he neuer learned?

16 Iesus answered them, and sayd, My doctrine is not " myne, but his that sent me.

17 If any mā wil do his wil, he shal know of the doctrine, whether it be of God, or whether I speake of my selfe.

C 18 He [c] that speaketh of him selfe, seketh his owne prayse: but he ŷ seketh his prayse that sent him, the same is true, and no * vnryghtuousnes is in him.

[b] Christe doth not vtterly deny that he wolde goto the feast, but signifieth that as yet he was not fully determined.

[c] By this marke we may knowe whether the doctrine be of God, or of man.

21 Iesus answered and, sayd vn
* Because I dyd it on the Sabbath day.
ue done one worke, and ye
uayle.
22 * Moses therfore gaue vnto y
cisiō (not because it is of Moses
* fathers) and yet ye on the Sa
circumcise a man.
23 If a man on the Sabbath d
circumcision wythout breakyng
we of Moses, disdayne ye at me
haue made a man euery whit wh
Sabbath day?
24 * Iudge not after the vtter
ce, but iudge rightuous iudgem
25 Then sayd some of them of
Is not this he, whome they g
kyl?
26 And beholde he speaketh o
they say nothing to him: do ŷ r
in dede that this is very Christ
27 Howbeit we knowe this m
he is. but when Christe comme
shal knowe whence he is.
28 Then cried Iesus in the te

man layd handes on him, because his hou re was not yet come.

E 31 Many of the people [f] beleued on him, and sayd, When Christe commeth wyl he do mo miracles then this man hath done?

[f] They were wel mynded to heare him: whichpreparation is here called (althogh improperly) faith.

32 The Phariseis heard that the people murmured suche thinges of him, and the Phariseis and hye Priestes sent ministers to take him.

33 Then sayd Iesus vnto them, Yet am I [g] a lytel whyle with you, and then go I vnto him that sent me.

[g] He sheweth vnto them that they haue no power ouer him, til the tyme come that his Father hath ordeyned.

3. f. 34 * Ye shal seke me, & shal not fynde me: albe. and where I " am, thyther can ye not come.

35 Then sayd the Iewes betwene thē selues, Whither wil he go, that we shal not fynde hym? Wyl he go among the [h] Gentiles, which are scatered all abrode, and teache the Gentiles?

[h] Among the Iewes which were scatered here and there among the Gentils?

36 What maner of saying is this that he sayd, Ye shal seke me, and shal not fynde me: and where I am, thyther can ye not y come?

37. f. 37 In the last and * great day of the feast, Iesus stode and cried saying, If any man thyrst, let him come vnto me, and drincke.

38 He that [i] beleueth on me, * as sayth the Scripture, out of his belly shal flowe riuers of water [k] of life.

[i] The true way to come to Christe, is faith.

[k] Which shal neuer drie vp.

39 * This spake he of the Sprite which they that beleued on him, should receaue: for the [l] holy Gost was not yet there, because that Iesus was not yet glorified.

[l] The visible graces which were geuen to the Apostles after his ascension.

40 Many of the people, when they heard

43 So was there dissention
people about him.
44 And some of them would
him, but no man layd handes
45 Then came the ministers
Priestes and Phariseis : and the
them, Why haue ye not brogh
46 The seruantes answered, "
spake as this man doeth.
47 Then answered them the P
re ye also deceaued ?
48 Doth any of the ° Rulers, o
riseis beleue on him ?
49 But the cõmen people, w
not the law, are cursed.
50 Nicodemus sayd vnto ther
came to Iesus by night, and
them.)
51 Doth our law iudge any
heare hym, * & know what he
52 They answered and sayd vn
thou also of Galile. Search a
out of Galile aryseth no Prop
53 And euery man went vn

° Wher in appeareth the mightie power of Christs word against his ennemies.

° They alledge the autoritie of man, against Gods autoritie.

the true people of God. Of fremen and slaues and their reuarde. He deffieth his ennemies and being persecuted with draweth him self.

A AND Iesus went vnto the hil of Oliues.

2 And early in the morning came agayne into the temple, and all the people came vnto him, and he sate downe, and taught them.

3 And the Scribes and Phariseis broght vnto hym a woman, takē in aduoutrie, and set her in the middes.

4 And sayd vnto him, Master, thys woman was taken in aduoutrie, euen as the dede was a doing.

b. 5 *Moses in the law commanded vs, that suche should be stoned. What sayest thou therfore?

6 And this they sayd to tempt hym, that they might haue, wherof to [a] accuse hym. but Iesus stouped downe, and wyth hys fynger wrote on the grounde.

7 And whyle they cōtinued asking him, he lyft hym selfe vp, and sayd vnto them,

W. k. *Let him that is amōg you without synne, cast the fyrst stone at her.

8 And agayne he stouped downe, & wrote on the grounde.

9 And as sone as they heard that, beyng accused by their owne conscience they went out one by one, the eldest first euen til it came to the last: and Iesus was left alone, and the woman standing in the myddes.

10 Whē Iesus had lift vp him selfe agay-

* Ether for breaking the law, if he dyd deliuer her: or of lightnes and in constancie, if he dyd cōdemne her.

his office, to wit, to bring synners to repentance. And therfore dyd not abolishe the Ciuile law against adulterie.

saying, I * am ŷ light of the w
foloweth me, shal not walke
but shal haue the " lyght of
13 The Phariseis therfore say
Thou bearest recorde of thy s
corde is not " true.
14 Iesus answered, and sayd
[c] Thogh I beare recorde of
my recorde is true: for I kno
came, and whether I go: but y
" whence I come, and whethe
15 Ye iudge after the fleshe,
man.
16 And if I iudge, my iudgem
for I am not alone, but I an
that sent me.
17 It is also wrytten in your
the testimonie of two men is
18 I am [d] one that beare w
selfe, and the Father that sent
witnes of me.
19 Then sayd they vnto him,
Father? Iesus answered, Ye

[c] That which Christe denyed chap 5. e. here he granteth, to declare vnto them their stubbernes. And saieth that being God he beareth witnes to his humanitie, likewise doth God the Father witenes thesame which are two distinct persones, thogh but one God.

[d] Which place, proueth Christe to be very God, and man.

.b. * houre was not yet come.
21 Then sayd Iesus agayne vnto thē, I go my way, and ye shal seke me, and shal dye
e of in your " sinnes. Whether I go, thether can
ellio they ye not come.
uer. 22 Thē sayd the Iewes, Wil he kil him sel fe, because he sayeth, Whether I go, thether can ye not come?
23 And he said vnto them, [x] Ye are from beneth, I am from aboue: Ye are of this world, I am not of this world.
[x] He sheweth the difference betwen the Gospel, & the subtil wit of man.
e of 24 I sayd therfore vnto you, That ye shal
ele- dye in your synnes. For except ye beleue that I am he, ye shal dye in your synnes.
D 25 Thē sayd they vnto him, Who art thou? And Iesus said vnto them, Euen the very same thing that I sayd vnto you [f] from the begynnyng.
[f] That is, who he was, whēce he was, and why he came into this worlde.
26 I haue many thinges to say, and to iud ge of you: but he that sent me is true: and I speake in the world, those thinges which I haue heard of him.
27 How beit they vnderstode not that he spake to them of his Father.
28 Then sayd Iesus ynto them, When ye haue [g] lift vp the Sonne of man, then shal
ele- ye " knowe that I am " he, and that I do no
lest thing of my selfe, but as my Father hath
ades taught me, euen so I speake.
[g] Their endeuours & practises wher by they thīke to destroy him, shal serue to exalt and magnifie his glorie.
29 And he that sent me, is with me: the Fa ther hath not left me alone, for I do all wayes those thinges that please him.
30 As he spake these wordes, many beleued on him.
31 Then sayd Iesus to those Iewes which beleued on hym, If ye continue in my wor

des, then are ye my very disciples,
32 And shal knowe the trueth, and the trueth " shal restore you to libertie.
33 They answered him, [h] We be Abrahãs seede, and were neuer bonde to any man: why sayest thou then, Ye shalbe restored to libertie?
34 Iesus answered them, Verely verely I say vnto you, That whosoeuer committeth sinne, is the * seruant of synne.
35 And the seruant abydeth not in the house for euer: but the Sõne abydeth euer.
36 If the Sonne therfore shal make you free, then are ye free in dede.
37 I [i] know that ye are Abrahams seede: but ye seke meanes to kyl me, because my sayinges haue no place in you.
38 I speake that I haue sene with my Father: and ye do that which ye haue sene with your father.
39 They answered and sayd vnto hym, Abraham is our father. Iesus sayd vnto thẽ, If ye were Abrahams chyldren, ye would do the dedes of Abraham.
40 But now ye go about to kyl me, a mã that haue tolde you the truth, which I haue heard of God: this did not Abraham.
41 Ye do the dedes of your father. Then sayd they to hym, We are not borne of fornication: we haue one Father, which is God.
42 Iesus sayd vnto thẽ, If God were your Father, then would ye loue me: for I proceaded forth, and came from God: nether came I of my selfe, but he sent me.

43 Why

[h] These were not the beleuing Iewes, but the mockers that answered thus.

[i] He graunteth their saiyngs in such sort, that he shewethvnto them that their own dedes proue them lyars.

He exhe
them to
seuer.
"For we
slaues to
ne.

E

Ronna. 6
2. peter.

43 Why do ye not vnderstand my talke? Euē because ye can not abyde the hearyng of my wordes.

F 44 * Ye are of your father the deuyl, and
3. b. the lustes of your father ye wyl do. He
the hath bene a murtherer ″ from the begyn-
ation nyng, and [k] abode not in the truth: becau-
se there is no truth in him. When he spea-
ing to keth a lie, then speaketh he of his ″ owne,
and for he is a lyar, and the father thereof.

[k] It foloweth thē that he was once in the trueth: for he was not created euel.

45 And because I tel you ŷ truth, ye beleue me not.

46 Which of you cā rebuke me of synne? If I say the truth, why do ye not beleue me?

4. a. 47 * He that is of God, heareth Goddes
3. b. wordes. * Ye therfore heare thē not, becau
se ye are not of God.

48 Then answered the Iewes & sayd vnto him, Say we not wel that thou art a Samaritane, and hast the deuyl.

49 Iesus answered, I haue not the deuyl, but I honour my Father, & ye haue dishonoured me.

50 I seke not mine owne praise: but ther is one seketh and [l] iudgeth.

[l] Who wil reuenge the iniurie that you do against me, or rather against him.

51 Verely verely I say vnto you, Yf a man
faith kepe my saying, he shal neuer ″ se death.
in life. 52 Thē sayd the Iewes to hym, Now knowe we that thou hast the deuyl. Abraham is dead, and also the Prophetes: and yet thou sayest, If a man kepe my saying, he shal neuer tast of death.

G 53 Art thou greater then our father Abraham, which is dead? and the Prophetes are dead. whom makest thou thy selfe?

54 Iesus answered, If I honour my selfe, myne honour is nothing worth: It is my Father that honoureth me, which ye say, is your God.
55 And ye haue not knowen him: but I knowe him: & if I shuld say, I knowe him not, I shuld be a lyar lyke vnto you: but I knowe hym, and kepe his saiyng.
56 Your father Abraham was very glad to se my [m] day, and he saw it, and reioyced.
57 Then sayd the Iewes vnto him, Thou art not yet fyfty yere olde, and hast thou sene Abraham?
58 Iesus sayd vnto them, Verely verely I say vnto you, yer Abraham was, [n] I am.
59 * Then toke they vp stones, to cast at him: but Iesus hid him selfe and went out of the temple.

[m] Which was to se the cōming of Christe in the flesshe, which thing Abraham sawe far of with the eyes of faith. heb. 11. c.

[n] Not onely God, but the mediator betwene God and man.

Chap.

THE IX. CHAPTER.

The spiritual and corporal healing. The cōfession of him that was borne blynde. To what blynde men Christ geueth sight.

AND as Iesus passed by, he sawe a man which was blynde from his byrth.
2 And his disciples asked him, saying, Master, who dyd synne, this mā, or his father and mother, that he was borne blynde?
3 Iesus answered, [a] Nether hath this man synned, nor yet his father & mother: but that the workes of God shulde be shewed on him.
4 I must worke the workes of him that sent me, while it is [o] day: the night cōmeth when no man can worke.

[a] God doth not alwaies ponishe mē for their synnes.

A He th ne bl made

[o] Whi tunit seaso

As

5 As longe as I am in the world, [a] I am the lyght of the world.

B 6 As sone as he had thus spoken, he [b] spate on the grounde and made claye of the spettle, and rubbed the claye on the eyes of the blynde.

7 And sayd vnto him, Go wash thee in the poole of Siloam (which by interpretation signifieth, [c] sent) He wēt his way therefore, and washed, and came agayne seyng.

8 The neyghboures and they that had sene him before how that he was blynde, sayd, Is not this he that sate and begged?

9 Some sayd, This is he: other sayd, He is lyke him. But he him selfe sayd, I am euen he.

10 Therfore they sayd vnto him, How are thyne eyes opened then?

C 11 He answered, and sayd, The man that is called Iesus, made claye, and anointed myne eyes, & sayd vnto me, Go to the poole Siloam and washe. And I went and washed, and receaued my sight.

12 They sayd vnto him, Where is he? He sayd, I can not tel.

13 They brought to the Pharises, him that a lytel before was blynde.

14 And it was the Sabbath day, when Iesus made the claye, and opened his eyes.

15 Then agayne the Pharises also asked him, how he had receaued his syght. He sayd vnto them, He put claye vpon mine eyes, and I washed, and do se.

16 Then sayd some of the Pharises, This man is not of God: because he kepeth

[b] This was not for any vertue that was in the earth, in the spittle, or in the claye, to make one se: but it only pleased him to vse these signes.

[c] Hereby was prefigured the Messias, who shuld be sent vnto them.

is a Prophet.
18 But the Iewes dyd not
(how that he was blynde,
syght) vntyl they had calle
mother of hym that had
syght.
19 And they asked them,
your sonne, whom ye say
de? How doth he now se t
20 Hys father and mother
and sayd, We wot wel that
ne, and that he was borne
21 But by what meanes he
cā we not tel: or who hath
es, [d] can we not tel: he is ol
ke him, he shal answer for
22 Suche wordes spake hi
ther, because they feared
the Iewes had ordeined alr
ny man dyd confesse that
he shulde be excommunicat
nagoge.
23 Therfore sayd his fathe
He is olde ynough, aske hi
24 Then agayne called the
was blynde, & sayd vnto hi

[d] They durst not speake the trueth for feare they shulde be excommunicate.

* That is, Consi-

One thyng I am sure of, that I was blynd, and now I se.

26 ' Then sayd they to him agayne, What did he to thee? How opened he thyne eyes?

F 27 He answered them, I tolde you yer while, and ye haue not heard it: wherfore wolde ye heare it agayne? " wyl ye also be his disciples?

28 Then checked they hym, and sayd, Be thou his disciple: we be Moses disciples.

29 We are sure that God spake with Moses: this felow we knowe not from whence he is.

30 The man answered, & sayd vnto them Doutles, this is a meruelo' thing, that ye ε wot not whence he is, and yet he hath opened myne eyes.

31 For we be sure that God heareth not " synners: but yf any man be a worshipper of God, and doth his wil, him heareth he.

32 Sence the world begā was it not heard that any man opened the eyes of one that was borne blynde.

33 If this man were not of God, he could haue done nothing.

G 34 They answered & sayd vnto him, Thou art all together borne in synne, and doest thou teache vs? and they cast him out.

35 Iesus heard that they had excommunicate him: & assone as he had founde him he sayd vnto him, Doest thou beleue on ŷ Sonne of God?

36 He answered & sayd, Who is he Lord, that I myght beleue on hym?

37 And Iesus sayd vnto hym, Thou hast sene hym, & he it is that talketh with thee.

38 And he sayd, Lord, I beleue, and

' They thoght ether to dryue him from the trueth, or to make him swerue by their oftymes examining him, which practise Satās members euer do obserue in examining the Christians.

ε They douted not of his cōtrey, or parenta, but of his office and autoritie.

h worshipped hym.

39 Iesus sayd, I am come vnto " iudgement into this world: that they which se not, myght se: & they which se, myght be made blynde.

40 And some of the Pharises which were with hym heard these wordes, & sayd vnto him, Are we blinde also?

41 Iesus sayd vnto them, If ye were blynde, i ye should haue no synne: but now ye say, We se: therfore your synne remayneth.

h As all astonished he fel downe, & worshippedhim.

" Meanig with rul autoritie, make the ore blynd se, & prowde se blynde. *Rom.* 2.

i You shulde not be so much in fau te.

THE X. CHAPTER.

Christe is the true shepherd, & what is the nature & sauegarde of his shepe. Some say Christe hath the deuel, and is madde. Some say, he speaketh not the wordes of one that hath the deuel, because he telleth the trueth, wherfore he is persecuted of some, and receaued of others.

VErely verely I say vnto you, He that A entreth not in by the dore into the shepefolde, but clymmeth vp some other way, the same is a thefe and a robber.

2 But he that goeth in by the dore, is the shepeherd of the shepe.

3 To him the porter openeth, & the shepe heare is voice, and he a calleth his owne shepe by name, and leadeth them out.

4 And when he hath sent forth his owne shepe he goeth before them, and the shepe folow him: for they knowe his voyce.

5 A stranger they wyl not folow, but they flye from hym: for they knowe not the voyce of strangers.

6 This similitude spake Iesus vnto them: but they vnderstode not what thinges they

a That is, that there is mutual agrement and consent of faith betwene the pastour and the shepe.

they were which he spake vnto them.

B 7 Then sayd Iesus vnto them agayne, Verely verely I say vnto you, I am the dore of the shepe.

8 All, [b] euen as many as came before me, are theues and robbers, but the shepe dyd not heare them.

[b] He meaneth all the false prophetes who led not mē to Christe.

9 I am the dore: by me if any man enter in, he shalbe safe: and shal" go in and out, and fynde pasture.

10 The thefe commeth not but for to steale, kyl and destroye: I am come that they myght haue lyfe, and haue it in abondance.

11 * I am the good shepeherd: the good shepeherd geueth his lyfe for his shepe.

12 An hyred seruant, and he which is not C the shepeherd, nether the shepe are his owne, seeth the wolf comming, and leueth the shepe, and flyeth, and the wolfe catcheth them, and scatereth the shepe.

13 The hired seruant flyeth, because he is an hyred seruant, and careth not for the shepe.

[c] Christe knoweth his, because he loueth thē, careth, & prouideth for thē.

14 I am that good shepeherde, & [c] know myne, and am knowen of myne.

15 [d] As my Father" knoweth me: euen so know I my Father: and I geue my lyfe for the shepe.

[d] As the Father cā not forget him: no more can he forget vs.

16 [e] Other shepe I haue also which are not of this folde: them also must I bring, and they shal heare my voyce: and * ther shal be one shepefolde, and one shepeherde.

[e] To wit, among the Gētiles which then were strāgers from the Churche of God.

D 17 [f] Therfore doth my Father loue me, because * I put my lyfe from me, ẏ I myght take it agayne.

[f] Christe cuē in that that he is mā hath deserued his Fathers loue and euerlasting life not to his fleshe onlye, but to vs also which by his obediēce & perfect iustice are imputed rightuo'. Rom.5.d. Philip.2.a.

18 No man taketh it from me, but I put it away of my selfe: I haue power to put it from me, & haue power to take it againe: this * commandement haue I receaued of my Father.

19 Thē ther was a dissentiō agayne amōg the Iewes for these sayinges:

20 And many of them sayd, He hath the deuyl, and is madde: why heare ye him?

21 Other sayd, These are not the wordes of him that hath the deuyl: Can the deuyl open the eyes of the blynde?

22 And it was at Ierusalem the § feast of the * Dedication, and it was wynter.

23 And Iesus walked in the temple, in " Solomons porche.

24 Then came the Iewes rounde about hym, and sayd vnto him, How longe doest thou make vs doute? If thou be the Christe, tel vs playnly.

25 Iesus answered them, I tolde you, and ye beleue not: the workes that I do in my Fathers name, they beare wytnes of me.

26 But ye beleue not: " for ye are not of my shepe, as I sayd vnto you:

27 My shepe heare my voyce, & I knowe them, and they folow me:

28 And I geue vnto them eternal lyfe, & they shal neuer perishe, nether shal any man plucke them out of my hand.

29 My Father which gaue them me, is h greater then all: & no man is able to take them out of my Fathers hand.

30 And I and my Father are one.

31 * Thē the Iewes agayne toke vp stones, to stone hym with all.

32 Iesus

Act. 2.

Blasphem

§ Which was instituted, that the people might gyue thākes to God for their deliuerāce & restoring of their religion and temple which Antioch' had corrupted and polluted.

2. Mac. E

" Which beyldid againe the pa that wh lomon ded.

" The wherby reprou not be

h Wherby we learne how safely we are preserued against all dāgers.

F

Chap

32 Iesus answered them, Many good wor kes haue I shewed you from my Father: for which of those workes do ye stone me?
33 The Iewes answered him saying, For ŷ good workes sakes we stone thee not: but for thy blasphemie: ŷ is, that thou beyng a man, makest thy selfe God.
G 34 Iesus answered them, Is it not wrytten
. b. in your lawe, * I sayd, ye are Goddes?
God 35 If he called thē Goddes vnto whome the worde of God was spoken, & the Scri-
al. pture can not be * broken:
36 Say ye then to him, whom the Father hath sanctified, and sent into the world, Thou blasphemest: because I sayd I am ŷ Sonne of God?
37 If I do not the workes of my Father, be leue me not.
38 But yf I do, then thogh ye beleue not me, yet beleue the workes: that ye may knowe and beleue, that the Father is in me, and I in hym.
39 Agayne they went about to take hym: but he escaped out of their handes.
40 And went agayne beyond Iordan, into the place where Iohn before had baptized: and there abode.
41 And many resorted vnto him, & sayd, Iohn dyd [i] no miracle: but all thinges that Iohn spake of this man were true.
42 And many beleued on hym there.

[i] Wherby they gathered that Christ was more excellent then Iohn.

THE XI. CHAPTER.

Christe rayseth Lazarus from death. The hie Priestes and Pharises gather a counsel agaynst him. Caiaphas prophecieth. He getteth him out of the way.

ANd a certaine mā was sick, named Lazarus of Bethania the towne of Marie, and her sister Martha. A

2 It was that * Marie which anointed Iesus with oyntement, and wiped his fete ẅ her heere, whose brother Lazarus was syck. *Chap.* 1 *mat.* 26.

3 Therfore his sisters sent vnto him, saying, Lord, beholde, he whome thou louest, is syck.

4 When Iesus heard that, he sayd, This sickenes is not [a] that he shulde dye, but for the * laude of God ẏ the Sonne of God myght be praysed by the reason of it. *Chap. 9

* For althogh he dyed: yet being restored so sone to lyf, it was almost no death in cōparison.

5 Iesus loued Martha and her syster, and Lazarus.

6 And after he had heard ẏ he was sycke, yet abode he two dayes styl in the same place where he was.

7 Thē after that, sayd he to his disciples, B Let vs go into Iewrie agayne.

8 His disciples sayd vnto him, Master, ẏ Iewes * lately soght to stone thee, & doest thou go thyther agayne? *Chap. 7 8. 9. ẏ

[b] He that walketh in his vocation, and hath the light of God for his guyde nedeth to feare no dangers. The day also both sommer and wynter was with the Iewes diuided into 12. houres.

9 Iesus answered, Are there not [b] twelue houres in the day? If a mā walke in ẏ day, he stōbleth not: because he seeth the lyght of this world. Twelue res in the

10 But if a man walke in the nyght, he stōbleth: because there is no lyght in him.

11 These things sayd he, and after he sayd vnto them, Our friend Lazar' slepeth: but I go to wake him out of slepe.

12 Then sayd his disciples, Lord, if he slepe, he " shal do wel ynough. "They red to Christe goyng Iewrie, thogh had be nede.

13 Howbeit, Iesus spake of his death: but they thoght that he had spoken of the natural

tural slepe.
14 Then sayd Iesus vnto them playnely, Lazarus is dead.
15 And I am glad for your sakes, ẏ I was not there, because ye may beleue: but let vs go vnto him.
16 Then sayd Thomas (which is called [our twy rth.] " Didymus) vnto the disciples, Let vs also go, that we may dye with him.
C 17 Then came Iesus & found that he had lyne in his graue foure dayes already.
18 Bethanie was nye vnto Ierusalē, about [c] fiftene furlonges of.
19 And many of the Iewes were come to Martha and Marie to comforte them for their brother.
20 Then Martha, assone as she heard that Iesus was cōmyng, went and met hym: but Marie sate styl in the house.
21 Then sayd Martha vnto Iesus, Lord if thou haddest bene here, my brother had not bene dead:
22 But now [d] I know also, that whatsoeuer thou askest of God, God wyl geue it thee.
23 Iesus sayd vnto her, Thy brother shal ryse agayne,
24 Martha sayd vnto hym, I knowe that he shal ryse agayne in the * resurrection at the last day.
25 Iesus sayd vnto her, [e] I am the resurrection and the lyfe: He that beleueth on me, yea, thogh he were dead, yet shal he liue.
26 And whosoeuer lyueth * and beleueth on me, shal neuer dye. Beleuest thou this?

[c] Which were at most two mile.

[d] She sheweth some faith which not withstanding was almost ouercome by her affections.

[e] Christe restoreth vs from death to gyue vs euerlasting life.

27 She sayd vnto hym, Yea Lord, I beleue that thou art Christe the Sōne of God, which should come into the world.
28 And assone as she had so sayd, she wēt D her way, and called Marie her syster secretly, saying, The master is come, and calleth for thee.
29 Assone as she heard that, she arose quickely, and came vnto hym.
30 Iesus was not yet come into the towne: but was in that place where Martha met hym.
31 The Iewes then which were with her in the house, and comforted her, when they sawe Marie that she rose vp hastely, and wēt out, folowed her, saying, She goeth vnto the graue, to wepe there.
32 Then when Marie was come where Iesus was, and sawe him, she fel downe at his feete, saying vnto him, Lord if thou haddest bene here, my brother had not bene dead.
33 When Iesus therefore sawe her wepe, and the Iewes also wepe which came with her, he [f] groned in the spirite, & was troubled in him selfe.
34 And sayd, Where haue ye layed him? They sayd vnto him, Lord come and se.
35 And Iesus [g] wept. E
36 Then sayd the Iewes, Beholde how he Christe peth. loued him.
37 And some of them sayd, * Coulde not *Chap.* he which opened the eyes of the blynde, haue made also, that this man should not haue died?
38 Iesus therfore agayne groned in him selfe, and came to the graue. It was a caue and

[f] For compassiō, for he felt our miseries as thogh he suffered the like.

[g] We read not that his affections were so excessiue that he kept no measure, as we do in our sorrowes, ioyes & other affections.

and a stone layde on it.
39 Iesus sayd, Take ye away ŷ stone. Martha the sister of him that was dead, sayd vnto him, Lord, by this tyme he styncketh: for he hath bene dead foure dayes.
40 Iesus sayd vnto her, Sayd I not vnto thee, ŷ if thou diddest beleue thou shoul dest se the [h] glorie of God?
41 Then they toke away the stone *from the place* where the dead was layd. And Iesus lyft vp hys eyes, and sayd, Father I thanke thee, because thou hast heard me.
42 I wot that thou hearest me alwayes: but because of the people that stand by, I sayd it: that they may beleue, that thou hast sent me.
43 And when he thus had spoken, he cried with a loude voyce, Lazarus, come forth.
44 Then he that was dead, came forth, bounde hand and fote with bandes, and his face was bounde with a napkyn. Iesus sayd vnto them, Lowse him, & let him go.
45 Then many of the Iewes which came to Marie, and had sene the thinges which Iesus dyd, beleued on him.
46 But some of them went their wayes to the Pharises, and tolde them what Iesus had done.
47 Then gathered the hye Priestes and the Pharises a council, and sayd, What shal we do? For this man doeth many miracles.
48 If [i] we let him escape thus, all men wyl beleue on hym: & the Romaines shal come and take away both our place, and

[h] That is, a miracle wherby Gods name shulde be glorified.

[i] They resist God thinking to hinder his worke by their owne pollicies.

the people.
49 And one of them named Caiáphas ẅ was the hye Priest " ẏ same yere, sayd vnto them, Ye perceaue nothing at all.
50 Nor yet do you consider that it is * expedient for vs, that one man dye for the people, and not that all the people perishe.
51 This spake he not of him selfe: but being hye Priest that same yere, he [k] prophetied that Iesus should die for the people.
52 And not for the people onely, but ẏ he shoulde gather together in one, the chyldrē of God, which were scattered abrode.
53 Then from that day forth they consulted together, for to put hym to death.
54 Iesus therfore walked no more openly among the Iewes: but went thence vnto a countrey nie to ẏ wildernes, into a citie called Ephraim, and there cōtinued with his disciples.
55 And the Iewes Easter was nye at hāde, and many went out of the countrey vp to Ierusalem before the Easter, to [l] purifie them selues.
56 Then soght they for Iesus, and spake among them selues, as they stode in the tē ple, What thinke ye, that he commeth not to the feast?
57 The hye Priestes and Pharises, had ge uen a commandement, ẏ if any mā knewe where he were, he shulde shewe it, that they might take hym.

" or, for present

* Chap.

[k] God made him to speake, nether colde his impietie let Gods purpose, who caused this wiked man euen as he dyd Balaam to be an instrument of the holy Gost.

The salu of the Ie & the G

G

[l] Because they thoght hereby to make them selues more holy against they sholde eat the Easter lamb: but they were not cōmāded by God tō do this.

THE XII. CHAPTER.

He excuseth Maries fact. Thaffection of some towards him and the rage of others against him

him and Lazarus. The commoditie of the Crosse. His prayer. The answer of the Father. His death, & the fruit therof. He exhorteth to faith. The blyndenes of some, and the infirmities of others.

A THē Iesus six dayes before Easter came
z. to Bethanie, where Lazarus was, ẅ was
a. dead, whome Iesus raysed from death.
2 There they made him a supper, & Martha serued: but Lazarus was one of them that sate at the table with him.
3 Then toke Marie a pound of ointement called spike narde, that was very costely and anointed Iesus [a] fete, and wypt his fete with her heere, and the house was fylled with the sauour of the oyntement.
4 Then sayd one of his disciples, euen Iudas Iscariot Simons sonne, which shulde betraye him,
5 Why was not this ointement solde for
tur. [*] thre hundred pence, & geuen to the poore?
a. 6 This sayd he, not that he cared for the
l.c. poore: but because he was a thefe, & [*] kept the bagge, and bare that which was geuē.
7 Then sayd Iesus, Let her alone, against the day of my buriyng she kept it.
8 For the poore alwayes ye haue ẅ you, but me ye shal not haue alwayes.
B 9 Muche people of the Iewes had knowledge that he was there: and they came, not for Iesus sake only, but ẏ they might se Lazarus also, whome he raysed from death.
10 The hye Priestes therfore consulted ẏ they myght put Lazarus to death also.

[a] Euen from the head, to the fete.

11 Because that for his sake, many of the Iewes went away, and beleued on Iesus.

12 * On the morow, much people that were come to ỹ feast when they heard that Iesus should come to Ierusalem, *Mat. 21 mar. 11 luk. 19.*

13 Toke branches of palme trees, & went forth to mete him, and cryed, " Hosanna, Blessed is he that in the name of the Lord, commeth Kyng of Israel. " Saue I che thee

14 And Iesus gate a [b] yonge asse, and sate thereon, as it is wrytten,

[b] This dothe wel declare that his kyngdome stode not in outwarde thinges.

15 * Feare not daughter of Sion, beholde thy Kyng commeth, syttyng on an asses colte. *Zacha.*

16 These thynges vnderstode not his disciples at the fyrst: but whē Iesus was glorified, then remembred they, that suche thynges were wrytten of hym, & that suche thynges they had done vnto hym. C

17 The people therfore that was with him bare witnes that he called Lazarus out of the graue, and raysed hym from death.

18 Therfore met hym the people also, because they heard that he had done such a miracle.

19 The Pharises therfore, sayd among them selues, Perceaue ye how ye preuaile nothyng? Beholde, the " world goeth after hym. " or, the se.

[c] They were of the race of the Iewes, and came out of Asia and Grecia, for els the Iewes wolde not haue permitted that they shulde worship with them.

20 There were certayne [c] Grekes among them, that ordinarely came to worshyp at the feast.

21 The same came therfore to Philip ẅ was of Bethsaida a citie in Galile, and desired him saying, Syr, we would fayne se Iesus.

22 Philip

22 Philip came and tolde Andrew: and
againe Andrew and Philip tolde Iesus.
23 And Iesus answered them, saying, The
houre is come that the Sonne of man must
be [d] glorified.

[d] Which is, that the knowlage of him sholde be manifest through all the world.

D 24 Verely verely I say vnto you, Except
the wheate corne fall into the grounde &
dye, it bydeth alone: but if it dye, it brin-
geth forth muche frute.

mt. 10. d. *16. d.* *r. 8. d.* *k. 9. b.* *17. g.*

25 * He that [e] loueth his lyfe, shal loose it:
and he that [f] hateth his lyfe in this world,
shal kepe it vnto lyfe eternal.

* Yf the loue ther of let him from comming to Christe.

[f] And so looseth it for Christs sake.

26 If any man minister vnto me, let hym
folow me: for where I am, there shal also
my minister be. And if any man minister
vnto me, hym wyl my Father honour.
27 Now is my soule troubled: and what
shal I say? Father deliuer me frō this hou-
re, but therfore came I vnto this houre.
28 Father, glorifie thy Name. Then came
there a voyce from heauen, *saing*, I haue
both glorified it, & wyl glorifie it agayne.
29 Then sayd the people that stode by &
heard, It thundreth: other sayd, An Angel
spake to hym.
30 Iesus answered, and sayd, This voyce,
came not because of me, but for your sa-
kes.

E 31 Now is the [g] iudgement of this world,
now shal the prince of this worlde be cast
out.

* The reformatiō & restoring of tho se things which we re out of order.

Chap. 3. b. * Not onely for Iewes but also the Gentils. *Psal. 89. e.* *110. b. 117. a.* *Dan. 40. b.* *Ezec. 37. g.*

32 * And [h] I if I were lift vp from ỹ earth
wyl drawe " all men vnto me.
33 This sayd Iesus, signifiyng what death
he should dye.
34 The people answered hym, We haue
heard out of the * lawe, ỹ Christe bydeth

[h] The crosse is the meane to gather the Churche of God together, & to drawe men to heauen.

on you, for he that walketh
wotteth not whither he goet
36 While ye haue Lyght, b
Lyght, that ye may be the c
Lyght. These thinges spake I
parted, and hyd hym selfe fr
37 And thogh he had done
racles before them, yet bele
on hym.
38 That ŷ saying of Esai ŷ P
be fulfilled, that he spake, * L
leued our saying? And to wh
me of the Lord opened?
39 Therfore could they not
se that Esai sayth agayne,
40 * He hath blinded theyr e
dened theyr harts, that they
with theyr eyes, & vndersta
hartes, and shuld be cōuerte
k heale them.
41 Suche thinges sayd Esai,
his glorie, and spake of him
42 Neuerthelesse euen amo
Rulers, many beleued on him

i That is, the Gospel, which is the power of God to saluation to euery one that doth beliue.

k By deliuering them from their miseries, and geuing them true felicitie.

him that sent me.

G 45 And he that seeth me, seeth him that sent me.

c. 46 I * am come a Light into the world, ỳ whosoeuer beleueth on me, should not byde in darkenes.

47 And if any man heare my wordes, and
ne. beleue not, I " iudge hym not: for I came
ue. not to " iudge the world, but to saue the world.

48 He that refuseth me, & receaueth not
e my wordes, hath one that " iudgeth him:
d. * the wordes that I haue spoken, they shal
ne. " iudge him in the last day.

49 For I haue not spoken of my selfe: but the Father which sent me, he gaue me a cō maundement what I should say, and what I should speake.

50 And I know that this commandemēt is life euerlasting. Whatsoeuer I speake therfore, euen as the Father bade me, so I speake.

THE XIII. CHAPTER.

Christe washeth the disciples fete, exhorting them to humilitie and charitie. Telleth them of Iudas the traytour, and commandeth them earnestly to loue one another.

A BEfore the feast of Easter, when Iesus knewe that his houre was come, that he should departe out of this world vnto the Father, forasmuche as he loued his ŵ were in ỳ worlde, vnto the ende he [a] loued them.

2 And when " supper was ended (after ỳ the deuyl had put in the hart of Iudas Is-

[a] Because he saw the danger great which was towarde them, therfore he toke the greater care for them.

cariot, Simons sonne, to betraye him.)
3 Iesus knowing that the Father had geuen all thynges into his handes, and ỹ he was come from God, and went to God:
4 He riseth from supper, & layeth aside his vpper garmentes: and toke a towel, & gyrde hym selfe.
5 After that, he poured water into a basyn, and began to wasshe his disciples fete, and to wype them with ỹ towel, wherwith he was gyrde.
6 Then came he to Simon Peter: and Peter sayd to him, Lord, dost thou wasshe my fete?
7 Iesus answered, & sayd vnto him, What I do, thou wotest not now: but thou shalt know herafter.
8 Peter sayd vnto hym, Thou shalt neuer wasshe my fete. Iesus answered him, If I [b] wasshe thee not, thou shalt haue no part with me.
9 Simon Peter sayd vnto him, Lord, not, B my fete onely, but also my handes & my head.
10 Iesus sayd to him, He that is wasshed, The Apost are clene. nedeth not saue to [c] wasshe his fete, but is clene euery whit. and ye are clene, but not all.
11 For he knewe who should betraye him therfore sayd he, Ye are not all clene.
12 So after he had wasshed their fete, & receaued his garments, and was set downe agayne, he sayd vnto them, Wot ye what I haue done to you?
13 Ye call me Master, and * Lord, and ye say wel: for so am I. 1. Cor. 8. 12. a. phil. 2. b.
14 If I then your Lord, and Master, haue wasshed

[b] And make thee clene frō thy synnes.

* This is to be continually purged of his corrupt affections & worldely cares, which remayne dayly in vs.

washed your fete, ye also ought to washe [d] one anothers fete.

[d] To serue one an other.

15 For I haue geuē you an ensample, that ye shuld do as I haue done to you.

16 Verely verely I say vnto you, * The seruant is not greater then his master, nether the messenger greater then he that sent him.

17 If ye vnderstand these thinges, happy are ye, if ye do them.

18 I speake not of you all: I know whome I haue chosen: but that ỹ Scripture might be fulfylled, * He that eateth bread with me, hath "lyft" vp euen now his hele against me.

* Vnder pretẽce of friendshipe seketh his destruction.

19 Now tel I you before it come, ỹ when it is come to passe, ye might beleue that I am [f] he.

[f] To wit, the Christe& redemer of the world.

20 * Verely verely I say vnto you, He ỹ receaueth whom I send, receaueth me. and he that receaueth me, receaueth hym that sent me.

21 When Iesus had thus sayd, He was [g] troubled in the Sprit, & "testified, saying, Verely verely I say vnto you, That one of you shal betraye me.

[g] For very horror & indignation of suche an abominable acte as Iudas shuld commit.

22 * Then the disciples loked one on another, douting of whome he spake.

23 There was one of his disciples, which leaned on Iesus [b] bosome, whom Iesus loued.

[b] Their facion was not to sit at table, but haning their shoes of & cuisshions vnder their elbowes, leaned on their sydes, as it were halfe lying.

24 To him beckened therfore Simon Peter, ỹ he should aske who it was of whome he spake

25 He thē as he leaned on Iesus brest sayd vnto him, Lord, who is it?

26 Iesus answered, He it is, to whom I shal

geue a soppe, when I haue dypt it. and he wet a soppe, & gaue it to Iudas Iscariot, Simons sonne.

27 And after the soppe, Satā entred into him. Then sayd Iesus vnto him, That thou doest, do quickly. Satā tok possessio him.

28 That wist no mā at the table, for what intent he spake vnto hym. D

29 Some of them thoght because Iudas had the bagge ỹ Iesus had sayd vnto hym, Bye those thinges that we haue nede of agaynst the feast: or that he should geue some thyng to the poore.

30 Assone then as he had receaued the soppe, he wēt immediately out, and it was nyght.

31 Therfore when he was gone out, Iesus sayd, [i] Now is the Sonne of man glorified and God is glorified in him.

[i] Meaning, that his crosse shal ingender a meruelous glorie, & that in it shal shyne the infinit bontie of God.

32 And if God be glorified in hī, God shal also glorifie hym in hym selfe, and shal strayght way glorifie him.

33 Lytel chyldren, yet a lytel whyle am I with you, ye shal seke me: and as I sayd vnto the * Iewes, Whither I go, thyther can ye not come: also to you say I now, *Chap.* 7

34 *[k] A new commandement geue I vnto you, that ye loue together as I haue loued you, that euen so ye loue one another. *Chap.* 1 *leuit.* 19 *mat.* 22. 1. *iohn*

[k] Wherof we ought to haue cōtinual remembrance as thogh it were euē newly geuen.

35 By this shal al men knowe that ye are my disciples, if ye haue loue one to another.

36 Simon Peter sayd vnto him, Lord why ther goest thou? Iesus answered him, Why ther I go, thou cāst not folow me now: but thou [l] shalt folowe me afterwardes.

[l] Whē thou shalt be more stronge.

37 Peter

37 Peter sayd vnto hym, Lord, why can
d. I not folow thee now? [d] I wyl ieoparde my
e. lyfe for thy sake.
f. 38 Iesus answered hym, Wylt thou ieoparde thy lyfe for my sake? Verely verely I say vnto thee, The cocke shal not crowe, tyl thou haue denied me thryse.

THE XIIII. CHAPTER.

He armeth his disciples wyth consolation agaynst trouble, and promiseth them the holy Gost, the Sprite of comforte.

A A Nd he sayd vnto his disciples, Let not your hart be troubled. ye beleue in
be- God: [a] beleue also in me.
ieue 2 In my Fathers house are [b] many dwel-
ye. ling places: if it were not so, I would haue told you: I go to prepare a place for you.

[b] So that there is not onely place for him, but for all his.

3 And if I go to prepare a place for you, I wil [a] come again, and receaue you, euen
a. b. vnto my selfe: that where I am, there may ye be also.
4 And whyther I go ye knowe, and the way ye knowe.
5 Thomas sayd vnto hym, Lord we [b] know not whither thou goest: how then is it possible for vs to knowe the way?
6 Iesus sayd vnto hym, I am the [c] Way, & the Truth, and the Life. No man commeth vnto the Father, but by me.
7 If ye had knowen me, ye sholde haue knowen my Father also. and euen now ye knowe him, and haue sene hym.
8 Philip sayd vnto him, Lord shewe vs thy Father, and it suffiseth vs.

[b] He was not all together ignorant, but his knowlage was weake and imperfit.

[c] Therfore we must begyn in hī, continewe in him, & end in him.

[d] For the verie fulnes of the diuinitie remayneth in Christe.

[e] Who declareth his maiestie & vertue by his doctrine and miracles.

[f] This is referred to the whole body of the Churche in whome this vertue of Christe doth shyne, & remayne for euer.

[g] I haue conforted you whiles I was with you, but hēsforth the holy Gost shal confort you, and preserue you.

ther, and [d] my Father in me?
I speake vnto you, I speake n
fe: but my Father that dwelle
that [e] doeth the workes.
11 Beleue me, that I am in
my Father in me: at the le
for the very workes sake.
12 Verely verely I say vnto
beleueth on me, the workes t
same shal [f] he do also, and g
then these shal he do: for I g
ther.
13 * And what soeuer ye aske
that wil I do: that the Fathe
rified in the Sonne.
14 If ye shal aske any thyng
I wil do it.
15 If ye loue me, kepe my cō
16 And I wil pray the Fathe
geue you another [g] Cōforter,
byde with you for euer.
17 Euen the [h] Sprite of trut
worlde can not receaue, beca
de seeth hym not, nether k

20 That day shal ye knowe that I am in my Father, and you in me, and I in you.
21 He that hath my commandementes & kepeth them, the same is he that loueth me: and he that loueth me, [h] shalbe loued of my Father: and I wil loue him, and wil shewe myne owne selfe to him manifestly.

[h] He shal sensibly feele that the grace of God abydeth in him.

22 Iudas sayd vnto him (not [*] Iudas Iscariot) Lord what is ỹ cause that thou wilt shewe thy self vnto vs, and not vnto the world?

[*] Thaddeus.

23 Iesus answered, and sayd vnto him, [*] Yf a man loue me, he wil [i] kepe my sayinges: and my Father wil loue him, and we wil come vnto hym, and wil dwel with him.
24 He that loueth me not, kepeth not my sayinges: and the wordes which ye heare, are not myne, but the Fathers which sent me.

[i] Wherby he admonisheth thē not to haue respect to the world, lest they sholde be drawen backe by euel exãple.

25 These haue I spoken vnto you, beyng yet present with you.
26 [*] But that Comforter, which is the holy Gost, whom my Father wil send in my name, he shal teache you al thynges, & bring all thinges to your remembrance, what so euer I haue tolde you.
27 [k] Peace I leue with you, my peace I geue vnto you: not as the world geueth, geue I vnto you: let not your hartes be troubled, nether feare ye.
28 Ye haue heard how I sayd vnto you, I go, and wil come vnto you. If ye loued me, ye wold verely reioyce, because I said, I go vnto my Father: for my Father is [l] greater then I.

[k] All comfort and prosperitie.

[l] In that, that Christe is become man to be mediator betwene God and vs.

his force, but he shal not finde that in me which he loketh fore. for I am that innocent lîbe with out spot.

31 But that the world ma
I loue my Father: therfore
gaue me commandement, eu
se, let vs go hence.

THE XV. CHAPT

The swete exhortation, and betwixt Christe and his membre mone afflictions and persecution the holy Gost, and the Apostles.

I Am the true vine, and my
housband man.
2 * Euery branche that beare
me, he taketh away: and e
that beareth frute, he pourg
bring forth more frute.
3 * Now are ye cleane throug
which I haue spoken vnto yo
4 Bide in me, and I in you. a
can not beare frute of it selfe,
byde in the vine: no more ca
ye abyde in me.
5 I am the vine, ye are the
that abydeth in me, and I in h
bringeth forthe muche frute.

* We can bringe forthe no fruit except we be ingraffed in Christe.

B 7 If ye byde in me and my [b] wordes also
d. in you: * aske what ye wyl, and it shalbe done to you.

[b] We must be rooted in Iesus Christe by faith.

8 Herein is my Father glorified, that ye beare much frute, and be made my disciples.

9 As my Father hath loued me, euen so
a I haue I loued you: Continue in " my loue.

10 If ye shal kepe my commandementes, ye shal byde in my loue: euē as I haue kept my Fathers commandemētes, and byde in his loue.

11 These thynges haue I spoken vnto you, that my ioye myght remayne in you, and
and that your ioye myght be " ful.

12 * This is my commandement, that ye lo-
d. a. ue together, as I haue loued you.

b. 13 * Greater loue then this hath no man, when he bestoweth hys life for his frien-
c. des.

14 Ye are my friendes, yf ye do whatsoeuer I commande you.

C 15 Henceforth, call I you not seruantes, for the seruant knoweth not what his lord doeth: but I haue called you friendes, for
c all thinges that I haue heard of my Father, I haue opened to you.

* So that there is nothing omitted that is necessarie for vs and concerning our saluatiō.

16 Ye haue not chosen me, but I haue cho-
d. sen you, and ordeyned you, * that ye go & bryng forth frute, and that your frute remayne: that what soeuer ye shal aske of my Father in my name, he may geue it you.

17 This commande I you, that ye loue together.

18 If the world hate you, ye know, that it hated me, before it hated you.

to you. The seruant is not
Lord. * If they haue persecu
they persecute you: If they h
sayinges, they wil also kepe
21 * But all these thinges w
to you for my names sake, b
ue not knowen hym that se
22 If I had not come and sp
they "should not haue had sy
haue they nothing to clok
with all.
23 He that hateth me, hate
also.
24 If I had not done work
which none other man did,
had synne: but now haue th
and haue hated both me, an
ther.
25 Euen that the saying m
led, that is written in their la
ted me without a cause.
26 But when the Comforte
whome I wil send vnto you
ther, euen the Sprite of
proceadeth of the Father, h
of me.

a The worde also signifieth, to be diligent to espie fautes to trippe one in.

* In that they refused Christ, it taketh from them all excuse where with they wolde haue iustified themselues, as if they had bene very holy and without all synne.

THE XVI. CHAPTER.

He putteth them in remembrance of the crosse, and of their owne infirmitie to come, and therfore doth comfort them with the hope of his spedy retourning, of his victorie, of the holy Gost, and of their prayers.

THese thinges haue I sayd vnto you, be cause ye should not be " offended.
2 They shal excommunicate you: yea, the time shal come, that whosoeuer kylleth you, wil thinke that he doth God seruice.
3 * And suche thynges wyl they do vnto you, because they haue not knowen the Father, nether yet me.
4 But these thynges haue I tolde you, that when that houre shal come, ye might remembre them, that I tolde you. And these thinges [a] sayd I not vnto you at the beginning, because I was with you.
5 But now I go my way to him that sent me, and none of you asketh me, " Whither goest thou?
6 But because I haue said suche thinges vnto you, your hartes are ful of sorowe.
7 But I tel you the truth, It is expedient for you that I go away. for if I go not away, that Comforter wyl not come vnto you: but if I departe, I wil send him vnto you.
8 And when he is come, he wil " reproue the world of synne, and of rightuousnes, and of iudgement.
9 Of [b] synne, because they beleue not on me.

[a] He bare with them because they were but weakelings.

[b] His ennemies which contemned him, and put him to death, shalbe cõuict by their owne conscièce, for that they dyd not beleue in him. Act. 2. f.

(whome they called the Carpenters sonne, and willed to come downe frō the crosse) am the very Sonne of God which haue ouercome all the power of hel and raigne ouer all. 2.Co. 10.c.Eph.1.d.Phi. 2.b.

* As touching the spiritual kyngdome of God, for the Apostles knewe not that til after theresurrectiō.

f Myne absence shal not be longe, for I wil send you the holy Gost who shal remayne with you for euer.

13 How be it, when he is c
the Sprite of truth, he wil
all truth. For he shall not s
selfe, but whatsoeuer he sh
shal he speake: and he wil sh
thinges as are [e] to come.
14 He shal glorifie me, for
ue of myne, and shal shewe
15 All thinges that the Fat
mine: therfore said I, That h
myne, and shew it vnto you.
16 [f] A litle *whyle*, and ye sha
agayne a litle *while*, and ye sh
I [*] go to my Father.
17 Thē sayd *some* of his disci
selues, What is this that he s
A litle *while*, and ye shal not
gayne, A litle *while*, & ye sh
That I go to my Father?
18 They said therefore, Wh
he saith, A litle *while?* we ca
he sayeth.
19 Iesus perceaued that the
him, and sayd vnto them, Is t
enquire of among your selue
A litle *while*, & ye shal not se

21 A woman when she trauayleth hath sorowe, because her houre is come: but assone as she is deliuered of the chylde, she remembreth no more the anguyshe, for ioye that a man is borne into the worlde.

22 And ye now therfore are in sorow: but I wil se you [m] agayne, and your hartes shal reioyce, and your ioye shal [g] no man take from you.

23 And in that day shal ye aske me [h] no question. *Verely verely I say vnto you, whatsoeuer ye shal aske my Father in my Name, he wil geue it you.

24 Hitherto haue ye asked nothing in my name: aske, and ye shal receaue, that your ioye may be ful.

D 25 These thinges haue I spoken vnto you in prouerbes: the tyme wil come, when I shal no more speake to you in prouerbes, but I shal shew you plainly of my Father.

26 At that day shal ye aske in my Name: and I say not vnto you, that I [i] wil pray vnto my Father for you:

27 For the Father him self loueth you, because ye haue loued me, *and haue beleued that I came out from God.

28 I went out from my Father, and came into the world: againe I leaue the world, and go to my Father.

29 His disciples sayd vnto him, Lo, now speakest thou plainly, and thou speakest no prouerbe.

30 Now knowe we ẏ thou knowest all thīges, and nedest not that any man shuld aske thee any questiō. By this we beleue, that

[m] For it shalbe grownded vpō my resurrection, & the grace of the holy Gost.

[h] For ye shal haue perfect knollage, and shal no more dout as you were wont.

[i] Christe denyeth not that he is the mediator, but sheweth that they shal obteine their requestes without difficultie or any payne.

* Although me forsake Christe, yet is he no whit diminished, for he and his Father are one.

alone. but yet I am not alone ther is with me.
33 These wordes haue I spo that " in me ye myght haue world ye shal haue tribula of good cheare, I haue o world.

THE XVII. CHAP

The prayer of Christe vnto the for him selfe and Apostles, suche as receaue the trueth.

THese wordes spake Iesus his eyes to heauē, and say houre is come, glorifie thy So Sonne also may glorifie thee.

* Christe hath all rule and dominion ouer men.

2 * As thou hast geuen him all fleshe, that he should geu fe, to as " many, as thou him.
3 This is lyfe eternal, that thee *to be* the only very God, thou hast sent, Iesus Christe
4 I haue " glorified thee on haue finished ŷ worke which

6 I haue declared thy Name vnto the mē
ostles which thou gauest me *chosen* out of the
world: [b] thyne they were, and thou gauest
them me, & they haue kept thy sayinges.
B 7 Now they know that al thinges what-
soeuer thou hast geuen me, are of thee.
8 For I haue geuē vnto them the wordes
which thou gauest me: and they haue rece
16.d. aued them, * and haue knowen surely that
I came out from thee, and haue beleued
that thou dyddest sent me.
proba 9 I pray for them, and pray not for the "
world: but for them which thou hast ge-
uen me, for they are thyne.
10 And al myne are thyne, and thyne are
myne: and I am glorified in them.
11 And now am I no more in the world,
but they are in the world, and I come to
thee. Holy Father, kepe thē in thy Name,
which thou hast geuen me, that they may
be [c] one, as we are.
12 While I was with them in the world,
I kept them in thy Name: those that thou
gauest me, haue I kept, and none of them
is lost, but that [d] chylde of perdition: that
O.a. thee * Scripture myght be fulfylled.
13 Now come I to thee, and these wordes
speake I in the world, that they myght ha
ue my ioye ful in them selues.
C 14 I haue geuen them thy wordes, & the
world hath hated them, because they are
erpe- " not of the world, euen as I am not of the
e sperl gome- world.
hā ha. 15 I desire not that thou shouldest take
that them out of the world, but that thou kepe
them from euyl.
16 They are not of ỹ world, as I am not of

[b] Our election standeth in the good pleasure of God, which is the only fondation & cause of our saluation, and is declared to vs in Christe, through whome we are iustified by faith and sanctified. Rom. 8. f. Eph. 1. a.

[c] That they may be ioyned in vnitie of faith & spirite.

[d] He was so called, not onely for that he perished, but because God had appoynted & ordeyned him to this ende. Act. 1. c. 4. f.

fe, y they also might be sact
the trueth.
20 I pray not for them alone
also which shal beleue on
their preachyng.
21 That they all may be one,
ther art in me, and I in thee,
may be also one in vs: that th
beleue that thou hast sent m
22 And the glorie that thou
I haue geuen them: that they
as we are one.
23 I in them, and thou in m
may be made perfect in one,
world may knowe, that tho
me, and hast loued them, as t
ued me.
24 * Father, I wil that they
hast geuē me, be [g] with me wh
they may se my glorie, which
uen me, for thou louedst me
dation of the world was layed
25 O ryghteous Father, the
hath not knowen thee, but I
thee, & these haue knowen, th
sent me.

[f] That the infideles may by experience be conuicted to cōfesse my glorie.

[g] For without him we can not cōprehende the loue wherwith God loueth vs.

THE XVIII. CHAPTER.

Christe is betrayed. The wordes of his mouth smite the officers to the grounde. Peter smiteth of Malchus eare. Iesus is broght before Annas, & Caiaphas, where Peter denieth him and a seruant smiteth him. He telleth Pilate what his kingdome is, who cleareth him, & notwithstanding he was lesse estemed then a murtherer.

A WHen Iesus had spoken these wordes, he went forth with his disciples ouer
d. the [a] broke * Cedron, where was a garden,
d. into the which he entred, and his disci-
d. ples.
c. 2 Iudas also which betrayed him, knewe the place, for Iesus oft tymes resorted thi ther with his disciples.

3 Iudas then after he had receaued a [b] bā de of mē and ministers of the hie Priestes and Phariseis, came thither with lāternes and fyrebrandes, and wepons.

e. 4 * Then Iesus, knowing all thinges that
e. should come on him, went forth and said
e. vnto them, Whome seke ye?

5 They answered him, Iesus of Nazaret. Iesus said vnto them, I am he. Iudas also which betrayed him, stode with them.

6 And assone as he had said vnto them, I am he: they went backwardes, and fel to the grounde.

B 7 And he asked them agayne, Whome seke ye? And they sayd, Iesus of Nazaret.

8 Iesus answered, I said vnto you, I am he. therfore if ye seke me, let these go their way.

* Which was a deepe valley through the which a streame ranne after a great rayne.

[b] The which he had obteyned of the Gouuernor.

9 That the saying myght be fulfylled ẅ he spake, *[c] Of thē which thou gauest me, haue I not lost one. *Chap.* 17.

[c] He both spareth their bodies & also saueth ther soules.

10 Then Simon Peter hauing a sword, drewe it, and smote the hye Priestes seruant, and cut of hys ryght eare. The seruantes name was Malchus.

11 Then sayd Iesus vnto Peter, Put vp thy sworde into the sheath, shal I not drincke of the cup which my Father hath geuen me?

12 Then the bande and the Captayne, & the officers of the Iewes toke Iesus, and bounde him:

C

13 And led hym away to *["] Annas fyrst (for he was Father in lawe vnto Caiáphas, ẅ was the hie Priest [d] that same yere.)

Luke 3. *a.*

["] Who seeme Christe vn Caiaphas t hie Priest be de.

[d] Although this office was for terme of life by Gods ordinance: yet the ambition, and dissention of the Iewes caused the Romains from tyme to tyme to change it either for brybery or fauour.

14 And Caiáphas was he, that gaue counsel to the Iewes, that it was expediēt that one man should dye for the people.

15 *And Simon Peter folowed Iesus, and another disciple: that disciple was knowē of the hie Priest, & went in with Iesus into the hall of the hie Priest. *Mat.* 26. *f.* *mar.* 14. *f.* *luk.* 22. *f.*

16 But Peter stode at the dore without. Then went out that other disciple which was knowen vnto the hie Priest, and spake to the mayd that kept the dore, and broght in Peter.

17 Then sayd the mayde that kept the dore vnto Peter, Art not thou also one of this mans disciples? He sayd, I am not. Peter denie

D

18 And the seruantes and officers stode there, which had made a fyre of coles, for it was colde, and they warmed thē selues. And Peter also stode among them & warmed *hym selfe*.

19 The

19 The hye Priest then asked Iesus of his disciples, and of his doctrine.

20 Iesus answered him. I spake " openly to the world, I euer taught in the Synagoge and in the temple, whyther all the Iewes resorte, and in secret haue I sayd nothyng.

21 Why askest thou me? aske them which heard me what I sayd vnto them: beholde, they can tel what I sayd.

22 When he had thus spoken, one of the officiers which stode by, smote Iesus with his rod, saying, Answerest thou the hye Prieste so?

23 Iesus answered him, If I haue euyl spoken, beare witnes of the euyl: but if I haue wel spoken, why smytest thou me?

24 (Now Annas had sent him boũde vnto Caiáphas the hie Prieste)

25 *And Simon Peter stode and warmed him selfe. and they sayd vnto him, Art not thou also one of his disciples? He denied it, and sayd, I am not.

26 One of the seruantes of the hye Prieste, his cosyn whose eare Peter smote of, sayd vnto him, Did not I se thee in the garden with him?

27 Peter then denied agayne, and immediately the cocke crewe.

28 *Thẽ led they Iesus from Caiáphas into the hall of Iudgemẽt. It was in ỹ morning, and they them selues went not into ỹ Iudgement hall, lest they should be *defiled, but that they myght eat the Paschal *lãbe.

29 Pilate then went out vnto them, and sayd, What accusation bring ye against this man?

30 They *answered* and sayd vnto him, If he were not an euyl doer, we would not haue deliuered him vnto thee.

31 Then sayd Pilate vnto them, Take [e] ye him, & iudge hym after your owne lawe. then ỹ Iewes sayd vnto him, It is not [f] law ful for vs to put any man to death.

[e] He spake this disdaynfully, because they were so bẽt against all right & equitie.

[f] As if they shulde say, Thou wilt not suffre vs to do it.

32 That the wordes of Iesus might be ful filled which he spake, signifiing what death he should dye.

33 Then Pilate entred into the Iudgemẽt hall againe, and called Iesus, & sayd vnto hym, Art thou the Kyng of the Iewes?

34 Iesus answered, Sayst thou that of thy selfe, or dyd other tel it thee of me?

35 Pilate answered, Am I a Iewe? Thyne owne nation, and the hye Priestes haue deliuered thee vnto me. What hast thou done?

36 Iesus answered, My kingdome is not of this [g] world: if my kyngdome were of this worlde, then would my seruants suerly fyght, that I shulde not be deliuered to the Iewes: but now is my kyngdome not from hence.

[g] It standeth not in strength of men nor in worldely defence.

37 Pilate then sayd vnto hym, Art thou a Kyng then? Iesus answered, Thou sayest that I am a kyng: for this cause am I borne, & for this cause came I into ỹ world, that I should beare wytnes vnto the trueth: euery one that is of the trueth, heareth my voyce. G

38 Pilate sayd vnto hym, " What is trueth? And when he had sayd that, he went out agayne vnto the Iewes, and sayd vnto them, I fynde in him no cause at all.

" A mo and dis ful ques *Mat.* 27 *mar.* 15 *luk.* 23.

[h] This was one of their blynde abuses: for the Lawe of God gaue no libertie to quite a wicked trespaser.

39 * Ye haue a [h] custome, that I shulde deliuer

uer you one loose at Easter, wyl ye then that I loose vnto you the Kyng of the Iewes?

40 * Then cried they all agayne, saying, Not hym, but Barabbas: & that Barabbas was a murtherer.

THE XIX. CHAPTER.

VVhen Pilate colde not aswage the rage of the Iewes against Christe, he deliuereth him vp with his superscription to be hanged betwext two theeues. They cast lottes for his garmēts. He commendeth his mother vnto Iohn. Calleth for drincke, dyeth, his syde is perced, and taken downe from the crosse, is buryed.

THen Pilate toke Iesus and [a] scourged him.

[a] He thoght to haue pacified the furie of the Iewes by some indifferēt correction.

2 And the souldiers wound a croune of thornes and put it on his head, and they dyd on hym a purple garment.

3 And sayd, Hayl Kyng of the Iewes. And they smote him with their staues.

4 Then Pilate went forth agayne, and sayd vnto thē, Behold, I bring him forth to you, that ye may knowe, that I fynde no faute in him.

5 Then came Iesus forth wearing a croune of thorne, and a robe of purple. And *Pilate* sayd vnto them, [b] Behold the man.

[b] He spake in mockery, because Christe called hī selfe kynge.

6 When the hye Priestes and officiers saw hym, they cryed, saying, Crucifie, crucifie *him*. Pilate sayd vnto them, Take ye him and crucifie *him*: for I fynde no faute in him.

7 The Iewes answered him, We haue a lawe, and by our lawe he ought to dye, be-

I haue power to crucifie the
er to loose thee?
11 Iesus answered, Thou
no [d] power at all agaynst m
re geuen thee from aboue: t
deliuered me vnto thee, i
synne.
12 And from thence fort
means to loose hym: but t
saying, Yf thou let hym g
Cæsars friẽde: for whosoeu
selfe a Kyng, is against Cæ
13 When Pilate heard ŷ say
Iesus forthe, and sate dow
tence, in a place called the ″
in Hebrue, Gabbatha.
14 And it was the Prepar
Easter, and about ŷ ″ syxt ho
vnto the Iewes, Beholde y
15 But they cried, Away ẅ
him, crucifie him. Pilate s
Shal I crucifie your King?
answered, We haue no Ky

[d] Herby he sheweth him, that he ought not to abuse his office and autoritie.

18 Wher they crucified him, & two other with him, on ether syde one, and Iesus in the middes.

19 And Pilate wrote also a title & put it on ỹ crosse. The writing was, IESVS OF NAZARET KYNG OF THE IEWES.

20 Thys tytle then read many of the Iewes: for the place where Iesus was crucified: was nye to the citie. and it was written in * Hebrue, Greke, and Latin.

all ght it. 21 Then sayd the hye Priestes of the Iewes to Pilate, Wryte not, Kyng of the Iewes: but ỹ he sayd, I am Kyng of ỹ Iewes.

22 Pilate answered, What I haue wryttē, that haue I wrytten.

E 23 Then the souldiers, when they had crucified Iesus, toke his garmentes and made foure partes, to euery souldier a parte, & also his cote: the cote was wythout seme, wroght vpon through out.

24 Therfore they sayd one to another, Let vs not deuide it, but cast lottes for it, who shal haue it. That the * Scripture myght be e. fulfilled, which sayth, * They departed my rayment among them: and on my cote dyd cast lottes. And the souldiers did such thinges in dede.

* That which was prefigured in Dauid was accomplished in Iesus Christe.

25 Then stode by the crosse of Iesus, his mother, and his mothers syster Marie *the wyfe of* Cleopas, and Marie Magdalene.

26 When Iesus sawe his mother, and the disciple standyng whome he loued, he sayd vnto his mother, Woman, beholde thy sonne.

F 27 Thē sayd he to the disciple, Behold thy mother. and from that houre, the disciple toke her home vnto hym.

not he, seing a ma
might reache
Christs mouthe
withanhyssope sta
lke, whichas appea
reth.1.Sa.4.d. was
the lowest amõgst
herbes, as the Ce-
dre was hiest a-
monge trees.

ε Mans saluation is perfected by the only sacrifice of Christ: & all the ceremonies of the Lawe are ended.

and put it to his mouth.
30 Assone as Iesus had r
neger, he sayd, ε It is finis
his head, and gaue vp the
31 The Iewes then (becaus
of the Preparation, that th
not remayne vpon the cro
bath day, for that Sabbat
day) besoght Pilate ẏ the
be broken, and that they
downe.
32 Then came the souldie
legges of the fyrst *thefe*, a
which was crucified with I
33 But when they came t
that he was dead already,
his legges.
34 But one of the soudier
perced him into the syde
came therout bloude and
35 And he that sawe it,
his record is true: he kno
true, that ye might beleue
36 For these thynges were
*Scripture should be fulfy
of his bones shal be broke

feare of the Iewes) besoght Pilate that he might take downe the body of Iesus: and Pilate gaue him licence. he came then and toke Iesus body.

39 And there came also Nicodemus (ẇ at the begynnyng came to Iesus by night) and broght of myrrhe and aloes mingled together about an hundreth pound weyght.

40 [1] Then toke they the body of Iesus, and wound it in lynnē clothes ẇ the odoures, as the maner of the Iewes is to bury.

[1] This honorable burial was as a preparation & entrie vnto the resurrection.

41 And in that place where Iesus was crucified, was a garden, and in the garden a newe sepulchre, wherin was neuer man layd.

42 There then layd they Iesus, because of the Iewes Preparation day: & because the sepulchre was nie at hand.

THE XX. CHAPTER.

The resurrection of Christ. VVhich appeareth to Marie Magdalene and to all his disciples, to their great conforte. The incredulitie and confession of Thomas. The effect of the Gospel.

ANd the [a] first day after the Sabbath, came Marie Magdalene, early when it was yet [b] darke, vnto the sepulchre, and saw the stone takē away from the tombe.

[b] She departed from home before day, and came thither about the sunne rysing. Mar. 16. a.

2 Then she ranne, and came to Simon Peter, and to the other disciple whom Iesus loued, and sayd vnto them, They haue taken away the Lord out of the tombe, and we can not tel where they haue layd him.

3 Peter therfore went forth, and ẏ other disciple, and came vnto the sepulchre.

lynnen clothes lye,
7 And the " napkin that w
ad, not lying with the lyn
wrapped together in a pla
8 Then went in also that
which came fyrst to the se
[b] He beleued that Christs body was takē away, according as Marie reported.
saw and [b] beleued.
9 For as yet they knew n
That he should ryse agayn
10 And the disciples wen
vnto their " owne home.
11 * And Marie stode witho
chre weping, and as she w
her selfe into the sepulchre
12 And sawe two Angels in
the one at the head, & the
te, where the body of Iesu
13 And they sayd vnto her
wepest thou? She sayd vnto
ue takē away my Lord, and
re they haue layd him.
14 When she had thus sa
her selfe backe and sawe I
and knewe not that it was
15 Iesus sayeth vnto her,
wepest thou? Whom sekest t

16 Iesus sayeth vnto her, Marie. She turned her selfe, and sayd vnto him, Rabboni, which is to say, master.

17 Iesus sayeth vnto her, Touche me not: for I am not yet [c] ascended to my Father: but go to my [f] brethren and say vnto them, I ascend vnto my Father and your Father, and to my God, and your God.

18 Marie Magdalene came and tolde the disciples that she had sene the Lord, and that he had spoken suche things vnto her.

19 * The same day then at night, which was the first day of the weeke, and when the [d] dores were shut where the disciples were assembled together for feare of the Iewes, came Iesus & stode in the middes, and sayd to them, " Peace be vnto you.

20 And when he had so sayd, he shewed vnto them his handes, and his syde. Then were the disciples glad when they sawe ŷ Lord.

21 Then sayd Iesus to them agayne, Peace bevnto you. *As my Father sent me, *euen so* send I you.

22 And when he had sayd that, he [e] brethed on them, and sayd vnto them, Receaue the holy Gost.

[f] 23 Whosoeuers synnes ye remit, they are remitted vnto them. and whosoeuers synnes ye retayne, they are retayned.

24 But Thomas one of the twelue called Didymus, was not with them when Iesus came.

25 The other disciples therfore sayd vnto him, We haue sene the Lord: but he sayd vnto them, Except I se in his handes

* Because shewas to muche addicted to the corporal presence, Christe teacheth her to lift vp her mynde by faith into heauen where onely after his ascension he remaineth, & where we sit with him, at the right hand of the Father.

[d] So that no mã oppened him the dores but by his diuine power he caused them to oppen of their owne accorde, as of Peter is red. Act. 12. b,& 5.d.

* To gyue them greater power and vertue to execute that waightie charge that he wolde commit vnto thē.

27 After that sayd he to T
finger here and se my ha
forth thy hande, and put
and be not faythlesse, but
28 Thomas answered, and
Thou art my Lord, and
29 Iesus sayd vnto hym, T
thou hast sene me, thou b
are they that haue [f] not se
beleued.
30 * And many other sig
sus in the presence of his
are not written in this bok
ten that ye might beleu
Christe the Sonne of God,
leuyng ye myght haue l
Name.

[f] Which depend vpon the simplicitie of Gods worde and grounde not them selues vpon mans sense and reason.

THE XXI. CHA

He appeareth to his discip
mandeth Peter earnestly to fe
forwarneth him of his death
manifolde miracles.

thanael of Cana in Galile, & the sonnes of Zebede, and two other of his disciples.

B 3 Simon Peter sayd vnto them, I go a fysshyng. They sayd vnto him, We also wyl go with thee. They went their way and entred into a shyp straightway, & that night caught they nothing.

4 But when the morning was now come, Iesus stode on the shore: neuerthelesse the disciples knewe not that it was Iesus.

5 Iesus then sayd vnto them, Sirs haue ye any meat? They answered hym, No.

6 And he sayd vnto them, Cast out the net on the right syde of the shyp, and ye shal fynde. then they [a] cast out, and anone they were not hable to drawe it, for ỹ mul titude of fysshes.

[a] Albeit they knewe him not, yet they followed his cõsel, because they had all night taken paynes in vayne.

C 7 Then sayd the disciple whō Iesus * loued vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he gyrde his [b] coate to him, for he was naked, and sprang into the sea.

* Chap. 13. c, 19. c.

[b] It was some lynnen garmẽt which fishers vsed to weare, which being trussed vnto him couered his neither parts, and also letted not his swymming.

8 The other disciples came by shyppe (for they were not farre from lande, but as it were two hundred cubites) & they drewe the net with fysshes.

9 Assone then as they were come to lāde, they sawe hotte coles, and fysshe layd theron, and bread.

10 Iesus sayd vnto them, Bryng of the fysshes, which ye haue now caught.

11 Simon Peter stepped forth and drewe the net to land, ful of great fysshes, an hūdred, fifty, & three: & for all ther were so many, yet was not the net broken.

D 12 Iesus sayd vnto them, Come and dyne. And none of the disciples durst aske

hym, Who art thou? for they knew that it was the Lord.

13 Iesus then came and toke bread, and gaue them, and fyshe lykewyse.

14 This is now ỹ thyrd tyme that Iesus appeared to his disciples, after that he was rysen agayne from death.

15 So when they had dyned, Iesus sayd to E Simon Peter, Simon *sonne of* Iona, [c] louest thou me more then these? He sayd vnto him, Yea Lord, thou knowest that I loue thee. He sayd vnto hym, Fede my lambes.

[c] The minister cā not wel teache his Congregation, except he loue Christeffectually: which loue is not in them that feed not the flocke.

16 He sayd to hym agayne the second tyme, Simō *the sonne of* Iona, louest thou me? He sayd vnto him, Yea Lord, thou knowest that I loue thee. He sayd vnto him, Fede my shepe.

17 He sayd vnto him the [d] third tyme, Simon *the sonne of* Iona, louest thou me? Peter sorowed because he sayd to him the thyrd tyme, Louest thou me? and sayd vnto him, Lord thou knowest all thinges, thou knowest that I loue thee. Iesus sayd vnto him, Fede my shepe.

[d] Because Peter sholde be establis hed in his office of an Apostle, Christ causeth hī by these three tymes cōfessing, to wipe away the shame of his three tymes denyeng.

18 * Verely verely I say vnto thee, When F thou wast yonge, thou gyrdedst thy selfe, 2. Pet. and walkedst whither thou woldest: but when thou shalt be olde, thou shalt stretche forth thy handes, & another shal [e] gyrde thee, & lead thee whyther thou wouldest not.

* In sted of a gyrdle, thou shalt be tied with bādes & cordes, & where as now thou goest at libertie, then thou shalt be drawē to ponishemēt, whē thy fleshe shal after a sort resist.

19 That spake he, signifiyng by what death he should glorifie God.

20 And when he had sayd thus, he sayd to him, Folow me. Peter turned about, and sawe that disciple whom IESVS loued folowyng: which had also * leaned on Chap.

his

his brest at supper, and had sayd, Lord which is he that betrayeth thee?

21 Whē Peter therfore sawe hym, he sayd to Iesus, Lord what shal he here do?

G 22 Iesus sayd vnto him, If I wolde haue him to tary tyl I come, what is that to thee? folow thou me.

23 Then went this saying abrode among the brethrē, that that same disciple should not dye, Yet Ies' sayd not to him, He shol de not dye: but if I wolde that he tary tyl I come, what is that to thee?

24 The same disciple is he, which testifieth of these thynges, & wrote these thinges. and we knowe that his testimonie is true.

p. 20. g. 25 * There are also many other thinges which Iesus dyd, the which yf they should be written euery one, [f] I suppose the worlde could not containe the bookes that should be wrytten. Amen.

[f] But God wolde not charge vs with so great an heape, seing therfore that we haue so muche as is necessarie, we ought to contēt our selues & praise his mercie.

THE ARGVMENT OF THE Actes of the Apostles.

CHriste, after his ascension, perfor med his promes to his Apostles, and sent them the holy Gost: declaring therby, that he was not only myndful of his Churche: but wolde be the head & maintener therof for euer. VVherin also his mighty power appeareth, who notwithstāding that Satan and the worlde resisted neuer so muche against this noble worke: yet by a fewe simple men of no reputation, replenished all the worlde with the sounde of his Gospel And here, in the beginnyng of the Churche, and in the increase therof, we may playnely perceaue the practise and malice which Satan

continualy vseth to suppresse & ouerthrowe the Gospel: he raiseth conspiracies, tumultes, cõmotions, persecutions, slanders & all kynde of crueltie. Agayne we shal here beholde the prouidẽce of God, who ouerthroweth his ennemies entreprises, deliuereth his Churche from the rage of tyrants, strẽgtheneth and incourageth his most valiantly and constantly to folowe their Capitain Christe: leauing as it were by this historie a perpetual memorie to the Churche, that the Crosse is so ioyned with the Gospel, that they are fellowes inseparable: and that thende of one affliction, is but the beginning of an other. Yet neuerthelesse God tourneth the troubles, persecutions, imprisonings, & tẽtations of his, to a good issue: geuing them as it were, in sorrowe, ioye: in bãdes, fredom: in prison, deliuerãce: in trouble, quietnes: in death, life. Fynaly, this booke cõteineth many excellent sermons of the Apostles and disciples, as touching the death, resurrectiõ, and ascension of Christe. The mercie of God. Of the grace and remission of synne through Iesus Christe. Of the blessed immortalitie. An exhortation to the ministers of Christs flocke. Of repentance, and feare of God, with other principal pointes of our faith: so that this onely historie in a maner may be sufficient to instruct a man in all true doctrine and religion.

THE

THE ACTES

OF THE HOLY APO-

STLES (CALLED THE

secõde booke of S. Luke
the Euangeliste.)

***

THE FYRST CHAPTER.

The wordes of Christe and his Angels to the Apostles. His ascension. VVherin the Apostles are occupied til the holy Gost be sent. And of the election of Matthias.

IN THE FORmer treatyse *deare friēd* Theophilus, I haue written of all that IESVS began to [a] do, and teach,
2 Vntil the day in which he was taken vp, after that he through the holy Gost, had geuen [a] commandementes vnto the [b] Apostles, whome he had chosen.

[a] Wherby is mãt Christesdoctrine, & his miracles declared for the cõfirmatiõ of the same.

[b] Who as they were called by God, so had they their consciences assured by his holy Spirit.

sses of his Ascēsiō.

mãded them, that they s
from Ierusalem: but to v
mes of the Father,* which
heard of me.

5 * For Iohn truly bapt
but ye shalbe baptized
Gost, with in these fewe

6 When they therfore
ther, they asked of hym,
thou at this tyme, restor
to Isruel?

7 And he sayd vnto thē,
to knowe the " tymes, or t
the Father hath put in hi

8 But ye shal receaue p
Gost, when he shal come
be [e] wytnesses vnto me b
and in all Iewrie, and in
vnto the [f] vttermost parte

9 * And when he had sp
whyle they behelde, he w
cloude receaued him vp o

10 And whyle they lool
to heauen as he went h

[d] That is, with those spiritual graces which Ies' onely geueth by his Spirit.

* They must entre into heauen by afflictions & therfore must fight before they get the victorie.

[f] Hereby they might learne that the Messias was not only for the Iewes, but also for the Gentils.

from the mount that is called the Oliue hil, which is nye to Ierusalem, conteyning a [h] Sabbath dayes iorney.

[h] Which was two mile, according to the Iewes traditiõ.

13 And whē they were come in, they went vp into an vpper chamber, where a bode both Peter, and Iames, and Iohn, and Andrew, Philip, and Thomas, Bartelmew, & Matthew, Iames *the sonne* of Alpheus, and Simon zelotes, and Iudas Iames *brother*.

C 14 These all continued wyth one [i] accorde in " prayer and supplication wyth the " women and Marie mother of Iesus, and with his brethren.

[i] A lyuely patrõ to learne how to dispose our selues to receaue the giftes of the holy Gost.

15 And in those dayes, Peter stode vp in the middes of the disciples and sayd (the nombre of " names that were together, were about an hundred and twenty)

16 Ye men and brethren, this [k] Scripture must nedes haue ben fulfilled, which the * holy Gost by the mouth of Dauid spake before of Iudas, which was * gyde to them that toke Iesus.

[k] The offence which might haue come by Iudas fall is hereby taken away, because the Scripture had so forewarned.

17 For he was numbred with vs, and had obtained " felowship in this ministration.

18 And he therfore hath now " gotton a plat of ground with the [l] rewarde of iniquite, and when he " * had killed him selfe, he brast a sondre in the myddes, & all hys bowels gushed out.

[l] Perpetual infamie is the rewarde of all suche as by vnlawfully gottõ goods bye any thing.

19 And it is knowen vnto all the inhabiters of Ierusalem: insomuche, ẏ that fielde is called in their mother tonge, Aceldama, that is to say, the fielde of bloud.

20 For it is written in the boke of Psalmes, * Let his habitation be voyde, and no man dwel therin: * And let another take his charge.

21 Wherfore, of these men which haue companied with vs, all the time that the Lord Iesus was conuersant among vs,
22 Begynnyng at ŷ Baptisme of Iohn, vnto that same day that he was taken vp frō vs, must one be ordeyned to be a witnes ẅ vs of his [m] resurrection.

[m] In that he mē cioneth the princi pal article of our faith, he cōprehen deth also the rest.

23 And they appointed two, Ioseph called Barsabas, whose surname was Iustus, and Matthias.
24 And they prayed, saying, Thou Lord, D which knowest the hartes of all men, shewe whether of these two [n] thou hast chosē.

[n] To the intent that he that shulde take in hand that excellent office of an Apostle, might be chosen by the autoritie of God.

25 That the one may take ŷ roume of this ministration & Apostleship, from which Iudas hath gone astray, that he myght go to his owne place.
26 Then they gaue forth their lottes, and the lot fel on Matthias, and he was by a common consent counted with the eleuen Apostles.

THE II. CHAPTER.

The Apostles hauing receaued the holy Gost make their hearers astonished. VVhē Peter had stopped the mouthes of the mockers, he sheweth by the visible graces of the holy Spirit that Christ is come. He baptizeth agreat nomber that were conuerted. The godly exercise, charitie and diuers vertues of the faithful.

[a] The holy Gost was sent when muche people was assembled in Ierusalē at the feast. Exo. 23. c. Leui. 23. c. Deu. 16 d. because the thing might not onely be knowen there, but also through the world.

[b] Wherby is signified the holy Gost.

VVhē the [a] *feast of* Pētecoste was come, A they were [″] all with one accorde toge- [″] T stles
ther in one place.
2 And sodenly there came [″] a sounde frō *Cha*
heauen, as it had bene of a russhing and 11. (
mighty [b] wynde, and it filled all the house *mat*
where they sate. *mar*
luk.

3 And

3 And there appeared vnto them clouen
[e] tonges, lyke as they had bene [f] fier, and it
sate vpon eche of them.
4 And they were all fylled with the ho-
ly Gost, and began to speake with other
tonges, euen as the same Sprite gaue them
vtterance.
5 And there were dwellyng at Ierusalē,
Iewes who feared God, of all nations vn-
der heauen.
6 When this was [f] noysed about, the mul-
titude came together and were astonied,
because that euery man heard them spea-
ke his owne tonge.
7 They wondred all, and maruayled, say-
ing among them selues, Beholde, are not
all these which speake, of Galile?
8 How thē heare we euery man our owne
tonge, wherin we were borne?
9 Parthians, and Medes, and Elamites,
and the inhabiters of Mesopotamia, and
of Iurie, and of Capadocia, of Pontus, and
Asia,
10 Of Phrygia, & Pamphylia, of Egypt,
and of the parties of that Libya, which is
besyde Cyrene, and strangers of Rome,
11 [d] Iewes, and those that were [f] conuer
ted to the Iewesh religion.
Cretes, and Arabians: we heard them
speake in our owne tonges the wonderful
workes of God.
12 They were all thē amased, and douted,
saying one to another, What may this be?
13 Other [e] mocked, *saying*, They are ful
of [f] newe wyne.
14 But Peter stepped forth with the Ele-
uen, and lyft vp his voyce, and sayd vnto

[e] This signe agreeth with the thing which is signified therby.

[d] Whose Ancestres were not of the Iewish nation, but were cōuerted to the Iewes religion, which their children dyd professe.

[e] There is no worke of God so excellēt which the wicked skoffers do not deride.

the " Prophete * Ioel,
17 And it shalbe in the l
God) I wil powre out of
"fleshe: and your sonnes,
ters shal prophecie, and
shal se visions, and your
* dreame dreames.
18 And on my seruantes,
demaydens, I wil " powre
in those dayes, and they
19 And I wil shewe won
aboue, and tokens in th
bloud, and fire, and the v
20 * The [g] sunne shalbe t
knes, & the mone into bl
great and notable day of
21 And it shalbe, * that
call on the [h] name of ŷ Lo
22 Ye men of Israel hear
That IESVS of Nazaret,
ued of God among you wi
kes, and wondres, and sig
dyd by hym in the mydde
your selues knowe:
23 Him *I say* haue ye take
of " vnrighteous

[f] Meaning, that God wil shewe himselfe very familierely & playnely both to olde and yonge.

[g] God wil shewe suche signes of his wrath through all the world, that mē shalbe no lesse amased then if the whole ordre of nature were chāged.

[h] He teacheth this remedie to auoyde the wrath & threatenings of God and to obteyne saluation.

[i] As Iudas trayson and the Iewes crueltie towards Christeweremoste detestable: so

the "sorrowes of death, because it was vnpossible that he should be holden of it.

25 For Dauid speaketh of hym, * I beheld the Lord alwayes before me: for he is at my ryght hand, that I should not be moued.

26 Therfore dyd my hart reioyse, and my tounge was glad: moreouer also, my fleshe shal rest in "hope:

27 Because thou wylt not leaue my "soule in graue, nether wylt suffer thine Holy one to "se corruption.

28 Thou hast shewed me the "wayes of life, & shalt make me full of ioye with thy countenance.

29 Men and brethren, I may freely speake vnto you of the Patriarche Dauid,* For he is both dead and buried, and his sepulchre remayneth with vs vnto this day.

30 Therfore, seyng he was a [k] Prophet, & knewe that God had * sworne with an othe to hym, that Christe, as concerning the fleshe, should come of the frute of his loynes, and syt on hys seat,

31 He knowyng this before, spake of the resurrection of Christe, That * his "soule should not be left in graue, nether his fleshe shulde "se corruption.

32 This Iesus hath God raysed vp, wher of we all are wytnesses.

33 Since now that he by the "ryght hand of God hath bene exalted, & hath [l] receaued of his Father the promise of the holy Gost, he hath shed forth this which ye now se and heare.

34 For Dauid is not ascendid into hea-

[k] And so knewe by reuelation and special promes that which els he colde not haue knowen.

[l] He obteined of his fatherpower to accõplishe the promes which he made to his Apostles, as touching the holy Gost to be sent vnto them.

te, that in all this Sermon Peter speaketh of Christs manhode, as he was dead, buryed, risē, & ascended to heauen.

whome ye haue crucified
37 When they heard thi
ked in their hartes, and
and vnto the other Apostl
thren, what shal we do ?
38 Then Peter sayd vnto
liues, and be [n] baptized e
in the Name of Ies' Chris
siō of synnes: and ye shal
of the holy Gost.
39 For the [o] promise *was*
and to your chyldren, an
a farre of, *euen* as many
God shal call.
40 And with many other
soght, & exhorted them, s
selues from this vntoward
41 Then they that glad
preaching, were baptized
day, ther were added *to the*
three thousand " soules.
42 And they continued i
doctrine, and [p] felowship, a
of bread, and in prayers

[n] He speaketh not here of the forme of baptisme, but teacheth that the whole effect therof cōsisteth in Iesus Christe.

[o] Which was the ministratiō of the

45 And solde their possessions & [p] goodes, and departed them to all men, as euery man had nede.

[p] Not that their goods were mingeled all together: but suche ordre was obserued that euery man frankely relieued an others necessitie.

46 And they continued dayly with one accorde in the temple, and [n] breking bread at home, dyd eat their meat together, with gladnes and singlenes of hart:

47 Praysing God, and had fauour with all the people. And the Lord added to the Churche [q] dayly, suche as should be saued.

[q] Whereby we see that the Apostles trauailled not in vayne.

THE III. CHAPTER.

The halt is restored to his fete. Peter preacheth Christe vnto the people.

NOw, Peter & Iohn wēt vp together in to the temple, at the [s] nynthe houre of prayer.

[s] Which is with vs, thre a clocke after none, which was their euening sacrifice, at which the Apostles were present to teach that the shadowes of the lawe were abolished by that lambe that toke awaye the synnes of the world.

2 And a certaine man halt from his mothers wōbe, was caryed, whome they layd at the gate of the tēple called Beutyfull, to aske [n] almes of them that entred into the temple.

3 Which seyng Peter and Iohn, that they wolde entre into the temple, desired to receaue an almes.

4 And Peter earnestly beholding hym with Iohn, sayd, Loke on vs.

5 And he gaue hede vnto them, trustyng to receaue some thing of them.

6 Then sayd Peter, Syluer and golde haue I none, suche as I [n] haue, geue I thee, In the [b] Name of Iesus Christe of Nazaret, ryse vp and walke.

[b] In the vertu of Iesus, for Christe was the autor of this miracle & Peter was the minister.

7 And he toke hym by the right hand, & lift *hym* vp: and immediatly his fete and anclebones receaued strength.

which sate *to receaue* alm
gate of the temple: and
were sore astonied at th
pened vnto hym.
11 And as the halt whi
de Peter and Iohn, al th
sed vnto them in the po
led Solomons.
12 When Peter sawe
vnto the people, Ye mē
uayle ye at this? or why
stly on vs, as thogh by
or godlines, we had mad
13 The GOD of Abr
and Iacob, the * GOD
hath glorified his Sonne
betrayed, and denyed i
Pilate, when he had iudg
liuered.
14 * But ye denyed the
desired a murtherer to b
15 And kylled the Lor
God hath raysed from de

* He correcteth thabuse of mē who attribute that to mans holynes which only appertaineth to God.

through [d] ignoraunce ye dyd it, as dyd also your " Gouuerners.

18 But those thinges which God before had shewed, by the mouth of all his Prophetes, how that Christe should suffre, he hath thus wyse fulfylled.

19 Repent ye therfore, and turne, that your synnes may be wiped away, since the tyme of refreshing [e] shal come from the presence of the Lord.

20 And *since God* shal send him, which before was preached vnto you, that is to wyt Iesus Christe.

21 Whome the heauen must " conteyne vntyl the tyme that all thinges, [f] be restored ẇ God had spoken by the mouth of al his holy Prophets synce the world begā.

22 * For Moses sayd vnto the fathers, The Lord your God shal rayse vp vnto you a Prophet, euen of your " brethren lyke vnto me: ye shal heare him in all thinges, whatsoeuer he shal say vnto you.

23 For the tyme wyl come, that euery one which shal not heare ẏ same Prophet, shalbe destroyed frō among the people.

24 Also al the Prophetes from Samuel & thence forth " as many as haue spokē, haue in lykewyse fore tolde of these dayes.

25 Ye are the [g] chyldrē of the Prophets, and of the couuenaunt, which God hath made vnto our fathers, saying to Abrahā, * Euen in thy seede shal all the " kynredes of the earth be " blessed.

26 Fyrst vnto you hath God rayſed vp his Sonne Iesus, & hym he hath sent to blesse you, in turning euery one of you from your wyckednes.

[d] He doth not excuse their malice, but because that ignorance and a blynde zeale led many, he putteth them in hope of saluation.

[e] When Iesus shal come to iudge the world, ye shal knowe that he wil be your redemer, and not your iudge.

[f] Which is begon & continueth, but the ful accomplishement, & perfection is differred to the last day.

[g] Because they came of the same nation, and therfore were heires of the same promis which appertained to the whole body of the people.

[a] It is to be thoght that this was the Capitaine of the Romain garnison.

[b] The whole churche was increased to this nomber.

[c] Iudges ought not to condemne

1 [a] Priestes, and the I
and the Sadduces, came
2 Taking it greuously
the people, and preache
surrection from death.
3 And they layd handes
thē in holde, vntil the n
now euen tyde.
4 Howbeit, many of t
the wordes, beleued, an
the men, was about [b] fyu
5 And it chaunced on
their Rulers, and Elders
gathered together at Ie
6 And Annas the chie
phas, and Iohn, and Alex
ny as were of the kinre
stes.
7 And when they had
them, they asked, By wh
what Name, haue ye do
8 Then Peter ful of the
vnto them, Ye Rulers of
Elders of Israel,
9 Forasmuche as we thi
ned of the [c] good dede

the people of Israel, that by the Name of Iesus Christ of Nazaret, whome ye crucified, whome God raysed agayne from death: euen by this *Name I say* doth this man stand here present before you, whole.

11 *This is the stone cast a syde of you [d] buylders, which is become the chiefe of the [e] corner.

12 Nether is ther saluation in any other: For among men there is geuen none other Name vnder heauen, wher by we must be saued.

13 When they sawe the boldnes of Peter and Iohn, and vnderstode that they were vnlerned men and without knowledge, they maruayled, and knew them, that they had bene with Iesus.

14 And beholding also the man which was healed stãding with them, they could not saie against it.

15 Then they commanded them to go a side out of the Counsel, and counseled among them selues,

16 Saying, What shal we do to these men? For a manifest signe is done by them, and is openly knowen to all them that dwel in Ierusalem: and we cannot deny it.

17 But that it be noysed no farther amõg the people, let vs threaten and charge thẽ, that they speake hence forth to no man in this Name.

18 And they called them, and commanded them that in [f] no wise, they shulde speake or teache, in the Name of Iesus.

19 But Peter & Iohn answered vnto thẽ, and sayd, Whether it be right in the sight of God, to obey you rather then God,

[d] Meaning, chief rulers, Elders, and Gouuerners.

[e] For to vphold the waight and force of the buylding.

[f] Thei preferre their autoritie to the ordinance of God.

22 For the man was about
olde, on whome this mirac
was shewed.
23 Then assone as they wer
came to their " felowes, an
that the hie Priestes and Eld
24 And when they heard t
vp their voyces to God with
and sayd, Lord, thou art G
made heauen and earth, the
that in them is:
25 Which [h] by the mouth
Dauid hast said, * Why dyd
ge, and the people imagine
ges?
26 The kynges of the earth
the rulers came together, ag
and agaynst his Christ.
27 For " doutelesse, against
ne Iesus whome thou hadde
bothe Herode and also P
with the Gentils, and the pe
gathered them selues togeth
28 For to do whatsoeuer th
thy [i] counsel determined be
ne.

[h] They grounde their praiers vpon Gods promes, who had assured that he wolde enlarge the kingdome of Christe.

[i] All thinges are done by the force of Gods pourpos, according to the decree of his wil.

to heale, and *that* sygnes, & wonders may be done by the Name of thy holy Sonne Iesus.

31 And assone as they had praied, the place moued where they were assembled together, and they were all " fylled with the holy Gost, and they spake the worde of God " boldely.

32 And the multitude of them that beleued, were of one hart, and of one " soule: nether any of them said, that ought of the thinges which he possessed, was his [l] owne, but they had all things * commen.

33 And with great power gaue the Apostles witnes of the resurrectiō of the Lord Iesus: and great grace was with them all.

34 Nether was ther any amonge them, that lacked: for as many as were possessers of landes or houses, solde them, & broght the price of the thinges that were solde,

35 And layed it doune at the Apostles fete. and distribution was made vnto euery man, [m] according as he had nede.

36 Also Ioses which was called of ŷ Apostles Barnabas (that is to say, the sonne of consolation) being a Leuite, and of the countre of Cypers,

37 Where as he had lande, solde it, and layd ŷ monye doune at the Apostles fete.

[l] Their [1] hartes were so ioyned in God, that being all membres of one body they colde not suffer their fel low members to be destitute.

[m] The goods were not alike deuided amongs all, but as euery man had want so was his necessitie moderately relieued.

THE V. CHAPTER.

The hypocrisie of Ananias and Sapphira is punished. Miracles are done by the Apostles, which are taken, but the Angel of God bryngeth them out of prison, Their bolde confession before the Council. The sentence

of Gamaliel. The Apostles are beat, and reioyse in trouble.

BVt a certayne man named Ananias, with Sapphira his wyfe, solde a possession. A

2 And kept away *parte* of the price, his wyfe also beyng of counsel: and broght a certayne parte, and layd it doune at the Apostles fete. Their sacrilege, distrust & hypocrisie.

3 Then sayd Peter, Ananias, how is it that Satan hath filled thyne hart, that thou shuldest lye vnto the holy " Gost, and kepe away parte of the price of the possession? "Who moued thy hart to set thy possessiō where as thou turnest parte an other vse as if God dedi notseethydissimulation. B

4 Pertayned it not vnto thee [a] only, and after it was solde, was it not in thine owne [b] power? how is it that thou hast conceaued this thing in thine hart? thou hast not lyed vnto men, but vnto God.

[a] His synne therfore was so muche greater in that he committed it willingly.

[b] Then, no man was compelled to sel his possessions, nor to put his money to the commō vse.

5 When Ananias heard these wordes, he fel doune, & gaue vp the gost. Then great feare came on all them that heard these thinges.

6 And the yonge men rose vp, and put hym aparte, and caryed hym out, and buryed him.

7 And it " fortuned as it were about the space of three houres after, that his wyfe came in, ignorant of that which was done. " Or, came to passe, God so disposing.

[c] When men do any thing of an euel cōscience they do not only pronounce the sentence of damnation vpō them selues. but also prouoke the wrath of God, because they do proue as it were pourposely, whether God be righteous and almighty.

8 And Peter said vnto her, Tel me, solde ye the land for somuche? And she said, Yea for so much.

9 Then Peter said vnto her, Why haue ye agreed together, " to [c] tempt the Sprite of the Lord? beholde, the fete of thē which haue " And to mocke him, as if he shulde not haue knowen your crafty fetche.

haue buryed thy housband, *are* at the dore, and shal cary thee out.

10 Then she fel doune strayght way at his fete, and yelded vp the gost. and the yonge men came in, and found her dead, and caried her out, and buryed her by her housband.

11 And great feare came on all the Churche, & on as many as heard these *thinges*.

C 12 Thus by the handes of the Apostles were many signes and wondres shewed amōg the people: (and they were all together with one accorde in Solomons porche.

13 And of the other, [d] durst no man ioyne him selfe to them: neuerthelesse the people " magnified them.

[d] Because of their owne euel cō sciences, which made them to tremble.

14 Also the noumbre of them that beleued in the Lord both of men and women, grewe more and more.)

15 Insomuch that they broght the sick in to the stretes, and layd them on beddes & couches, that at the lest way, the shadow of Peter, when he came by, myght shadow some of them.

16 Ther came also a multitude out of the cities round about vnto Ierusalem, bringyng sicke folkes, and them which were vexed with vnclene sprites. which were healed euery one.

D 17 Then the chiefe Priest rose vp, and al they ŷ were with him (which is ŷ secte of the [f] Sadduces) & were ful of [e] indignatiō.

[e] They were ful of blynde zeale, emulation, and iaiousie, in defence oftheirsuperstitiō.

18 And layd handes on the Apostles, and put them in the commen prison.

19 But the Angel of the Lord, by nyght opened the prison dores, and broght thē forth, and sayd,

20 Go, your way, & being in the tẽple spe
ake to ŷ people all the words " of this life.
21 When they heard *that*, they entred in-
to the temple early in the morning and
taught. And the chiefe Priest came, and
they that *were* with him, and called the
Coũcil together, and all the Elders of the
chyldren of Israel, and sent to the prison,
to fet them.
22 But when the officers came, and foun-
de them not in the prison, they returned
and tolde,
23 Sayinge, Certeynly we found the pri- E
son shut as sure as was possible, and the ke
pers standing without, before the dores:
but when we had opened, we founde no
man with in.
24 Then when the chiefe Priest, and the
ruler of the temple, and the hie Priestes,
heard these thinges, they douted of them,
wher vnto this wolde growe.
25 Then came one and shewed them, Be-
holde, the men that ye put in prison, stand
in the temple, and teache the people.
26 Then went the ruler *of the temple* with
" ministres, and broght them without vio " Or, office
lence (for they feared the people, lest they
shulde haue bene stoned)
27 And when they had broght them, they
set them before the Coũsel. Then the chie
fe Prieste asked them,
28 Saying, Dyd not we straytely comman
de you, that ye shulde not teache in thys
Name? and beholde, ye haue filled [f] Ieru-
salem with your doctrine, and ye intende
to bring this mans " bloud vpon vs.
29 Then Peter and the Apostles answered
and

" Or, of the
uely doctri

[f] He accuseth them of rebellion and sedition.

" To make
gilitie of
Christesd

F and sayd, We ought rather to obey God thē
e men.
a. 30 The * God of our fathers raysed vp Ie-
e. sus, whome ye slewe, and hanged on tree.
b. 31 Hym hath God lyft vp with his ryght
hand, *to be* a ruler and a sauiour, for to ge-
ue repentance to Israel, and forgeuenes of
synnes.
32 And we are his recordes concerning
these thinges which we say: yea, and also
the holy Gost whome God hath geuen to
them that obey " him.
33 When they heard *that*, they brast for
anger, and soght meanes to slay them.
34 Then stode ther vp one in the Counsel,
a Pharisei named Gamaliel, a doctour of
the lawe, had in auctoritie among all the
people, and commanded to put the Apo-
stles asyde a litel space.
35 And sayd vnto them, Men of Israel take
hede to your selues, what ye entend to do
as touching these men.
G 36 For before these tymes, rose vp one [h]
Theudas boastyng him selfe, to whome re
sorted a nombre of men about a foure hō
dred: which was slayne, and they all which
obeyed him, were scattred abrode, and
broght to noght.
37 After this man, arose ther vp one Iu-
a. das of Galile, in the time when * tribute
begun, and drewe away muche people af-
ter him: he also perished: and all that har-
kened to him were scattered a broad.
38 And now I say vnto you, refraine your
selues from these men, let them alone: for
yf this counsel, or this worke be of men, it
wil come to noght.

s When they cō mande, or defende vs thinges contra- ry to the worde of God.

h This Theudas was about thirtie yeres before him of whome Joseph' mencioneth li. 20. ofAntiquites, cha. 4. that was after the death of He- rode the Great, when Archelaus his sonne was at Rome, at what tyme Iurie was ful of insurrections.

41 And they departed
reioysing, that they we
to suffre rebuke for th
42 And dayly in the te
house they ceased not,
ching Iesus Christe.

THE VI. CH

*Seuen deacons are ordey
tion. The graces and mira
me they accused falsely.*

AND in those dayes
the disciples grewe,
ge of the "Grekes towa
because their wyddowe
in the dayly ministring.
2 Then the Twelue ca
of the disciples togethe
not mete that we shuld
of God, and serue the b
3 Wherfore brethren, l
you seuen men of hone
of the holy Gost, and w
may appoint to this nede
4 But we wil geue our

" They were not loked vnto in the distributiō of the almes.

b Make prouisiō for the maintenā-ce of the poore.

[c] faith and of the holy Gost, and * Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a " conuerte of Antioche.

[c] He ioyne faith with the other gifts of the holy Gost.

6 Which they set before the Apostles: and they prayed, and [d] layde their handes on them.

[d] This ceremonie the Iewes obserued in solemne sacrifices. Leuit. & also in prayers and priuate blessings. Gen. 48. c. likewise in the primatiue Churche it was vsed ether whē they made ministers, or gaue the gifts of the holy Gost: which gifts being now taken away the ceremonie must cease.

7 And the worde of God encreased, and the nombre of the disciples multiplied in Ierusalem greatly, & a great company of the Priestes were obedient to the " faith.

8 And Steuen ful of faith and power, dyd great wonders & miracles among the people.

9 Then there arose certayne of the " Synagoge, which are called Libertines, and Cyrenites, and of Alexandria, and Cilicia, and Asia, and disputed with Steuen.

10 But they could not resist the wisdom, and the Sprite, by the which he spake.

11 Then they [e] suborned men, which sayd, We haue heard him speake blasphemous wordes against Moses, and against God.

[e] Malice seketh false shiftes when trueth falleth her.

12 And they moued the people and the Elders, and the Scribes: and running vpon him, caught him, and broght him to the Councel.

13 And broght forth false witnesses, ẅ sayd, This man ceaseth not to speake blasphemous wordes against this Holy place, and the Lawe.

14 For we heard hym saye, that " this Iesus of Nazaret shall destroye this place, and shal change the ordinãces which Moses gaue vs.

15 And all that sate in the Council loked stedfastly on him, and sawe his face as it

THen sayd the chief P
thinges so?

* Steuen was accused that he denied God, and therfore he is more diligēt to purge this crime.

2 And he sayd, Ye [a] men
thers, hearken: The God
red vnto our father Abra
in [b] Mesopotamia, bef
Charran.

[b] He speaketh here of Mesopotamia as it conteyneth Babylon and Chaldea in it.

3 * And sayd vnto him,
countre, and from thy k
into the land, which I sh
4 Then came he out of
Chaldeans, and dwelt in
ter that his father was
him from thence, into th
ye now dwel.
5 And he gaue him no
it, no, not the breadth o
promised that he wolde g
possesse, and to his seed a
yet he had no childe.
6 God verely spake on th
* seede shulde be a seiour
land, and that they shuld
bōdage. and entreate them

[c] Begynning to recken the yeres

a. cumcision: and so *Abraham* begate * Isaac,
and circumcised him the eight day: and
c. Isaac *begate* * Iacob, and Iacob the twelue
d. * Patriarkes.
d. 9 And the Patriarks hauing indignatiō,
solde Ioseph into Egypt: but God was w̄
him,
10 And deliuered him out of all his ad-
e. uersities, and * gaue him fauour and wys-
dome in the syght of Pharao Kyng of Egy
pt, who made him Gouernor ouer Egypt,
and *ouer* all his housholde.
11 Then came there a dearth ouer all the
land of Egypt and Chanaan, and great af-
fliction: that our fathers founde no suste-
nance.
g. 12 But when * Iacob heard that ther was
corne in Egypt, he sent our fathers first.
h. 13 * And at the seconde *time*, Ioseph was
knowen of his brethren, and Iosephs kin-
red was made knowen vnto Pharao.
14 Then sent Ioseph and caused his father
He to be broght and all his kynne, " thre score
scō and fiftene soules.
15 And Iacob descended into Egypt, and
dyed, both he and our fathers,
16 And were translated into Sichem, and
were put in the " sepulchre, that [d] Abra-
ham boght for money, of the sonnes of
Emor, *sonne* of Sichem.
C 17 But whē the tyme of the promisse drue
nye which God had sworne to Abraham,
i. the people * grew & multiplied in Egypt.
18 Tyl another Kyng arose, which knewe
not Ioseph.
19 The same dealt [e] suttely with our kyn-
red, and euyl intreated our fathers,

[d] It is probable that some writer through negligēce put in Abraham in this place, in stede of Iacob, who boght this field. Gen.33.c.

[e] He inuēted cra fty wayes both to destroye the Israe lites with ouer mu che labour: and al so to get great prof fit by them. Exo.1. b.

& made them to cast out their yong chyldren, that they shulde not remayne alyue.

20 *The same tyme was Moses borne, and was acceptable vnto God, which was norysshed vp in his fathers house thre monethes. *Exod. 2 hebr. 11.*

21 And when he was cast out, Pharaos daughter toke him vp, and norisshed him for her owne sonne.

22 And Moses was learned in all maner wysdome of the Egyptians: & was myghty in wordes and in dedes.

23 And when he was ful forty yere olde, it came into hys heart to viset his brethren, the children of Israel.

24 *And when he sawe one of them suffre wronge, he defended him, and auenged hys quarel that had the harme done to hym, and smote the Egyptian. *Exod.*

25 For he supposed hys brethren wolde haue vnderstande, how that God by his handes shulde geue saluation vnto them: but they vnderstode not.

26 And the next day, he shewed hym selfe vnto them as they stroue, and wolde haue set them at one agayne, saying, Syrs, ye are brethren, why hurt ye one another? D

27 But he that dyd his neighbour wronge, thrust him away, saying, Who made thee a Ruler, and a Iudge ouer vs?

28 Wylt thou kyl me, as thou dyddest the Egyptian yesterdaye?

29 Then fled Moses at that saying, and was a stranger in the lande of Madian, where he begate two sonnes.

30 And

30 And whē fourty yeares were expired,
b. ther appeared to him in the * wildernes of mount Sina, an Angel of the Lord in a flamme of fyre, in a bushe.
31 When Moses saw it, he wondred at the sight: and as he drue neare to beholde, the voice of the Lord came vnto him,
32 I *am* the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Iacob. Then Moses trembled and durst not beholde.
33 And the Lord sayd to him, Put of thy shoowes from thy fete: for the place where thou standest is holy ground.
34 I haue sene, I haue sene the afflictiō of my people which *is* in Egypt, and I haue heard their gronyng, and am come doune to deliuer them. and now come, and I wyl send thee into Egypt.
E 35 This Moses whome they forsoke saying, Who made thee a Ruler and a Iudge: the same God sent bothe a Ruler, and a de
a. lyuerer, by ȳ handes of the * Angel which appeared to hym in the bushe.
9. 36 And * the same broght them out, shewing wondres and signes in Egypte, and
a. in the red sea, & in the wyldernes * fourty yeres.
37 This is that Moses which sayd vnto the
c. children of Israel, * A [f] Prophet shal the
d. Lord your God rayse vp vnto you of your brethren, lyke vnto me, him shal ye heare.
38 * This is he that was in the congregation, in the wyldernes with the ‖ Angel which spake to him in the mount Sina, & with our fathers, who receaued the [g] lyuely oracles to geue vnto vs.

[f] He prueth that Christe is thend of the Lawe and the Prophetes.

[g] By oracles, is ment the sayings that God spake to Moses.

39 To whom our fathers would not obey, but refused, & in their hartes turned backe agayne into Egypt.

[h] Figures, or testimonies of the presence of God.

40 Saying vnto Aaron, * Make [h] vs goddes to go before vs. [i] For we wot not what is become of this Moses that broght vs out of the land of Egypt. *Ex*

[i] Yet they knewe he was absent for their commoditie, & so wolde shortely retourne and bring them the Lawe.

41 And they made a calfe in those dayes, and offered sacrifice vnto the idole: & reioysed in the workes of their owne hãdes.

42 Then God turned *him selfe* away, and * gaue thẽ vp *into a reprobat sense*, that they should worshyp the " hoste of the skye, as it is written in the booke of the Prophetes, [k] * Thou house of Israel, gaue ye to me killing of beasts and sacrifices by the space of fourty yeres in the wyldernes? *Ro* " *As mo star* 17.

[k] Your fathers begã in wildernes to contẽne myne ordinances, & you now farre passe thẽ in impietie.

43 And ye " toke vp ŷ tabernacle of * Moloch, & the starre of your god Remphan, figures which ye made, to worship them: therfore I wil remoue you beyonde Babylon. F *Am* " o *vpo shul Le*

[l] They ought to haue bene content with this Couenãt only, & not to haue gon after their lewde fantasies.

44 Our fathers had ŷ tabernacle of [l] witnes in the wildernes, as he had appointed them, speaking vnto * Moses, ŷ he should make it according to the fasshion that he had sene. *Ex heb*

45 Which *tabernacle* also, our fathers receaued and broght in with * Iesus into the possession of the Gẽtiles, which God draue out before the face of our fathers, * vnto the dayes of Dauid: *Ios Ps*

46 * Who founde fauour before God, & desired that he myght fynde a tabernacle for the God of Iacob. 2. S

47 * But Salomon buylt hym an house. 1. C

48 Howbeit, that moste hyest *God* * dwelleth 1. k *cha*

leth not in [m] tẽples made with handes, as
a. sayth the * Prophete,
49 Heauen is my seat, and earth is my fo-
not testole, what " house wyl ye buylde for me,
ned sayth the Lord ? or what place is it that I
ace should reste in ?
50 Hathe not my hande made all these
thynges ?
G 51 * Ye stiffenecked & of vncircumcised
[n] hartes & eares, ye haue alwayes resisted ŷ
c- holy Gost: as your fathers dyd *so* do ye.
52 Which of the Prophetes haue not your
fathers persecuted ? and they haue slayne
them, which shewed before of the com-
myng of that " Iust, whom ye haue now be-
ax. trayed and murthered.
a. 53 * Which haue receaued ŷ Lawe by the
[o] ordinãce of Angels, & haue not kept it.
54 When they heard these thinges, their
hartes brast for anger, and they gnasshed
at him with their teeth.
55 But he being ful of the holy Gost, lo-
ked vp stedfastly with his eyes into heu-
nen. and saw the glorie of God, and Iesus
" standing at [p] the ryght hand of God.
56 And sayd, Behold, I se the heauens
open, and the Sonne of man standing at
the ryght hand of God.
57 Then they gaue a shoute with a loude
voyce, and stopped their eares, and [q] ran-
ne vpon him all at once.
58 And cast him out of the citie, and sto-
ned hym: and the wytnesses layd downe
their clothes at a yonge mans fete named
Saul.
59 And they stoned Steuẽ, who called on
God, & sayd, Lord Ies', receaue my sprite.

[m] He reproueth the grosse dulnes of the people which abused the power of God, in that they wolde haue cõteyned it with in the temple.

[n] Which nether forsake your olde wickednes, nor so muche as heare, when God speaketh to you.

[o] By their ministerie or office.

[p] And raining in his fleshe wherin he had suffered

[q] This was done more of furious violence, then by any forme of iustice.

60 And he kneled downe, and cried with a loude voyce, * Lord lay not this synne to their charge. And when he had thus spoken, he fel * aslepe.

Matth. 5. luk. 23. 1. cor. 15. 1. Th. 4.

THE VIII. CHAPTER.

Steuen is lamented and buried. The faithful scatered, preache here and there. The rage of the Iewes, and of Saul against them. Samaria is seduced by Simon the sorcerer, but was conuerted by Philip, and confirmed by the Apostles. The couuetousnes and hypocrisie of Simon. and conuersion of the Eunuche.

AND Saul consented to his death. & at A
ỳ tyme, there was a great persecutiō agaynst the Cōgregation which *was* at Ie rusalē, & they were all scattered abrode, through the regiōs of Iurie and Samaria, except the Apostles.

2 Then *certeyne* men "fearing God, caried Steuen amongs thē, *to be buried*, and made great [a] lamentation ouer him. "Frō ce wh was s

[a] Whē the Churche is depriued of any worthy mēber ther is iuste cause of sorrowe. &note, that here is no mention of any relikes, or prayers for the dead, or worshiping.

3 But Saul made hauocke of the Congregation, and entred into euery house: and drewe out bothe men and women, and put them into prison.

4 Therfore they ỳ were scattered abrode, wēt euery where preaching the worde *of God*.

5 Then came Philip into the citie [b] Samaria, and preached Christ vnto them.

[b] The conuersiō of Samaria was as it were the first fruits of the calling of the Gentils.

6 And the people gaue hede vnto those B
thinges which Philip spake, ẁ one accorde, hearing and seing the miracles which he dyd.

7 For vnclene sprites crying with a loud voyce,

voyce, came out of many that were possessed *of them*. and many taken with palseys, and that halted, were healed.
8 And ther was great ioye in that citie.
9 And ther was a certayne man called Simon, which before tyme, in the same citie vsed witchecrafte and bewitched the people of Samarie, saying, that he was a mā that could do great thinges:
10 Whom they [c] regarded from the least to the greatest, saying, This felow is that great power of God.
11 And they set muche by hym, because that of longe tyme he had bewytched thē with sorceries.
12 But assone as they beleued Philippes preaching of the kyngdome of God, and of ỹ Name of Iesus Christ, they were baptized bothe men and women.
C 13 Then Simon him selfe [d] beleued also: and was baptized, & continued with Philip: and wondred, beholdyng the signes & miracles which were shewed.
14 Now whē the Apostles ẅ were at Ierusalem heard say, that Samaria had receaued the worde of God, they sent vnto thē, Peter and Iohn.
15 Which when they were come doune, prayed for them, that they myght receaue the holy [f] Gost.
16 (For as yet, he was come on none of them, but they were baptized [e] only in the Name of our Lord Iesus.)
17 Then layd they their handes on them, and they receaued the holy Gost.
18 When Simon sawe, that through laying on of the Apostles handes, the holy

[c] How muche more are we inclined to follow the illusions of Satā then the trueth of God?

[d] The maiestie of Gods worde forced him to cōfesse the trueth. But yet was he not regenerat therfore.

[e] They had only receaued the common grace of adoption & regeneratiō which are offered to all the faithful in Baptisme.

the gift of God may be
ney.
21 Thou hast nether p
in this busynes: for th
in the sight of God.
22 " Repent therfore o
nes, and pray God, th
the thoght of thyne har
thee.
23 For I perceaue that
of * bitternes, * in the b
24 Then answered Simo
to the Lord for me that n
which ye haue spoken,
25 And they when they
preached the worde of t
toward Ierusalem, and
spel in many townes of
26 Then the Angel of th
to Philip, saying, Aryse &
south vnto the way that
Ierusalē vnto Gaza, whic
27 And he arose and went
a certeyne Eunuche of E
the Quene of the Ethio
uerner, who had the rule

* Or, thy hart is ful of dispitful malice, & deuelishe poison of impietie, so that now Satan hath thee tyed as captiue in his bãdes.

* Eunuche, signifieth him that is gelded, but because in the east partes great affaires were

29 Then the Sprite sayd vnto Philip, Go neare and ioyne thy selfe to yonder charet.

E 30 And Philip ranne thether, and heard him read the Prophet Esaie, and sayd, But vnderstandest thou what thou readest?

31 And he sayd, How can I, except I had a gyde? And he desired Philip, that he wolde come vp and sit with him.

32 The place of the Scripture which he read was this, * He was led as a shepe to be slayne: and like a lambe domme before his shearer, so opened he not his mouth.

33 [b] In his humilitie his "iugement hath bene exalted. But who shal declare his "[i] generation? for his life is taken from the " earthe.

34 Then the Eunuche answered Philip and sayd, I pray thee of whom speaketh the Prophet this? of him selfe, or of some other man?

35 Then Philip " opened his mouth, and begā at the same Scripture, and preached vnto him Iesus.

36 And as they went on their way, they came vnto a certayne water, & the Eunuche sayd, Se, *here is* water, what doth let me to be baptized?

37 And Philip sayd vnto him, If thou beleuest with " all thyne heart, thou mayst. And he answered and sayd, I beleue that Iesus Christe is the Sonne of God.

38 Then he cōmanded the charet to stand

[b] Albeit Christe was in grāue and in deathes bandes, feling also his Fathers angre agaīst synne: yet hebrake the bādes of death and was exalted. Act. 2. d.

[i] That is, how long his age shal endure? for being risen from death, death shal no more raīge, nether shal his kyngdome euer haue ende, or els we may take generation, for his churche which neuer shal haue ende, for now they sit in heauenly places with Christe their head.

might knowe so muche the better that Philip was sẽt to him by God.

[1] Some thinke this citie was also called Asdod. Iosue.15

more, and he went on
40 But Philip " was fou
he walked throughout
ching in their cities, tyl
rea.

THE IX. CH

The conuersion of Saul, Apostleship, and his zeale How he escapeth the Iewes cesse to the Apostles. The pr ches. Peter healeth AEne conuerteth many to Christe, ners house.

*He persecuted with a great rage, and crueltie the innocẽt bloud which he thirsted fore.

AND Saul yet breathi
ges & slaughter aga
of the Lord, went vnto
2 And desired of him l
cus to the Synagoges: ẏ i
thys " way (whether they
he myght bring them bo
salem.
3 * Now as he iorneyed, i
he was come nye to Dam
shyned rounde about hi
heauen.

the Lord sayd, I am Iesus whom thou persecutest, it is hard for thee to kycke against [b] prickes.

[b] That is, to resist God when he pricketh and soliciteth our consciences.

6 He *then* bothe trembling and astonyed, sayd, Lord what wilt thou haue me to do? and the Lord sayd vnto him, Arise and go into the citie, & it shalbe tolde thee what thou shalt do.

B 7 The men which iorneyed with him, stode amased, hearing "*his* voyce: but [c] seing no man.

ice.

[c] For onely Saul knewe that Iesus spake vnto him.

8 And Saul arose from the grounde, and opened his eyes, but "sawe no man. Thē led they him by the hand, & broght him into Damascus.

was

9 Wher he was thre dayes with out sight, and nether [d] ate nor drancke.

[d] He was so rauished with the visiō that his appetite was taken away.

10 And ther was a certaine disciple at Damascus named Ananias, and to him sayd the Lord in a visiō, Ananias. And he sayd, Beholde, *I am here* Lord.

11 Then the Lord sayd vnto him, Arise, & go into the strete which is called Strayght and seke in the house of Iudas after one called Saul of Tars': for beholde he prayeth.

ch.

12 And he sawe in a vision a man named Ananias coming into him, and putting his handes on him, that he myght receaue his syght.

13 Thē Ananias answered, Lord, I haue herd by many of this mā, how muche euyl he hath done to thy sainctes at Ierusalem.

C 14 Moreouer here he hath auctorite of the hye Priestes, to bynde all that call on thy Name.

15 The Lord sayd vnto him, Go thy wayes:

[c] A worthy seruant of God, and endewed with excellent graces aboue others.

for he is a [c] chosen vessel vnto me, to [n] beare my Name before the Gētiles, and kynges, and the children of Israel.

[n] To beare witnes, & forthe m glorie.

16 For I wil shewe hym, how many thynges he must suffre for my Names sake.

17 Then Ananias went his way, & entred into that house, & put his handes on him, and sayd, Brother Saul, the Lord hath sent me (Iesus *I meane* that appeared vnto thee in the way as thou camest) that thou mygh test receaue thy syght, and be fylled with the holy Gost.

18 And immediatly ther fel frō his eyes D as it had bene scales, and sodenly he receaued syght: and arose, and was baptized.

19 And receaued meat, and was comforted. Thē was Saul certayne dayes with the disciples which were at Damascus.

20 And strayght way he preached Christ in the Synagoges, how that he was the Sōne of God.

21 So that all that heard him, were amased and sayd, Is not this he, that spoyled them ẅ called on this Name in Ierusalē: & came hyther for that entent, ẏ he shuld bryng them bounde vnto the hye Priestes?

22 But Saul encreased the more in strēgth, and confounded the Iewes which dwelt at Damascus, [n] confirming, that this was very Christe.

[n] Prouing the confesse of the Scriptures.

[f] That was after three yeres, that he had remayned at Damascus. and in the coūtrey about. Gal.1.d.

23 And after a [f] good whyle, the Iewes toke consel together, to kyl him.

[g] The Gouuernour at their request appointed a watche as he declareth to the Corinthians.

24 But their laying awayt was knowen of Saul, and they [g] watched the gates day & 2. *Cor.*11 nyght to kyl him.

25 Then the disciples toke him by night, E and put him through the wall, and let him doune

doune in a basket.

26 And when Saul was come to Ierusalē, he assayde to couple him selfe with the disciples, but they were all afrayde of him, and beleued not that he was a disciple.

27 But Barnabas toke him, & broght him to the Apostles, & declared to them, how he had sene the Lord in the way, who spake vnto him: and how he had done boldely at Damascus in the Name of Iesus.

28 And he was conuersant with " them at Ierusalem.

29 And spake frankly [b] in the Name of the Lord Iesus. & disputed with the " Grekes: and they went about to slay him.

[b] Making open profession of the Gospel.

30 But when the brethren knewe of that, they broght hym to Cesarea, and sent him forth to [i] Tarsus.

[i] Because it was his owne cõtrie, & there he might haue some autoritie.

31 Then had the Churches rest through all Iewrie, and Galile, and Samaria, and were edified, and walked in the feare of the Lord, and multiplied by the comfort of the holy Gost.

F 32 And it chãsed as Peter walked through out all *quarters*, he came also to the saincte which dwelt at Lidda.

33 And there he founde a certayne man named AEneas, which had kept his bed eight yeres, sycke of the palsye.

34 Thē sayd Peter vnto him, AEneas, Iesus Christe maketh thee whole: arise and " make vp thy bed. and he arose immediatly.

35 And [k] all that dwelt at Lydda and " Saron, sawe him, and tourned to the Lord.

[k] Meaning the greatest part.

36 Ther was at Ioppa a certayne woman which was a disciple named Tabitha, (w

by interpretation is called " Dorcas) the same was " ful of good workes and almes dedes, which she did. " That is a dere, or roche ke. " or, riche.

37 And it chanced in those dayes, that she was sycke and dyed. and when they had [l] washed her, they layd her in an vpper chamber.

[l] To thintẽt they might bury her afterward.

38 Now forasmuche as Lydda was nye to Ioppa. and the disciples had heard that Peter was there, they sent vnto him two men desiring that he wolde not delaye to come vnto them.

39 Then Peter arose and came with them: G and when he was come, they broght him into the vpper chamber: where all the widdowes stode rounde about him weping, and shewyng the coates and garmentes which Dorcas made, while she was with them.

40 And Peter put them all forth, & kneled downe, and prayd, and turned him to the body, and sayd, Tabitha, arise. And she opened, her eyes, and when she sawe Peter, sat vp.

41 And he gaue her the hand, and lift her vp, and called the [m] sainctes and wyddowes, and restored her alyue.

[m] For she was restored to life, rather that others myght haue occasion to beleue and glorifie God, thẽ for her owne sake.

42 And it was knowen through out all Ioppa, and many beleued in the Lord.

43 And it came to passe that he taried many dayes in Ioppa, with one Simon a " tanner. " or, corier.

THE X. CHAPTER.

The vision that Peter saw. How he was sent to Cornelius The Heithen also receaue the Spirite, and are baptized.

Forthermore

A FOrthermore there was a certayne man in Cesarea called Corneli', a captayne of the souldiers called the Italian *bande*.

2 A deuout man, and one [a] that feared God with all his housholde, which gaue much almes to the people, & prayed God continually.

[a] Who had forsa kē all superstitiōs, and gaue him selfe to the true seruice of God.

3 The same sawe in a visiō euidētly (about the nynthe houre of the day) an Angel of God comming in to him, and saying vnto him, Cornelius,

4 When he loked on him, he was afrayd and sayd, What is it Lord? And he sayd vn to him, Thy prayers and thy almes are come [b] vp into remembrance before God.

[b] That is, God dyd accept them, wherof it foloweth that he had faith, for els it is impossible to please God.

5 Now therfore send men to Ioppa, and cal for one Simō, whose surname is Peter.

6 He lodgeth with one Simon a tanner, whose house is by the sea syde: he shal tel thee what thou oghtest to do.

7 And when the Angel which spake vnto Cornelius, was departed, he called two of his householde seruantes, and a souldier that feared God, one of thē that way ted on him.

8 And tolde them all the matter, & sent them to Ioppa.

B 9 On the morowe as they went on their iorney, and drewe nye vnto the citie, Peter went vp vpon the top of the house to
was pray, about the " sixt houre.

10 Thē waxed he an hongred, and would haue eaten: but whyle they made *some thin ge* ready, he fel into a trance.

11 And he sawe heauen opened, and a cer tayne vessel come downe vnto him, as it had bene a great shete, knyt at ỹ foure cor

ners, and was let downe to the earth.

[c] As camels, horses, dogges, oxen, shepe, swyne & suche like which mā nourrisheth for his vse.

12 Wherin were [c] all maner of foure footed beastes of the earth, and wilde beastes & creping beastes, & foules of the ayer.

13 And ther came a voyce to him, Ryse Peter, kyl, and eat.

14 But Peter sayd, Not so Lord, for I haue neuer eaten any thing that is commen, or vncleane.

15 And the voyce *spake* vnto him agayne the seconde tyme, What God hath [d] purified " pollute thou not.

C

[d] In taking away the difference betwixt vncleane beastes & cleane, he sheweth there is no difference betwixt men.

" Take i for pol & impur

16 This was so done thryse: and the vessel was drawen vp againe into heauen.

17 Whyle Peter mused in him selfe what this vision which he had sene meant, beholde, the men which were sent from Cornelius, had made inquirance for Simons house, and stode before the dore.

18 And caled out one, and asked, whether Simon, which was surnamed Peter, were lodged there.

19 Whyle Peter thoght on the vision, the Sprite said vnto him, Beholde three men seke thee.

20 * Aryse therfore, get thee downe, and go with them, and [e] doute not: for I haue sent them.

Chap. 1

[e] Then true obedience which procedeth of faith, ought to be without dout or questioning.

21 Then Peter went downe to the men, which were sent vnto him from Cornelius. and sayd, Beholde, I am he whome ye seke, what is the cause wherfore ye are come?

22 And they sayd, Cornelius the captaine, a iuste man, and one that feareth God, & of good reporte among all the people of the Iewes, was warned by an holy Angel,

D

gel, to send for thee into his house, and to heare thy wordes.

23 Then called he them in, & lodged thē. and the next day, Peter went away with them, and certayne brethren from Ioppa accompanyed hym.

24 And the day after, they entred into Cesarea. And Cornelius wayted for them, and had called together his kynsmen, and speciall friendes.

25 And as it chanced Peter to come in, Cornelius met hym, and fel downe at his fete, and [f] worshypped hym.

26 But Peter toke hym vp, saying, Stand vp, for euen I my selfe am a man.

27 And as he talked with hym, he came in, and founde many that were come toge ther.

28 And he said vnto them, Ye knowe how that it is an vnlawful thyng for a mā that is a [g] Iewe, to companye or come vnto one, that is of an other nation: but God hath shewed me, that I should not call any man [h] commen, or vncleane.

29 Therfore came I vnto you without saying naye, assone as I was sent fore. I aske therfore, For what intent haue ye sent for me?

30 Thē Corneli' sayd, Foure dayes ago, euē about this houre I fasted, and at the nynthe houre, I prayd in my house: and beholde, a man stode before me in bryght clothyng,

31 And sayd, Corneli', thy prayer is heard and thyne almes dedes are had in remēbrance in the syght of God.

32 Send therfore to Ioppa, and cal for

[f] Shewed to muche reuerence and farre passing decēt ordre, as though Peter had bene God.

heare all thinges that
to thee of God.
34 Then Peter opene
sayd, Of a truth I perc
not parciall.
* By this speache the hebrewes meane the whole religion of God, which with out faith proffiteth vs nothing.
35 But in all people he
& worketh righteousne
hym.
36 The which thing h
children of Israel, prea
sus Christe, which is L
37 Ye knowe what
through out all Iewrie,
Galile, after the bapt
preached:
38 How God " annoin
zaret with the holy G
wer: which Iesus went
and healing all that we
sed of the deuyl: for G
39 And we are wytne
which he dyd bothe in
wes, & also at Ierusalem

42 And he commanded vs to preache vn to the people, & testifie, that it is he that is ordeyned of God, a Iudge of quick and dead.

43 To him also geue all the * Prophetes witnes, that through his Name, all that beleue in hym, shal * receaue remission of synnes.

44 Whyle Peter yet spake these wordes, the holy Gost fel on all them which heard the preaching.

45 And they of the Circumcision which beleued, were astonied, as many as came with Peter, because that on the Gentils al so, was powred out the gyft of the holy Gost.

46 For they heard them speake with tongues, and magnifie God. Then answered Peter,

47 Can any man [h] forbyd water, that these should not be baptized, which haue receaued the holy Gost, as wel as we?

48 And he commanded them to be baptized in the Name of the Lord. Then prayed they hym to tary a fewe dayes.

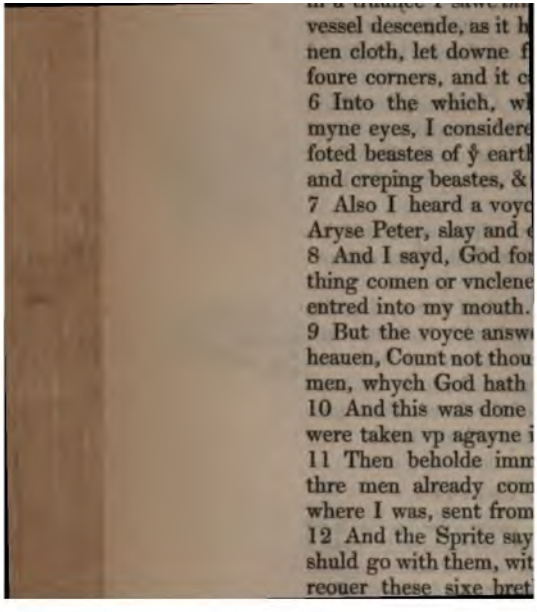
[h] We ought not to debarre them of baptisme whome God testifieth to be his.

THE XI. CHAPTER.

Peter sheweth the cause wherfore he went to the heythen. The Churche increaseth. Barnabas and Paul preache at Antioche. Agabus prophecieth dearth for to come: & the remedie.

1 AND the Apostles and the brethren that were in Iewrie, heard say, that the Gentils had also receaued the worde of God.

2 And when Peter was come vp to Ie-



vessel descende, as it h
nen cloth, let downe f
foure corners, and it c
6 Into the which, wh
myne eyes, I considere
foted beastes of ŷ earth
and creping beastes, &
7 Also I heard a voyc
Aryse Peter, slay and e
8 And I sayd, God for
thing comen or vnclene
entred into my mouth.
9 But the voyce answe
heauen, Count not thou
men, whych God hath
10 And this was done
were taken vp agayne i
11 Then beholde imm
thre men already com
where I was, sent from
12 And the Sprite say
shuld go with them, wit
reouer these sixe bret

C thou and all thyne house shalbe saued.
15 And as I began to preache, the holy
3.b. Gost fel on them, * as he dyd on vs at the begynnyng.
16 Then came to my remembrance that
19a saying of the Lord, how he said, * Iohn baptized with water, but ye shalbe baptized with the holy Gost.
17 For as muche then as God gaue them a lyke gyfte, as he dyd vnto vs, when we beleued on the Lord Iesus Christe: who was I, that I shuld haue withstande God?
18 When they heard thys, [b] they helde their peace, and glorified God, saying, Thē hath God also to the Gentils graunted " repentance vnto lyfe.
19 And they which were scatred abrode because of the " affliction that arose about Steuen, walked throughout tyl they came vnto Phenice and Cyprus, and Antioche, preaching the worde to no man, but vnto the Iewes only.
20 But some of them were men of Cyprus and Cyrene, which when they were come into Antioche, spake vnto the [c] Grekes, & preached the Lord Iesus.
21 And the " hand of the Lord was with them, & a great nombre beleued and turned vnto the Lord.
22 Tydinges of these thinges came vnto the eares of the Congregation, which was in Ierusalem: and they sent forth Barnabas that he shulde go vnto [d] Antioche.
23 Which, when he was come & had sene ỹ grace of God, was glad, and exhorted thē al, that with purpose of heart they wold

[b] Their modestie declareththat they were not ashamed to vnsay that wherof they had vniustely blamed Peter.

[c] He meaneth not the Iewes which being scatered abrode in diuers contreys were called by this name, but the Greckes which were Gētils.

[d] This was the moste famous Citie of Syria, & bordered vpō Cilicia.

brought hym vnto An
that a whole yere the
satiō with the Churc
muche people: inso m
ples of Antioche, wer
re called " Christen.
27 In those dayes ca
Ierusalem vnto Antio
28 And ther stode vp
Agabus, and signified
ther shulde be great
the worlde, which ca
* Emperour Claudius
29 Then the disciples
ding to his habilitie,
socour vnto the * bre
in Iewrie.
30 Whych thynge t
sent it to the Elders, b
nabas and Saul.

* This prophecie was an occasion to the Antiochians to relieue the necessitie of their brethren.

' To signifie that it came of a charitable mynde towardes them.

IN that tyme, [a] Herode the kynge stretched forth his handes to vexe certayne of the Congregation.

2 And he kylled Iames the " brother of Iohn, with the sworde.

3 And because he saw that it [b] pleased the Iewes, he proceded farther, to take Peter also. then were the dayes of swete bread.

4 And when he had caught him, he put him in prison, and deliuered him to " foure quaternions of souldiers to be kept: entending after Easter to bringe him forth to the people.

5 Then was Peter kept in prison, but prayer was made with out ceasing of the Churche vnto God for him.

6 And when Herode wolde haue broght hym out vnto the people, the same nyght slept Peter bitwene two souldyers, bounde with two chaynes, and the kepers befo re the dore, kept the prison.

7 *And beholde, the Angel of the Lord ca me vpon them, and a light shyned in the lodge: and he smote Peter on the syde, & sterid hym vp saying, Aryse vp quickly, And his chaynes fel of from hys handes.

8 And the Angel sayd vnto hym, Gyrde thy selfe, and bynde on thy * " sandales. and so he dyd, and he sayd vnto hym, Cast thy garment about thee, and folowe me.

9 Then *Peter* came out and folowed hym, and wist not that it was true which was done by the Angel, but thoght he had sene a vision.

10 When they were past the fyrst & the

[a] Who was called Agrippa the sone of Aristobulus. he was nepuewe vnto Herode the great, and brother of Herodias.

[b] It came then of no zeale nor religion, but only to flatter the people.

seconde watche, they came vnto the yron gate, that leadeth vnto the citie, which opened to them by it owne accorde: & they went out, and passed through one strete, and by and by, the Angel departed from hym.

11 And when Peter was come to hym selfe, he said, Now I know of a surety, that the Lord hath sent his Angel, and hath deliuered me out of the hād of Herode, and from all the wayting fore, of the people of the Iewes.

Peter acknowlegeth God delivered him.

12 And as he considered *the thinge*, he came to the house of Marie, the mother of one Iohn, whose surname was Marke, wher many were gathered together and prayed.

13 As Peter knocked at the entry dore, a mayde came forth to hearkē, named Rhode.

C Rhode.

14 So when she knew Peters voyce, she opened not the entry for gladnes, but ran in, and tolde how Peter stode before the entry.

15 But they sayd vnto her, Thou art mad. And she bare them downe, that it was euē so. then said they, It is his [e] Angel.

[e] For they dyd knowe by Gods worde that Angels were appoynted to defende the faythful: and also in those dayes they were accustomed to see suche sightes.

16 But Peter continued knockyng: and when they had opened the dore, and sawe hym, they were astonyed.

17 And he beckened vnto them, with the hand, to holde their peace, and tolde thē by what meanes the Lord had broght him out of the prison.

18 And he said, Go shewe these thinges vnto Iames and to the brethren. and he departed and went into [d] another place.

[d] Which was Iesse suspect, by reasō of the brethren.

18 Now

18 Now assone as it was day, there was no lytle a do among the souldiers, what was become of Peter.

19 When Herode had soght for him, and found hym not, he examined the kepers, and commanded them to be led to be ponished, and he descended from Iewrie to Cesarea, and *there* abode.

D 20 Then Herode intended to make warre against thē of Tyre and Sidon. but they came all with one accorde, and made intercession vnto " Blastus the kynges chamberlayne, and desired peace, because their coūtrey was nouryshed by ỹ kynges *land*.

21 And vpon a daye appoynted, Herode arayed hym in royal apparel and set him in his seat, and made an oration vnto them.

22 And the people gaue a shoute, saying, It is the voyce of a God, and not of a mā.

23 But immediatly the Angel of the Lord smote him, because he [e] gaue not God the honour, so that he was eaten " of wormes, and gaue vp the gost.

24 And the worde of God " grewe, and multiplied.

25 And Barnabas and Saul returned frō Ierusalem, when they had fulfylled their [f] office, and toke with them Iohn, whose surname was Marke.

[e] Which he shulde haue done, if he had ponished the flatterers, of whose vanitie he cōplayned when he was a dyeng as Iosephus writeth.

[f] Which was, to distribute the almes sent from Antioche. Chap. 11. d.

THE XIII. CHAPTER.

Paul and Barnabas are called to preache among the Gentils. Of Sergius Paulus, and Elymas the sorcerer. The departure of Marke. Paul preacheth at Antioche. The faith of the Gentils. The Iues reiected. They that are ordey-

ned to life beleue. The fruit of faith.

THere were in the Congregation that A
was at Antioche, certayne * Prophe- *Chap.*
tes, and teachers, as Barnabas, and Simeon
called Niger, and Lucius of Cyrene, and
" Manahē, which had bene broght vp with "God o
Herod the kynge, and Saul. of all so

[a] The worde signifieth to execute a publike charge, as the Apostleship was: so that here is shewed, that they preached, and prophecied.

2 As they [a] ministred to the Lord, and fa
sted, the holy Gost sayd,* Seperate me Bar *Rom.*
nabas and Saul, for the worke where vnto
I haue called them.

3 Then fasted they and prayed, * and layd *Chap.*
their handes on them, and let them go.

4 And they, after they were sent forth
of the holy Gost, came vnto Seleucia, and
from thence they sayled to Cyprus.

5 And when they were at Salamine, they
preached the worde of God in the Syna-
goges of the Iewes: and they had also Iohn
to their minister.

6 When they had gone through out the
Yle vnto *the citie* of Paphus, they founde a
certayne sorcerer a false prophet, which
was a Iewe, named Bariesus.

7 Which was wyth the Ruler of the coũ B
trey, one Sergius Paulus, a prudent man:
the same Ruler called vnto hym Barnabas
and Saul, and desired to heare the worde
of God.

8 But Elymas, the sorcerer (for so is his
name by interpretation) withstode them,
and soght to turne away the Ruler from
the fayth.

9 Then Saul (which also *is called* Paul) be-
yng ful of the holy Gost, set his eyes on
hym,

10 And

10 And sayd, O ful of all suttelty and mischiefe, thou chylde of the deuyl, and enemie of all righteousnes, wylt thou not cease to peruert the strayght "wayes of the Lord?

11 Now therfore beholde, the hand of the Lord is vpō thee, & thou shalt be blynde, & not se the sunne for a season. And imme diatly ther fel on hym a myste and a darknes, and he went about, seking some to lead hym by the hand.

12 Then the Ruler whē he sawe what had happened, beleued, and wondred at the doctrine of the Lord.

13 When Paul and they that were with him were departed by ship from Paphus, they came to Perge *a citie* of Pamphylia: & Iohn departed from them, and returned to Ierusalem.

14 But they wandred through the countres from Perge to "Antioche *a citie* of the countrey of Pisidia, and went into the Sinagoge on the Sabbath day, and sate douen.

15 And after the lecture of the Lawe and Prophetes, the Rulers of the Synagoge sēt vnto them, saying, Ye men and brethren, yf ye haue any worde of [b] exhortation for the people, say on.

[b] This declareth that the Scripture is geuen to teache and exhort vs.

16 Then Paul stode vp and beckned with the hand, and sayd, Men of Israel, and ye that feare God, geue audience.

17 The God of this people chose our fathers, and exalted the people when they dwelt as strangers in the lande of * Egypt, and with a * myghty arme, broght them out of it.

were not fully accõplished, but there lacked 3. yeres counting from the byrth of Isaac to the distribution of the land of Chanaan.

dreth and fifty yeres, vn
muel the Prophet.
21 So after that, they d
God gaue vnto thē * Saul
a man of the tribe of Ben
ce of fourty yeres.
22 And after he had pu
set vp * Dauid to be their
he witnessed, saying, I
the sonne of Iesse, a man
heart, which wyl fulfyl
I wyl.
23 Of this mans sede h
ding to hys promisse rai
the sauiour Iesus:
24 When Iohn * had fy
fore him that was euen c
ptisme of amendement o

* When his office drewe to an ende he sent his disciples to Christe.

25 And when Iohn had f
se, he sayd, * Whō ye thin
same am I not, but behol
one after me, whose shoe
not worthy to lowse.

which are [g] red euery Sabbath day, they haue fulfilled them in condemning him.

E 28 And whē they founde no cause of death in him, * yet desired they Pilat to kyl him.

29 And when they had [h] fulfilled all that was written of him, they toke him downe from the tree, and put him in a sepulchre.

30 But God raised him vp from death:

31 And he was seene many dayes of them, ŵ came with him from Galile to Ierusalē: which are his wytnesses vnto the people.

32 And we declare vnto you, how that the promisse made vnto the fathers,

33 God hath fulfylled vnto vs their childrē, in that he " raysed vp Iesus, euē as it is written in ŷ second Psalme,* Thou art my Sonne, this day begat I thee.

34 As concerning that he raysed him vp from deathe, now no more to returne to graue, he sayd on this wise: * The [i] holy " mercies *made* to Dauid, I wil geue faithfully to you.

35 Wherfore he sayth also in another place, * Thou shalt not suffre thyne Holy one to see corruption.

36 Howbeit, Dauid after he had serued his tyme by the cōsel of God, he * slept, & was layd with his fathers, and sawe corruptiō.

37 But he whom God raysed agayne, sawe no corruption.

P 38 Be it knowen vnto you therefore men and brethren, that through this man, is preached vnto you the forgeuenes of sinnes, and *that* from all *synnes*, from which ye could not be iustified by the Lawe of Moses.

[g] Although they read the Lawe, yet their hartes are couered that they can not vnderstande. 2. Cor. 3. c.

[h] In Christe all the promesses are yea, and Amen. 2. Cor. 1. d.

[i] He sheweth that as the grace which God hath geuē to his Sōne is permanēt foreuer: so likewyse the life of the Sonne is eternal.

39 By him euery one that beleueth is iustified.

40 Beware therefore, lest ỹ fall on you, which is spoken of, in the Prophetes,

41 * Beholde ye [k] despisers and wonder, and vanishe away: for I worke a [l] worke in your dayes, a worke which ye shal not beleue, yf a man would declare it you. *Abac.1.*

42 Whē they were come out of the Synagoge of the Iewes, ỹ Gētiles besoght, that they would preache these wordes to them the next Sabbath daye.

43 When the Churche was brokē vp, many of the Iewes, and vertuous conuertes folowed Paul and Barnabas: which spake to them, and exhorted them to continue in the grace of God.

44 And the next Sabbath day, came almost the whole citie together, to heare the worde of God.

45 But when the Iewes sawe the people, they were ful of [m] indignation, and spake agaynst those thinges which were spoken of Paul, contrarying them, and raylyng on them.

46 Then Paul & Barnabas waxed bolde, and sayd, * It was mete that the worde of God should fyrst haue bene preached to you: but seyng ye put it from you, and iudge your selues vnworthy of [n] euerlasting lyfe, lo, we turne to the Gentils. *Mat.10.*

47 For so hath the Lord commanded vs, *saying*, * I haue made thee a lyght of the Gentiles, that thou shuldest be the saluation vnto the ende of the world. *Esa.49.*

48 When the Gentiles heard this, they were glad, & glorified the worde of the Lord:

[k] He reproueth them sharpely because softenes wolde not perswade.

[l] Which is, vengeance vnspeakable, for the contēpt of Gods worde.

[m] They disdaigned that the Gētils should be made equal with them.

[n] Which is, to knowe one only God, & whome he hath sent, Iesus Christe.

Lord: and beleued, euen as many as were
" ordeyned vnto eternal lyfe.
49 And the worde of the Lord was publi-
shed throughout all that contrey.
50 But the Iewes stirred certeyne ° de-
uoute and honorable women, & the chief
men of the citie, and raysed persecution
against Paul and Barnabas, and expelled
them out of their costes.
51 But they * shouke of the dust of their
fete against them, & came vnto Iconium.
and the disciples were fylled with ioye, &
with the holy Gost.

° He meaneth superstitious womē, and suche as were led with a blinde zeale, albeit the comē people estemed thē godly, & therfore Luke speaketh as the world estemed them.

THE XIIII. CHAPTER.

God geueth successe to his worde. Paul and Barnabas preache at Iconium. Some beleue: some stere vp sedition and persecute. At Lystra they wolde do sacrifice to Barnabas and Paul, which refuse it, and exhorte the people to worship the true God. Paul is stoned. They confirme the disciples in faith and patiēce. Appoint ministers. And passing through many places make report of their diligence at Antioche.

A AND so it was, in Iconium, that they went both together into the Synagoge of the Iewes, and so spake, that a great multitude, both of the Iewes, and also of the Grekes beleued.
2 But the [a] vnbeleuing Iewes steryd vp, and corrupted the myndes of the Gentils, against the brethren.
3 Long tyme abode they there, and spake franckely *with the helpe* of the Lord, which gaue testimonie vnto the worde of his grace, and caused signes and wondres

* Which wolde not obey the doctrine nether suffer thēselues to be persuaded.

and to stone them:
6 They were ware of it
stra, and Derbe, cities
to the region that lieth
7 And there preached
8 * And there sate a cer
impotent in his fete, bei
mothers wombe, and n
9 The same heard Paul
holding hym, and perce
faith to be whole,
10 Sayd with a lowde
right on thy fete. & he s
11 Then when the peo
had done, they lyft vp th
in the speache of Lyca
come downe to vs in th
12 And they called I
and Paul Mercurius, b
speaker.
13 Then Iupiters priest,
re their citie, broght ox
vnto the [b] gates, and wo
crifice with the people.
14 But when the Apost
Paul heard that, they " ri

[b] He meaneth before the gates of the howse were the Apostles lodged for the temple was without the towne.

and preache vnto you, that ye should turne from these vaine *idoles*, vnto the lyuing God, * which made heauen and earth and the sea, and all thinges that in them are.
16 The which in tymes past, * suffred al nations to walke in their owne [c] ways.
17 Neuerthelesse, he left not hym selfe without [d] wytnesse, in that he shewed his benefites, in geuyng vs rayne from heauē, and fruteful seasons, fylling our heartes with foode and [e] gladnes.
18 And with these sayinges, scarse refrayned they the people, that they had not sacrificed vnto them.*
19 Thē ther came certayne Iewes frō Antioche and Iconium, * which whē they had persuaded the people, * stoned Paul, and drewe him out of the citie, supposing he had bene dead.
20 Howbeit, as the disciples stode round about him, he arose vp, and came into the citie: and the next day, he departed with Barnabas to Derbe.
21 And after they had preached to that citie, and had taught many, they returned to Lystra, and to Iconium, and Antioche.
22 Cōfirming the disciples hartes, and exhorting them to continue in the faith, *affirming* that we must through muche tribulatiō, entre into the kyngdome of God.
23 And when they had ordeined them Elders by [f] election, in euery Churche, and prayd and fasted, they commended them to God on whom they beleued.
24 Thus they went through out Pisidia, & came to Pamphylia.
25 And when they had preached ŷ worde

* To lyue after their owne fantasies not prescribing vnto them any religion.
[d] To take from men all excuse.
* That being satisfied they might reioyse.
[f] The worde signifieth to elect by putting vp the hādes. which declareth that ministers were not made without the consent of the people.

of God in Perga, they descended into Attalia.

26 So thence departed by shyp to Antioche,* from whence they had bene cōmended vnto the grace of God, to the worke which they had fulfilled.

* Chap. I

27 When they were come and had gathered the Churche together they rehersed all that God had done " by them, and how he had opened the dore of fayth vnto the Gentils.

" By the ministerie.

28 And there they abode long tyme with the disciples.

THE XV. CHAPTER.

Variance about Circumcision. The Apostles send the agrement to the Churches. Paul and Barnabas preache at Antioche, and separat cōpanie because of Iohn Marke.

THen came ª certayne from Iewrie, and taught the brethern *saying*,* Except ye be circumcised after the maner of Moses, ye can not be saued.

A Gal. 5. False br thern.

ª As Cerinth' & others, so writeth Epiphani' against the Cerinthians, also the fame of the place whence they came dyd muche preuayle to persuade abrode.

2 And when there was rysen sedition, and disputing not a lyttel vnto Paul and Barnabas agaynst them, they determined that Paul and Barnabas, and certayne other of them, shulde go vp to Ierusalem vnto the Apostles and Elders about this question.

3 Thus being send forth by the Churche, they passed ouer Phenice, and Samaria, declaryng the conuersion of the Gentils: and they broght great ioye vnto all the brethren.

4 And when they were come to Ierusalem, they were receaued of the Churche, and

and of the Apostles and Elders: and they declared what thinges God had done by them.

B 5 But *sayed they*, certayne of the secte of the [b] Pharises rose vp, which dyd beleue, saying, That it was nedeful to circumcise them, & to enioyne thē to kepe the Lawe of Moses.

[b] Which were factious and geuē to dissension.

6 Then the Apostles, & Elders came together to reason of this matter.

7 And when ther was muche disputing, Peter rose vp, and sayd vnto them, Ye mē & brethren, ye know how that a good whyle ago, God chose *one* from among vs, that the Gētils by my mouth, shulde heare the worde of the Gospel, and beleue.

8 And God which knoweth the heartes, bare them wytnes, in gyuing vnto them the holy Gost, euen as he dyd vnto vs:

9 And he put no″ difference betwene thē and vs, seyng that with faith he″ purified their heartes.

10 Now therfore, why [c] tempt ye God, to * lay a yoke on the disciples neckes, ẇ nether our fathers, nor we were able to beare?

[c] They pourposely tēpt God which lay greater charges on mens consciences then they are able to beare.

11 But we beleue, that through the″ grace of the Lord Iesus Christ, we shalbe saued, euen as they do.

C 12 Then all the multitude was appeased, and gaue audience to Barnabas and Paul, which tolde what signes and wōdres God had shewed among the Gentils by them.

13 And when they helde their peace, Iames answered, saying, Men and brethren hearken vnto me.

14 * Simeon tolde, how God at the begin-

17 That the residue of me
ter the Lord, and all th
whom my Name is called,
which doth all these thing
18 From the begynnyng
God knoweth all his wor
19 Wherfore my sentence
ble not them, which from
tyls are turned to God:
20 But that we wryte vnto
absteine them selues frō "
les, and from e fornicatio
led, and from bloude.
21 For f Moses of olde ty
citie them that preache
in the Synagoges euery S
22 Then pleased it the A
ders with the whole Churc
sen men of their owne co
che with Paul and Barnaba
whose surname was Barsa
which were chiefe men a
thren.

d Which are gathered into one familie with the Iewes to thintent they sholde acknoledge all one God.

e The heathen thoght this no vice, but made it a commen custome. As touching a strāgled thing & bloude, they were not vnlawful of thē selfe, & therfore were obserued but for a tyme.

f Therfore the ceremonies commāded by God colde not so sone be abolished, til the libertie of the Gospel were better knowen.

taine which departed from vs, haue troubled you with wordes, & coumbred your myndes, saying, Ye must be circumcised & kepe the Lawe, to whom we gaue no suche commandement.

E 25 It semed therfore good to vs, when we were come together with one accorde, to send chosen mē vnto you, with our beloued Barnabas and Paul.

26 Men that haue ieoparded their lyues, for the Name of our Lord Iesus Christe.

27 We haue therfore sent Iudas and Silas, which shal also tel you the same thinges by mouth.

28 For it semed good to the holy Gost, & [z] to vs, to lay no more burden vpon you, then these necessary thinges.

29 *That is to say*, that ye abstayne from thinges offered to images, frō bloude, frō strangled, and fornication: [*] from which if ye kepe your selues, ye shal do wel. So fare ye wel.

30 When they were departed, they came to Antioche: and the multitude being assembled, they deliuered the Epistle.

31 When they had read it, they reioysed of that consolation.

F 32 And Iudas and Silas being Prophetes, [a] exhorted the brethren with muche preaching, and strengthened them.

33 And after they had taried there a space, they were let go in [b] peace of the brethren vnto the Apostles.

34 Notwithstandyng,[*] Silas thoght good to abyde there styl.[*]

35 Paul also and Barnabas continued in Antioche, teaching and preaching with

[z] Whome the holy Gost hath moued and directed to ordeine & write these things.

[b] Hauing desired leaue of the Churche the brethern prayed God to prosper their iorney.

other many, the worde of the Lord.
36 But after a certayne space, Paul sayd vnto Barnabas, Let vs go agayne, and visite our brethren in euery citie, where we haue shewed the worde of the Lord, *and se* how they do.
37 And Barnabas * gaue counsel to take with them Iohn, called Marke. G
38 But Paul thoght it not mete to take him vnto their companye, which departed from them from * Pamphylia, and wēt not with them to the worke.
39 And then was their angre so sharpe, that they [1] departed a sunder one from the other: so that Barnabas toke Marke, & sayled vnto Cyprus.
40 And Paul chose Silas and departed, beyng commended of the brethren vnto the grace of God.
41 And he went through Syria and Cilicia, stablishing the Churches.

* *Al.* take h &c. *Chap.*

[1] God suffreth the moste perfitest to fall & tourneth their infirmities to the settīg forth of his glorie, as this breache of cō panie caused the worde to be preached in mo places.

THE XVI. CHAPTER.

VVhen Paul had circumcised Timothe he toke him with him. The Sprite calleth them from one contrie to another. Lydia is conuerted. Paul and Silas imprisonned cōuert the Iayler, and are deliuered as Romains.

THen came he to Derbe and to Lystra: and beholde, a certaine disciple was there named Timotheus, a womans sonne, which was a Iewe and beleued, but his father was a Greke. A *Rom.* *phil.* 2. 1. *thes.*
2 Of whom reported wel the brethren of Lystra and of Iconium.
3 Paul wolde ẏ he shulde go forth with him,

him, and toke and [a] circumcised him, because of the Iewes, which were in those quarters: for they knew all, that his father was a Greke.

[a] Lest the Iewes shulde disdain him as one that were prophane & without God.

4 As they went through the cities, they deliuered them the decrees for to kepe, ordeined of the Apostles, & Elders, which were at Ierusalem.

5 And so were the Churches stablisshed in the faith, and encreased in noumbre dayly.

6 Whē they had gone through out Phrygia, and the region of Galacia, and were forbydden of the holy Gost to preache ŷ worde in [b] Asia.

[b] God choseth not onely mē, but also appointeth cō treys where his worde shalbe preached, & onely as he wil.

7 They came to Mysia, & soght to go in- to Bithynia: but the Sprite suffred them not.

8 Then they went ouer Mysia, and came doune to [b] Troas.

9 And a vision appeared to Paul in the night, There stode a man of Macedonia, & prayed him, saying, Come in to Macedonia, and helpe vs.

10 After he had sene the vision, immediately we prepared to go in to Macedonia, vnderstanding [a] certified that the Lord had called vs for to preache the Gospel vnto them.

[a] We ought not to credit visions except we be assured ther of by the Spirite of God.

11 Thē went we forth from Troas, & with a straight course came to Samothracia, & the next day to [b] Neapolis.

12 And from thence to Philippi, which is the chief citie in the partes of Macedonia, and whose inhabitants came from Rome to dwel there. we were in that citie abyding certaine dayes.

that she attended vnto th
Paul spake.
15 When she was baptize
holde, she besoght vs say
ke that I beleue on the
my house, and abyde *ther*
ned vs.
16 And thus as we went
tain mayde possessed wit
uination, met vs, which
muche vantage with diuin
17 The same folowed I
cried, saying, These men
of the most hye God, whi
the [f] way of saluation.
18 And this dyd she many
not" content, turned abou
sprite, I commãde thee in
sus Christe, that thou com
he came out the same hou
19 And when her masters
pe of their gayne was go
Paul and Silas, and drue
market place, vnto the m
20 And broght them to
ing. These men which

[+] Which could gesse& fordeme of things past, present & to come, which knowledge in many things God permitteth to the deuil.

[f] Satan although he spake the trueth: yet was his malicious purpos to cause the Apostles to be troubled as sedicious personnes and teachers of strangereligion.

ue, seing we are Romains.

22 And the people together made an insurrection against them, and the Rulers
and rent " their clothes, and * commanded *them*
i.e. to be beaten with roddes.
a. 23 And when they had beaten them sore, they cast *them* into prison, commandyng the iayler to kepe them surely.

24 Who hauing receaued suche commãdemẽt, thrust them into the vnner prison, and made their fete fast in the stockes.

25 And at midnight, Paul and Silas prayed and " praised God: and the prisonners heard them.
wrat
t.

F 26 And sodenly ther was a great erthquake, so that the foundation of the prison was shaken: and by & by all the dores opened, & euery mans bandes were losed.

27 When the keper of the prison waked out of his slepe, and sawe the prison dores open, he drue out his sword and wolde haue kylled him selfe, supposing the prisoners had bene fled.

28 But Paul cried with a loude voyce, saying, Do thy selfe no harme: for we are all here.

29 Then he called for a light and sprang in and came trembling, and fel doune *at the fete* of Paul and Silas.

30 And broght them out, and sayd, Syrs, what must I do to be saued?

31 And they sayd, Beleue in the Lord Iesus Christe, and thou shalt be saued, & thy housholde.

32 And they preached vnto him the worde of the Lord, and to all that were in his house.

35 And when it wa
sent the sergeants, sa
go.
36 The keper of the
ing to Paul, The Rule
worde to lowse yow.
you hence, and go in
37 Then sayd Paul vn
beaten vs openly vnc
that we are ᵍ Romains
to prison, & now wold
preuely? nay verely: b
fet vs out.
38 And the sergeants
vnto the Rulers, who
heard that they were
39 Then came they an
brought them out, and
parte out of the citie.
40 And they went out
entred into *the house o*
they had sene the bret
ted them, and departed

ᵍ No mâ had authoritie to beat or put to death a citizen Romain, but the Romains themselues by the consent of the people.

the Scriptures.

A AS they made their iorney through Amphipolis, and Appolonia, they came to Thessalonica, where was a Synagoge of the Iewes.

2 And Paul, as his maner was, went in vnto them, and thre Sabbath dayes disputed *with* them by the Scriptures,

. 24. g. 3 Openyng, & allegyng, that * Christ must nedes haue suffred, and rysen agayn from death: and this is Iesus Christ whom *sayd he*, I preache to you.

4 And some of them beleued, and ioyned in companye with Paul and Silas: also of the Greckes that feared God a great multitude, and of the chiefe women, not a fewe.

B 5 But the Iewes which beleued not, hauing indignation, toke vnto them certeyne vagabondes which were wicked felowes, and when they had assembled the people, they set all the citie on a rore, & made assaut against the house of Iason, and sought to bryng them out to the people.

6 But when they found them not, they drue Iason and certain brethren vnto the heades of the citie, crying, These are they which haue subuerted the state of ŷ world and here they are,

7 Which Iason hath receaued: and these all do contrary to the decrees of Cesar, af firming ŷ there is another * kyng, one Ies'.

8 And they troubled the people, and the Rulers of the citie, when they heard the- thinges.

Notwithstãding when they had recea-

* Like quarelpinge they vsed against Christe, & the weapons where with the world continualy fighteth against the membres of Christe, trayson, & sedition.

ued sufficient assurance of Iason and of the other, they let them go.

10 And ỹ brethrē immediatly sent away Paul & Silas by nyght vnto Berœa. which whē they were come thyther, they entred into the Synagoge of the Iewes.

11 These were [b] more worthy men then they which were at Thessalonica, which receaued the worde with readiest affecti- C on, and searched the Scriptures dayly, [c] whether those thinges were so.

12 Then many of them beleued: & honest women, which were Grekes, and men not afewe.

13 When the Iewes of Thessalonica had knowledge, ỹ the worde of God was prea ched of Paul at Berœa, they came thither also and moued the people.

14 But by and by the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there styl.

15 And they had charge to cōduit Paul safely, & broght him euen to Athenes: and D receaued a commandemēt vnto Silas and Timotheus, for to come to him at once, & *so* came their way.

16 While Paul waited for them at Athēs, his sprite was moued in him, to se the citie " subiect to *worship* idoles.

17 Therfore he disputed in the Synagoge with the Iewes, and with them that feared God, and in the market dayly [d] with whome soeuer he met.

18 Certaine Philosophers of the " Epicures, and of the " Stoickes, disputed with him. and some sayd, What wil this " bubler say? Other *sayd*, He semeth to be a tydinges

[b] Not more excellēt of byrth but more prōpt & courageous in receauing the worde of God.

[c] This was not onely to trie if these thinges which they had heard were true: but also to cōfirme them selues in the same, & to increase their faith.

[d] Suche was his feruent zeale towards Gods glorie that he laboured to amplifie the same both in season and out of season, as he taught afterward to Timothie.

" That Citie which was the fountein of all knowlage was now the sincke of moste horrible idolatrie.

" Who held that pleasure was mās whole felicitie.

" Who taught that vertue was onely it which notwithstanding they neuer attayned vnto.

" or, rascal, or, trifler.

dinges bringer of newe Gods (because he preached vnto thē Iesus, & ŷ resurrectiō.)
19 And they toke hym, and broght hym into *Mars strete, saying, May we not knowe, what this new doctrine, wherof thou speakest, is?
E 20 For thou bryngest strange tydynges to our eares: we wolde know therfore, what these thinges meane.
21 For all the Athenians, and strangers which dwelt there, gaue them selues to nothing els, but ether to tel, or to heare some new tidinges.
reco 22 Paul stode in the myddes of "Mars strete, and sayd, Ye men of Athens, I perceaue that in all thinges ye are to superstitious.
23 For as I passed by, and behelde the maner how ye worshyp your goddes, I founde an aulter wherin was written, VNTO THE VNKNOWEN GOD. Whome ye then ignorantly worshyp, him shewe I vnto you.
F 24 God that made the worlde, & all that is in it: seying that he is Lord of heauen
f. and earth, *dwelleth not in temples made wyth handes.
b. 25 *Nether is worshipped with mens handes, as thogh he needed any thing, seing he geueth to all, lyfe and breath and all thinges:
26 And hath made of one bloud all man kynde, for to dwel on all the face of the earth, & hath "assigned the tymes which were ordeyned before, and the endes of their 'inhabitation.
27 That they shulde seke God, yf they

* Where iudgement was geuen of waightie matters, but chiefely of impietie agaīst their Gods, wherof Paul was accused. or els was led thither because of the resort of people whose eares euer tickled to heare newes.

' This is mēt as touching the soudrie chāges of the world, as whē some people depart out of a contrey and o thers come to dwel there.

myght fele, and fynde hym, thogh doutelesse he be not farre from euery one of vs.
28 For in him we lyue, moue, and haue our being, as also certayne of your owne Poetes haue sayd, * For we are also his generation.
29 * For as muche then, as we are the generation of God, we ought not to thinke ỳ the Godhead is lyke vnto [z] golde, syluer, or stone grauen by crafte and imaginatiō of man.
30 And the tyme of this ignorance, God " regarded not. But now he biddeth [h] all men, euery where repent.
31 Because he hath appointed a day, in the which he wil iudge the world according to righteousnes, by that man whom he hath appointed, *which thing* he made manifest to all men, in that he raysed him from death.
32 When they heard of the resurrection from death, some mocked: & other sayd, We wyl heare thee agayne of this matter.
33 So Paul departed from among them.
34 Howbeit certayne mē claue vnto Paul, and beleued: among the which was Denis " Areopagita, and a woman named Damaris, and other with them.

"Mē gro darkenes Christes true ligh ne in harres.

Aratus.

Esai. 4 G

[z] He condēneth both the matter & the forme wherwith God is counterfaited.

[h] This is ment of the vniuersal world & not of euery particular mā. for whosoeuer synneth without the Lawe shal die without the Lawe.

" But p ned.

"or, a t

THE XVIII. CHAPTER.

Paul laboureth with his handes, and preacheth at Corinthus. He is receaued of many, detested of the Iewes, and conforted of the Lord. Gallio refuseth to medle with religion. Pauls vowe. His faith in the prouidence of God: and care for the brethren. The praise of Apollos.

After

A AFter that, Paul departed from Athēs, and came to Corinthus.

2 And founde a certayne Iewe, named
b. *Aquila borne in Pontus, lately come from Italie, and his wyfe Priscilla (because that ỹ *Emperour* Claudius had commanded all Iewes to departe from Rome) and he drewe vnto them.

3 And because he was of the same crafte, he abode with them & [a] wroght (for their
ıde, crafte was to make " tentes.)
"e of 4 And he preached in the Synagoge euery Sabbath day, and exhorted the Iewes, and also the Grekes.

B 5 When Silas and Timotheus were come
gled from Macedonia, Paul " burned in sprite
rain to testifie to the Iewes that Iesus was very Christ.

6 And when they sayd contrary and blaspemed, he shoke his rayment, and sayd vnto them, [b] Your bloud vpon your owne heades, and from hence forth wyl I go blamelesse vnto the Gentils.

7 And he departed thence, and entred into a certaine mans house, named Iustus, a worshypper of God, whose house ioyned hard to the Synagoge.

A 8 And one * Crispus the chiefe Ruler of the Synagoge, beleued in the Lord with all his housholde: and many of the Corinthians gaue audience, and beleued and were baptized.

C 9 Then spake the Lord to Paul in the nyght by a vision, Be not afrayde, but speake, and holde not thy peace:

10 For [c] I am with thee, and no man shal inuade thee that shal hurt thee: for I haue

[a] Thus he vsed wher euer he came but principally at Corinthus because of the false Apostles which preached without wages to wine the peoples fauour.

[b] Because they haue none excuse he denounceth the vengeance of God agaīst thē through their owne faut.

[c] God promiseth him a special protection, wherby he wolde defende him from the violent rage of his enemies.

muche people in this citie.
11 And he continued there a yere and syx monethes, and taught them the worde of God.
12 When Gallio was Lieutenant of the countre of " Achaia, the Iewes made insurrection with one accorde agaynst Paul, & brogt him to the iudgement seat,
13 Saying, This felow counselleth men to worship God contrary to the [d] Lawe.
14 And as Paul was about to open his mouth, Gallio sayd vnto the Iewes, Yf it were a matter of wronge, or an euyl dede (ò ye Iewes) I would according to reason heare you.
15 But yf it be a question of wordes, and names, & of your Lawe, loke ye to it your selues: for I wil be no iudge in suche matters.
16 And he draue them from the seat.
17 Then toke all the Greekes " Sosthenes the chief Ruler of the Synagoge, and bet him before the iudges seat: but Gallio cared for none of those thinges.
18 Paul after this, taried there yet a good whyle, and then toke his leaue of the brethren, and sayled thence into Syria. (Priscilla and Aquila accompaniyng him) after that he had [e] shorne his head in Cenchrea: for he had a * vowe.
19 And he came to Ephesus, and left them there: but he entred into the Synagoge, & reasoned with the Iewes.
20 When they desired him to tary lõger tyme with them, he consented not.
21 But bade them fare wel saying, I must nedes at this feast that commeth, be in Ierusalem:

[d] They accused him because he trãsgressed the seruice of God appointed by the Lawe.

[e] Paul dyd thus beare with the Iewes infirmities which as yet were not sufficiently instructed.

" or, Ge

D

"Of whom spokẽ.1 C 1.a.

E

Nom. 6. chap. 21

: but I wil returne agayne vnto you,
od wil. and he departed from Ephe

nd whē he came downe to " Cesarea,
ended *to Ierusalē*, & saluted the Chur
nd went doune vnto Antioche.
nd when he had taryed *there* a why-
departed, and went forthwith ouer
e countrey of Galacia and Phrygia
rder, strengthening all the disci-

nd a certayne Iewe named * Apol-
orne at Alexādria, came to Ephesus,
quent man, and " myghty in the Scri
e.
he same was " informed in the way
Lord, and he spake feruently in the
e, and taught diligently the thinges
Lord, and knewe but the [f] " baptis-
f Iohn only.
nd he began to speake boldely in
ynagoge. Whome when Aquila and *
illa had heard, they toke him vnto
, and [g] expounded vnto him the " way
od more perfectly.
nd when he was disposed to go into
ia, the brethren exhorting him, wra-
the disciples to receaue him: after he
come thyther, he holpe them muche
h had beleued through grace.
For mightely he ouercame the Iewes,
hat openly, shewyng by the Scriptu-
that Iesus was Christe.

[f] He had but as yet the first princi ples of Christs re- ligion.

[g] This great lear ned, and eloquent man disdaigned not to be taught of a poore crafts mā.

THE XIX. CHAPTER.

e holy Gost is geuen by Pauls handes. The blaspheme his doctrine, which was con-

phesus, and founde certa
2 And sayd vnto them,
the" holy Gost sence ye b
sayd vnto him, No, we h
ther ther be any holy G
3 And he sayd vnto the
re ye then baptized? A
Iohns baptisme.
4 Then sayd Paul, * Iol
with the baptisme of
vnto the people, that
in him, which should co
is in Christ Iesus.
5 When they heard th
tized in the Name of t
6 And Paul layd hys
and the holy Gost came
spake with tounges, a
7 And all these men
ue.
8 Moreouer he went
and spake boldely fo
monethes, disputyng,
hortations of the kyng
9 But when diuers w
obeyed not, but spak

* Meaning, what doctrine they dyd professe by their baptisme. for to be baptized in Iohns baptisme signifieth to professe the doctrine which he taught, and sealed with the signe of baptisme. to be baptized in the Name of the Father, &c. is, to be dedicate and consecrate vnto him. to be baptized in the death of Christe, or for the dead, or into one body, or vnto remission of synnes, is, that synne by Christs death may be abolished, and die in vs, and that we may growe in Christe our head: and that our synnes may be washed away by the bloud of Christe.

Tyrannus.

10 *And this continued by the space of two yeres: *so* that all they which dwelt in Asia, heard the worde of the Lord Iesus, both Iewes and Grekes.

C 11 And God wroght no small miracles by the handes of Paul.

12 *So* that from his body, were broght vn to the sycke, " napkyns [b] or handkerchefs and the diseases departed from them, and the euyl sprites went out of them.

13 Then certayne of the vagabonde Iewes, " exorcistes, toke vpon them to call ouer them which had euyl sprites, the Name of the Lord Iesus, saying, We adiure you by Iesus, whome [c] Paul preacheth.

14 And there were seuen sonnes of one Sceua a Iewe, and chiefe of the Priestes which dyd this.

15 And the euyl sprite answered, & said, Iesus I know, and Paul I know: but who are ye?

D 16 And the man in whome the euyl sprite was, ran on them, and ouercame them, and preuayled agaynst them: so that they fled out of that house, naked, and wounded.

17 And this was knowen to all the Iewes, and Grekes also, which dwelt at Ephesus, and feare came on them all, and the Name of the Lord Iesus was magnified.

18 And many that beleued, came and cõfessed, and " shewed their workes.

19 Many also of them which vsed curious craftes, broght their bokes, and burned them before all men, and they counted the price of them, and founde it

[b] This was to autorize the Gospel, and to confirme Pauls ministerie, not to cause men to worship hi or his napkins.

[c] They abuse Pauls autoritie, & with out any vocation of God, vsurpe that which is not in más power.

22 So sent he into Mace
that ministred vnto him
Erastus, and he him selfe
for a season.

23 The same tyme ther
do about " that [e] way.

[e] For they contemned the Christians because they left the olde religion, and brought in another trade of doctrine.

24 For a certayne man
a syluersmyth, which m
for Diana " brought grea
craftes men.

25 Which he called t
workemen of lyke occ
Syrs, ye knowe that by
our goodes.

[f] He was moued with his proffit, & the others for their bellies, so that they wolde rather loose their lyues then their filthy gaine.

26 Moreouer ye see a
alone at Ephesus, bu
out all Asia, this Paul
turned away muche pe
they be not goddes wh
handes.

27 So that not only th
reproued by him to ou
to be set at noght: but
ple of the great god
be despiced, and her r
be destroyed, which al

[g] Religion is his seconde argument which he lesse esteemeth then his proffit, & therfore

Great *is* Diana of the Ephesians.

29 And all the citie was on a rore, and they rushed into the Commen place with one assent, and caught Gaius, and Aristarchus, men of Macedonia, and Paules companyons of his iorney.

30 When Paul would haue entred in vnto the people, the disciples suffered hym not.

F 31 Certayne also of the chiefe of Asia which were his friendes sent vnto hym, desiring hym that he would not prease into the Commen place.

32 Some therfore cryed one thyng, and some another, for the assemble was all out of ordre, and the more parte knew not wherfore they were come together.

33 And *some* of the cõpanye drewe forth Alexander, the Iewes thrustyng hym forwardes. Alexander then beckened with the hande, and would haue excused the matter to the people.

34 When they knewe that he was a Iewe, there arose a shoute almoste for the space of two houres, of all men crying, Great *is* Diana of the Ephesians.

35 Then the towne clarcke when he had staied the people, sayd, Ye men of Ephe-
G sus, what man is it that knoweth not how that the citie of the Ephesiãs is a worshipper of the great goddesse Diana, and of the image which came from [h] Iupiter?

36 Seyng then that no man [n] sayeth here agaynst, ye ogh to be content, and to do nothing rashly.

37 For ye haue broght hyther these men,

[h] Antiquitie and conetouanes of the Priestes broght in this superstition. for (it is written) that the temple being repayred 7 tymes, this Idole was neuer chãged.

which are nether robbers of churches, nor yet despicers of your goddesse.
38 Wherfore, yf Demetrius and the craftes mē which are with him, haue any matter against any man, the lawe is open, and ther are Rulers, let them accuse one another.
39 But yf ye go about any other thyng, it may be determined in a lawful assemble.
40 For we are in ieopardy, to be accused of thys dayes vprour: forasmuche as there is no cause, whereby we may geue a rekenyng, of thys concourse of people.
41 And when he had thus spoken, he let the assemble departe.

THE XX. CHAPTER.

Paul goeth into Macedonia and into Grece. At Troas he rayseth vp Eutychus. At Ephesus he calleth the Elders of the Churche together, committeth the kepyng of Gods flocke vnto them, warneth them of false teachers, maketh his prayer with them, and departeth by ship towards Ierusalem.

AFter the rage was ceased, Paul called A the disciples vnto hym, & embrased them, and departed for to go into Macedonia.
2 And when he had gone ouer those parties, and geuen them large exhortations, he came into Grece.
3 And hauing taryed there three monethes, when the Iewes layd wayt for him as he was about to sayle into Syria, he purposed to returne through Macedonia.
4 And

4 And there accompanied him into Asia Sopater of Berœa: and of Thessalonica, Aristarchus, and Secundus: and Gaius of Derbe, and Timotheus: and out of Asia Tychicus, and Trophimus.

5 These went before, and taryed vs at Troas.

B 6 And we sayled away from [a] Philippi, after the dayes of swete bread, and came vnto them to Troas, in fyue dayes, where we abode seuen dayes.

7 And [b] the first day after the Sabbath, the disciples being come together for to breake bread, Paul preached vnto them, ready to departe on the morowe: and continued the preaching vnto mydnyght.

8 And there were many lightes in an vpper chamber, where we were gathered together.

9 And there sate in a wyndowe, a certayne yonge man named Eutychus fallen into a depe slepe, and as Paul was long preachyng, he falling doune for slepe, fel from the thyrd lofte doune ward, and was take vp dead.

10 But Paul descended, & * lay on hym, and embrased hym, saying, Make nothing a do, for his lyfe is in him.

11 So when Paul was come vp agayne, & C had broken bread, and eaten, he commoned sufficiently, euen tyl the dawning, and so departed.

12 And they broght the boye alyue, and were not a lytle comforted.

13 And we went afore to shyp, and sailed vnto *the citie* Assos, there to receaue Paul: for so had he appoynted, and would hym

[a] He remayned there these dayes because he had better opportunitie to teache: also the abolishing of the la we was not yet knowen.

[b] Which we call Sonday. Of this place & also of the 1. Cor. 16. a. we gather that the Christians vsed to haue their solemne assēbles this day. laying a syde the ceremonie of the le weshe Sabbath.

gyllu, the next day w
16 For Paul had det
phesus as they sayled
not spend the tyme in
to be, yf he could possi
he day of "Pentecost.
17 Wherfore from Mi
phesus, and called the
che.
18 Which when they
he said vnto them, Ye
day that I came into A
ner I haue bene with
19 "Seruyng the Lord
and with many teares,
happened vnto me by
of the Iewes.
20 And how I kept "
was profitable, but hau
taught you openly, and
house,
21 Witnessing both to
to the Grekes, the "
God, and "fayth towa

[c] This vertue is contrarie to boasting and hie myn-ded: which vices are detestable in the seruants of Iesus Christe.

abyde me.

4 But none of these thynges moue me: nether is my lyfe deare vnto my selfe, that I myght fulfyl my course with ioye, and the ministration which I haue receaued of the Lord Iesus, to testifie the Gospel of the grace of God.

F 25 And now behold, I am sure that hence forth ye all through whome I haue gone preachyng the kyngdom of God, shal se my face no more.

26 Wherfore, I take you to record this same day, that I am * pure from the [e] bloud of all men.

* I am not the occasion of any of your destructions.

27 For I haue kept nothyng backe, but haue shewed you " all the counsel of God.

28 Take hede therfore vnto your selues, and to all the flocke, wherof the holy Gost hath made you Ouersears, to gouerne the Churche of God, which he hath purchased with his [f] bloud.

[f] That which apperteyneth to the humanitie of Christe, is here attributed to hisdiuinitie, because of the cōmunion of the properties, and vnion of the two natures in one persone.

29 For I am sure of this, that after my departing, shal * greuous wolues entre in among you, not sparyng the flocke.

30 Moreouer of your owne selues, shal men aryse, speakyng " peruerse thinges, to drawe disciples after them.

31 Therfore, watche, and remember, that by the space of thre yeres, I ceased not to warne euery one, both nyght & day with teares.

32 And now brethren, I commende you to God, and to the worde of his grace, which is able to buylde further, and to geue you an [g] inheritance among all them which are sanctified.

[g] He promiseth to the faithful cōtinuall increase of grace, til they enter into the possession of that inheritance which is prepared for them.

33 I haue coueted no mans syluer, golde,

or vesture.
34 Ye knowe wel, that these handes haue ministred vnto my * necessities, and to them that were with me. 1. *Cor.*4. 1 *thess.*2 2. *thess.*3
35 I haue shewed you all thinges, how that so labouring, ye ought to receaue the weake, & to remember the wordes of the Lord Iesus, how that he said, [h] It is a blessed thing to geue, rather then to receaue.
[h] Although this be not orderly so writ in any oneplace, yet it is gathered of diuers places of the Scripture in effect.
36 When he had thus spoken, he kneled downe, and prayed with them all. They pray fore depa re.
37 And they wept all abundantly, and fel on Pauls necke, and kyssed him.
38 Sorowyng moste of all for the wordes which he spake, that they should se his face no more. And they accompanyed hym vnto the shyp.

THE XXI. CHAPTER.

The cōmon prayers of the faithful. Philips 4. daughters prophetes. Pauls constācie to beare the crosse, as Agab' & others forespake, although he was otherwise cōseled by the brethren. The great dāger that he was in, & how he escaped.

A NAnd it came to passe, that assone as we had launched forth, and were departed from them, we came with a strayght course vnto Coos, and the day folowyng vnto the Rhodes: and from thence vnto Patara.
2 And we founde a shyp ready to sayle vnto Phenice, and went a boorde, and set forthe.
3 And when Cyprus began to appeare vnto vs, we left it on ŷ left hand, & sayled vnto Syria, and came vnto Tyrus: for ther the

the shyp vnladed the burthen.

4 And when we had founde disciples, we taried ther seuen dayes. And they tolde Paul through " the [a] Sprite, that he should not go vp to Ierusalem.

5 And when the dayes were ended, we departed, and went our wayes, & they all B brogh̄t vs on our way, wyth their wyues and chyldren, tyl we were come out of the citie: and we kneling downe on the shore prayd.

6 Then when we had embrased one another, we toke shyp, and they returned home agayne.

7 And when we had ful ended the course from Tyrus, we arriued at Ptolomais, & saluted the brethren, and abode with thē one day.

8 The next day, Paul, and we that were of his company departed, and came vnto Cesarea: and we entred into the house of *Philip the Euangelist, which was one of the C [b] seuen *deacons* and abode with him.

9 The same man had foure daughters virgins, which dyd prophecie.

10 And as we taried there a good many of dayes, there came a certayne Prophet from Iurie, named Agabus.

11 When he was come vnto vs, he toke Pauls gyrdle, and bounde his owne handes and fete, and sayd, [c] Thus sayth the holy Gost, So shal the Iewes at Ierusalē bynde the man that oweth this gyrdle, and shal deliuer him into the handes of the Gentiles.

12 But when we heard this, both we & other of the same place, besoght hym that

[a] The holy Spirit reuelled vnto them the persecutions that Paul shulde haue made against him. and the same Spirit also strengthened Paul to susteine them.

[b] This office of deaconship was but for a tyme, according as the Cōgregation had nede, or otherwise.

[c] God wolde haue his seruants bāded knowē, to thintent that no man shulde thinke that he cast him selfe into wilful dāger.

he would not go vp to Ierusalem.
13 Then Paul answered, & sayd, What do ye weping and breakyng myne heart? I am ready not to be bounde only, but also to dye at Ierusalē, for the Name of the Lord Iesus.
14 So whē we could not turne his mynde, we ceased, saying, The wyl of the Lord be fulfylled.
15 After those dayes we trussed vp our far deles and went vp to Ierusalem.
16 There went with vs also *certayne* of the disciples of Cesarea, and broght with thē one Mnason of Cyprus, an old disciple, with whom we should lodge.
17 And when we were come to Ierusalē, the brethren receaued vs gladly.
18 And the next day Paul went in with vs vnto Iames: and all the Elders were the re assembled.
19 And when he had embrased them, he tolde by order all thinges, that God had wroght among the Gentiles by his ministration.
20 Whē they heard it, they glorified the Lord, and sayd vnto hym, Thou seyst brother, how many thousand Iewes there are which beleue, and they are all zelous of the Lawe.
21 Now they are informed of thee, that thou teachest all the Iewes, which are among the Gentiles, to forsake Moses, and sayst, That they ought not to circūcise their chyldren, nether to lyue *after* the customes.
22 What is thē to be done? the multitude must nedes come together: for they shal heare

To suffr lingly fo Christe.

D

Mnason.

heare that thou art come.

E 23 Do therfore this that we say to thee. We haue" foure mē, ẅ haue made a vowe.

24 Them take, and [d] purifie thy self with them, and do cost on them, that they may *shaue their heades: and all shal know, that those thinges, which they haue heard by relation concerning thee, are nothing: but that thou thy selfe also walkest & kepest the Lawe.

[d] Thend of this ceremonie was thā kes geuing, & was institute by God, & partely of ignorance & infirmitie reteyned: therfore S. Paul supported therin, the weakenes of others and made him selfe all to all men not hindering his conscience.

25 For as touching the Gentiles which beleue, we haue written, and concluded, *that they obserue no suche thinges, but ẏ they kepe them selues from things offred to idoles, and from bloud, and from stran gled, and from fornication.

26 Then Paul toke the men, and the next day was purified with them, and entred into ẏ tēple, * declaring that he obserued the dayes of the purification, vntil that an offering should be offered for euery one of them.

27 And when the seuē dayes were almoste ended, the Iewes which were of Asia (whē they sawe him in the temple) moued all the people, and * layd handes on him,

* In thinking to appease the faithful, and to support the infirme, he falleth into the handes of his ennemies.

F 28 Crying, Men of Israel, helpe: this is the man that teacheth all men euery where, against the people, and the Lawe, and this place: moreouer, he hath broght Grekes into the tēple, and hath polluted this holy place.

29 For they had sene before one Trophim' an Ephesian with him in the citie, whom they supposed Paul had broght into the temple.

30 Then all the citie was moued, and the

32 Which immediatly
vnder Captaynes, and
and when they saw th
the souldiers, they lef
33 Then the Captayne
ke him, and commanc
de with two chaines:
he was, and what he h
34 And one cryed this
the people: so when
the certaintie for the r
hym to be caried into
35 And when he came
was borne of the soul
ce of the people.
36 For the multitude
wed after crying, Aws
37 And as Paul shuld
into the castle, he say
tayne, May I speake
sayd, Canst thou spea
38 Art not thou that *
fore these dayes made
out into the wylderne

Paul stode on the steppes, and beckened with the hand vnto the people: and when there was made great silence, he spake vn to them in the Hebrue tongue, saying,

THE XXII. CHAPTER.

Paul rendreth an account of his life and doctrine. He escapeth the whippe by reason he was a Citizen of Rome.

A or YE men, brethrē and fathers, heare my "defence which I now make vnto you.

2 (When they heard that he spake in the Hebrue tonge to them, they kept the more silence, and he sayd)

3 I am verely a mā which am a Iewe, borne in *Tarsus, a citie in Cilicia: neuerthe- -g. rens lesse, yet broght vp in this citie, " at the *fete of Gamaliel, and instructed according to the perfect maner of the Lawe of the fathers, and was feruent mynded to Godwarde, as ye all are this same day.

*Wherby he declareth his modestie, diligence, and docilite.

a. 4 *And I persecuted this " way vnto the pro- death, byndyng and deliueryng into prithe son bothe men and women.

B 5 As the chiefe Priest doth beare me wytnes, and all the state of the Elders: of whome also I receaued letters vnto the bbrethrē, and went to Damascus to bryng them which were there bounde vnto Ierusalem, for to be punisshed.

bTo the Iewes to whome the letters were directe.

6 And so it was, as I made my iorney and was come nye vnto Damascus about noone, that sodenly ther shone from heauen a great lyght rounde about me,

7 So I fel vnto ŷ earth & heard a voyce, saying vnto me, Saul, Saul, why persecutest thou me?

8 Then I answered, Who art thou Lord? And he sayd to me, I am Iesus of Nazaret, whome thou persecutest.
9 Moreouer they that were with me, sawe verely a light and were afrayde: but they heard not the voyce of him that spake with me. C
10 And I sayd, What shal I do Lord? And ỳ Lord sayd vnto me, Aryse, & go into Damascus: and there it shalbe tolde thee of all thinges, which are appointed for thee to do.
11 So when I could not see for the bryghtnes of that lyght, I was led by the hande of them that were with me, and came into Damascus.
12 And one Ananias a godly man as pertayning to the Lawe, hauing good reporte of all the Iewes which dwelt there,
13 Came vnto me, and stode, and sayd vnto me, Brother Saul, receaue thy sight: and that same houre I loked vpon him.
14 And he sayd, The God of our fathers D hath [c] ordeyned thee, ỳ thou shuldest knowe his wil, and shuldest se that [f] Iuste one, [f] Which Christ, 1. 2.a. & shuldest heare the voyce of his mouth.
15 For thou shalt be hys wytnes vnto all men *of those thinges*, which thou hast sene and heard.
16 Now therfore why tariest thou? Arise and be baptized, and wassh away thy synnes, in callyng on the [d] Name of the Lord.
17 And so when I was come agayne to Ierusalem, and prayed in the temple, I was in a traunce,
18 And sawe him saying vnto me, Make haste, & get thee quyckly out of Ierusalē: for

[c] This may be referred to the eternal Coũsel of God, or els to the execution & declaration of the same, which semeth here to be more propre.

[d] He sheweth that synnes cā not be washed away but by Christewho is the substance of Baptisme: in whome also is compre hended the Father & the holy Gost.

for they wyl not receaue thy wytnes that thou bearest of me.

E 19 Then I sayd, Lord they know ỹ I * prisoned, and bet in euery Synagoge, them that beleued on thee.

a.

tyr. 20 And when the bloud of thy " wytnes
d. Steuen was shed, I also * stode by, and consented vnto his death, & kept the clothes of them that slewe him.

21 Then he sayd vnto me, Departe, for I wil send thee a farre hence ,vnto the Gentils.

F 22 And they gaue hym audience vnto this worde, *but* then they lift vp their voyces, and sayd, Away with suche a felowe from ỹ earth, for it is not mete ỹ he shulde lyue.

23 And as they cried and cast of their clothes, and threwe dust into the ayre,

24 The Captaine bade him to be broght into the castle, and commanded him to be scourged, and examined, that he might know wherfore they cried so on hym.

25 And as they bounde hym with thonges, Paul sayd vnto the Centurion that stode by, Is it lauful for you to scourge a man ỹ is a * Romain, and not condemned?

26 When the Centurion heard *that*, he went and tolde the vpper Captaine, saying, Take heed what thou doest, for this man is a Romain.

27 Thē the vpper Captaine came, & sayd to him, Tel me, art thou a Romaine? And he sayd, Yea.

G 28 And the Captaine answered, With a great summe obtayned I this fredome. But Paul sayd, I was ' free borne.

29 Thē strayght way they departed from

* Not because he was borne at Rome but by reasō of his Citie: for Tarsus was inhabited by the Romains, and was their Colonia.

' This priuilege was oftymes geuē in recōpēce of seruice to thē that were farre of Rome, and to their children.

him, which shulde haue examined him: & the hye Captayne also was afrayde, after he knewe that he was a Romayne: and because he had bounde him.

30 On the next day, because he wolde haue knowen the certaintie wherfore he was accused of the Iewes he lowsed him from his bondes, and commanded the hye Priestes and all theyr Counsel to come together: and broght Paul and set him before them.

THE XXIII. CHAPTER.

The answer of Paul being smit, and the ouerthrowe of his ennemies. The Lord encourageth him. And because the Iewes layed wayte for him, he is sent to Cesarea.

A NAnd Paul behelde ŷ Councell, & sayd, A Men and brethren, I haue in all good conscience serued God vntyl this day.

2 And the hye Priest Ananias commanded them that stode by, to smyte him on the mouth.

3 Then sayd Paul to him, God [a] wil smite thee thou paynted wall: doest thou sitte to iudge me after the Lawe, and commandest me to be smytten contrary to the Lawe?

4 And they that stode by, sayd, Reuylest thou Goddes hye Prieste?

5 Then sayd Paul, I [b] wist not brethren that he was the hye Priest: for it is writtē, *Thou shalt not curse the Ruler of thy people. Exo. 22

6 Whē Paul perceaued that the one parte were Sadduces, aud the other Pharises,

[a] Paul doth not curse the hie Priest but denōceth sharpely the ponishemēt of God which shulde light vpon him, who vnder pretēce of maintei ning the Lawe doth transgresse it.

[b] He made this excuse as it were in mockerie, as if he wolde say, I know nothing in this man worthy the office of the hye Priest.

ses, he cried out in the Counsel, Men and
Phil. 3. a. brethrene, * I am a Pharise, the sonne of a
Cap. 24. f. Pharise, I am accused of the hope and re-
surrection of the dead.

* He denieth not but there were other points, but he expresseth that for the which the Sadduces that were the chief Gouerners hated him moste fore.

B 7 And when he had so sayd, ther arose a debate betwene the Pharises and the Sadduces, and the multitude was deuided.
Mat. 22. c. 8 * For the Sadduces say that there is no resurrection, nether Angel, nor sprite: but the Pharises graunt [d] bothe.

[d] Vnderstanding bothe kyndes: the Angels & the spirites, which he concludeth vnder one, & the resurrectiō, which is the other part.

9 Then ther arose a great crye: and the Scribes which were of the Pharises parte, arose and stroue, saying, We finde none euil in this man: if a sprite or an Angel hath appeared to hym, let vs not stryue agaynst God.

10 And whē ther arose great debate, the Captaine, fearing lest Paul should haue bene pulled in pieces of them, commanded the souldiers to go doune, and to take him from among them, & to bring him into the castel.

11 The night folowing, God stode by him and sayd, Be of good chere Paul: for as thou hast testified of me in Ierusalem, so must thou beare wytnes also at Rome.

12 And when the day was come, certaine of the Iewes gathered them selues together and made a [e] solemne othe, saying, That they wolde nether eat nor drincke, tyl they had kylled Paul.

[e] The worde signifieth cursing, as when a man either sweareth, voweth, or wisheth him selfe to dye, or to be geuen to the deuel, except he brīg his pourpos to passe.

13 They were more thē fourtie, which had made this conspiration.

14 And they came to the chiefe Priest & Elders, and sayd, We haue bounde our selues with a solēne othe, that we wil eat nothing, vntil we haue slayne Paul.

15 Now therfore, geue ye and the Councel knowlege to ỹ vpper Captain, ỹ he bring him forth vnto you to morow, as thogh ye wolde knowe some thing more perfectly of him: and we, or euer he come neare, are ready to kyl him.

16 When Pauls systers sonne heard of D their laying awayte, he went and entred into the castle, and tolde Paul.

17 And Paul called one of the vnder Captaines vnto hym, & sayd, Bring this yonge mā vnto the hye Captayne: for he hath a certayne thyng to shewe him.

18 And he toke him, and broght him to the hye Captayne, and sayd, Paul the prisonner called me vnto him, & prayed me to bring this yong man vnto thee, which hath a certayne matter to shewe thee.

19 The hye Captayne toke him by the E hād, and went a parte with him out of the way, and asked him, What hast thou to shewe vnto me?

20 And he sayd, The Iewes are determined to desire thee, ỹ thou woldest bring forth Paul to morow into the Councel, as thogh they wolde inquire some what of him more perfectly.

21 But folowe not thou their myndes: for ther lye in wayte for him of thē, more thē fourtie mē, which haue bounde them selues with a solemne othe, ỹ they wil nether eat nor drincke, tyl they haue kylled him: & now are they ready, and loke that thou shouldest promes.

22 The vpper Captayne then let the yonge man departe, and charged him, *saying*, Se thou disclose to no man, that thou hast shewed

shewed these thinges to me.

F 23 And he called vnto him two certeyn vnder Captaynes, saying, Make ready two hundred souldiers to go to Cesarea, and horsmen threscore and ten, and two hundred, with dartes at the thirde houre of the nyght.

24 And let them make ready an horse that Paul being set on, may be broght safe vnto Felix the hye Deputie.

25 And he wrote a [f] letter in this maner.

[f] This letter was writ partely in the fauour of Paul that his aduersaries might not oppresse him.

26 Claudius Lysias vnto the moste myghty Rular Felix, sendeth gretynges.

27 This man was taken of the Iewes, and shulde haue bene kylled of them: but I came with souldiers, & rescued him, [g] perceiuing that he was a Romaine.

[g] The Captayne dissembleth, to cõmend his owne diligence, for he dyd not knowe that Paul was a Romã before he had rescued him, & geuen him to be straictly examined.

28 And when I wolde haue knowen the cause, wherfore they accused him, I broght hym forth into their Councel.

29 There I perceaued that he was accused of questiõs of their Lawe: but was not gylty of any thyng worthy of death or of bondes.

G 30 And when it was shewed me, how that the Iewes layd wayt for the man, I sent hym strayght way to thee, and gaue commandement to his accusers, if they had ought agaynst him, to tel it vnto thee: fare wel.

31 Then the souldiers as it was commanded them, toke Paul, and broght him by nyght to Antipatris.

32 On the next day, they left ỹ horsmen to go with him, & returned vnto ỹ castel.

33 Which whē they came to Cesarea, they

deliuered the epistle to the deputie, and presented Paul also before him:

34 When the deputie had read *the letter*, he asked of what [h] prouince he was, and when he vnderstode that he was of Cilicia,

35 I wil heare thee sayd he, when thyne accusers are come also, and commanded him to be kept in Herodes iudgement hall.

[h] By this name the Romains called euerie contrey which they had subdued.

THE XXIIII. CHAPTER.

Paul answereth for his lyfe and doctrine, against his accusers. Felix gropeth him, thinking to haue a bribe. And after leaueth him in prison.

A Fter fyue dayes, Ananias the hye Priest came doune wyth the Elders and with a certayne oratour named Tertullus which appeared before the Gouuerner against Paul. A

2 And when Paul was called forth, Tertullus began to accuse him, saying, Seing that we lyue in great quietnes by reason of thee, & that many worthie thinges are done vnto this nation through thy prouidence:

3 That, we acknowllage from our hartes, & in all places, most [a] myghty Felix, with all thanckes.

4 But, that I be not tedious vnto thee, I pray thee, that thou woldest heare vs of thy curtesy a fewe wordes.

5 Certenly we haue founde this man a pestilent felowe, and a mouer of debate vnto all the Iewes throughout the world and

[a] For Felix by his diligence had taken Eleazarus the Captaine of the murtherers. & put the Ægyptian to flight which rai sed vp tumults in Iurie: for these the orator praiseth him, otherwise he was bothe cruel & couetous.

8 and a chief mayntayner of the secte of the Nazarites.
6 And hath also enforsed to pollute the temple: whome we toke, and woulde haue iudged according to our Lawe.
7 But the hye Captayne Lysias came vpō vs, and wyth great violence toke hym away out of our handes.
8 Commanding hys accusers to come to thee: of whome thou mayst, yf thou wylt enquire, knowe the certayntie of all these thinges wherof we accuse hym.
9 And the Iewes lykewyse affirmed, saying that it was euen so.
10 Then Paul, after that the Ruler hym selfe had beckened vnto him that he shold speake, answered, I do with a more quiet mynd answer for my selfe, for as muche as I knowe that thou hast bene of many yeres a " Iudge vnto this [b] people.
11 Seyng that thou mayst knowe, that there are yet but twelue dayes since I went vp to Ierusalem for to worship.
12 And they nether founde me in the tẽple disputing with any man, ether raysing vp the people, nether in the Synagoges, nor in the citie.
13 Nether can they proue the thynges, wherfore they accuse me.
14 But this I confesse vnto thee, that after that way (which they call " heresie) so worship I the God of my fathers, beleuing all thinges which are written in the Lawe and the Prophetes.
15 And haue hope towardes God, that the same resurrection of the dead which they

[b] So that thou art not ignorant of their fashions.

them selues loke for also, shalbe, both of iust and vniust.

16 And therfore, I endeuour my selfe to haue al way a cleare conscience towarde God, and toward men also.

17 Now after [c] many yeres, I came and broght * almes to my people, and offeringes. Chap. E

18 *At what tyme, certeyne Iewes of Asia, Chap. founde me purified in the temple.

19 Nether with multitude, nor yet with vnquietnes.

20 Who [d] oght to haue bene here present before thee & accuse me, yf they had oght against me.

21 Or els let these same here say, yf they haue founde any euyl doing in me, while I stode in the Council.

22 Except it be for thys one voyce, that I cryed stādyng among them, Of the resurrection of the dead am I accused of you this day.

23 When Felix heard these thinges, he differred thē, & sayd, When I shal more perfectly knowe the things w̄ cōcerne this secte, by the coming of Lysias, the chiefe Capitaine, I wil decise your matter. F

24 And he commanded an vnder Captaine to kepe Paul, & that he shuld haue ease, and that he shulde forbyd none of his acquayntance to minister vnto him, or to come vnto him.

25 And after certayne dayes, came Felix and his wyfe Drusilla which was a Iewesse, and called forth Paul, & heard him of the faith which is towarde Christe.

26 And

[c] Meaning that it was a long tyme since he had bene at Ierusalem, when he broght almes.

[d] For his accusers spake but vpon a false report which these bellowes of Satan had blowen a broad, and durst not them selues appeare.

26 And as he preached of righteousnes, temperance, and iudgement to come, Felix trembled and answered, Go thy way for this tyme, when I haue conuenient tyme I wil send for thee.

27 He hoped also that money should haue bene geuen hym of Paul, that he might lowse him: wherfore he called hym the oftener and communed with him.

28 But after two yere, Festus Porcius came into Felix roume: and *Felix* willing to get fauour of the Iewes, left Paul in prison bounde.

* The God ma verie wic nished, an re to them sauour of to death.

THE XXV. CHAPTER.

The Iewes accuse Paul before Festus, he appealeth vnto the Emperour. His matter is rehearsed before Agrippa, and is sent vnto Rome.

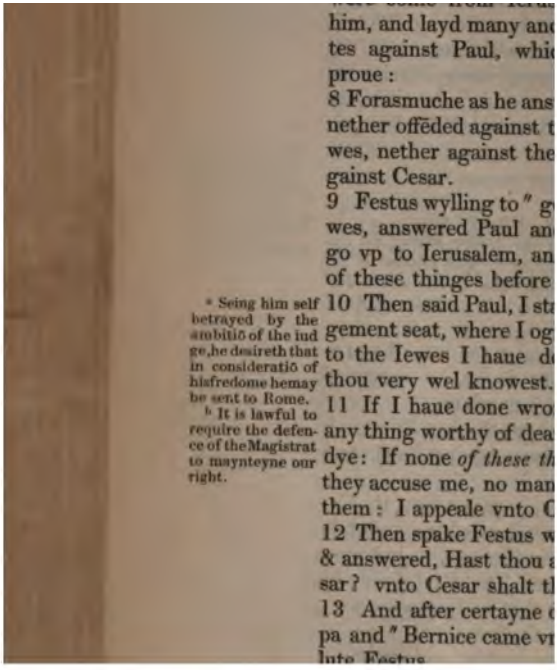
WHen Festus was come into the prouince, after thre dayes, he ascended rom Cesarea vnto Ierusalem.

Then enformed hym the hye Priestes & e chiefe of the Iewes against Paul: and ey besoght him,

ind desired fauour against him, that he de sent for him to Ierusalem: and they wayt for him in the way, to kyl him.

t Fest' answered, That Paul shulde be at Cesarea, & that he hym selfe wolortly departe thyther.

them therefore sayd he, which among re * able, come doune with vs and hym, yf ther be any wickednes in n.



him, and layd many and
tes against Paul, whi
proue :
8 Forasmuche as he ans
nether offēded against t
wes, nether against the
gainst Cesar.
9 Festus wylling to " g
wes, answered Paul an
go vp to Ierusalem, an
of these thinges before
10 Then said Paul, I st
gement seat, where I og
to the Iewes I haue d
thou very wel knowest.
11 If I haue done wro
any thing worthy of dea
dye: If none *of these th*
they accuse me, no man
them : I appeale vnto C
12 Then spake Festus w
& answered, Hast thou a
sar? vnto Cesar shalt th
13 And after certayne d
pa and " Bernice came vn
lute Festus

[a] Seing him self betrayed by the ambitiō of the iudge, he desireth that in consideratiō of his fredome he may be sent to Rome.

[b] It is lawful to require the defence of the Magistrat to maynteyne our right.

15 Of whome when I came to Ierusalem, the hye Priestes, and Elders of the Iewes enformed me, and desired to haue iudgement against him.

ains iud- 16 To whom I answered, That it is not the maner of the Romaynes, for fauour to deliuer any man to the death, before that he which is accused, haue the accusers before him, and haue place to answer for him selfe, concerning the crime layed against him.

17 Therfore when they were come hyther, without delay the day following, I sate to geue iudgement, and commanded the mā to be broght forth.

18 Against whom, when the accusers stode vp, they broght no accusation of suche thinges as I supposed:

19 But had certayne questions against rde him of their owne " superstition, and of giō. one Iesus which was dead, whom Paul affirmed to be alyue.

20 And bycause I doubted of such maner of questiōs, I asked him whether he wold go to Ierusalem, and there be iudged of these *matters*.

F 21 But because he appealed to be reserued to the examination of Augustus, I cōmanded him to be kept, tyll I myght send him to Cesar.

22 Then Agrippa sayed vnto Festus, I would also heare the man my selfe. To morow (sayed he) thou shalt heare him.

23 And on the morow when Agrippa was come & Bernice, ẅ great pōpe, & were entred into the Comon hall, with the Captaines and chiefe men of the citie, at Festus

ought not to lyue any
25 Yet founde I not
that he had cõmitte
that he hath appeale
determined to send
26 Of whom I haue
write vnto * my c L
brought him vnto yo
thee, kyng Agrippa
nation had, I mygh
write.
27 For me thynketh
to send a prysonner,
causes *which are lay*

* Flatterers first vsed to call Tyrãts by this name: & after it so growed in to vse, that vertuous Princes refuced it not. as appeareth by Plinies Epistles to Traian.

THE XXVI.

The innocencie of P
hearsing his conuersation
against the iniurie of Fe

THen Agrippa said
permitted to speak
Paul stretched forth t
red,
2 I thinke my selfe h
bycause I shal answe

the Iewes. wherfore, I besech thee [a] to heare me paciētly. As touching the life that I haue led from a childe,

B 4 And what it was from the begynning amōg mine owne nation at Ierusalē, know all the Iewes,

a 5 Which knew me here to fore (if they would testifie) that after the most straytest [b] sect of our religiō I liued a Pharise.

6 And now I stand and am accused, for the hope of the promise made of God vnto our fathers.

7 Vnto which promise, our twelue tribes instātly seruyng *God* day and night, hope to come: for which hopes sake, Kyng Agrippa, am I accused of the Iewes.

8 Why should it be thoght a thing incredible vnto you, that God should rayse agayne the dead?

9 I also verely thoght it my selfe, that I ought to do many contrary thinges, cleane against the Name of Iesus of Nazaret.

a. 10 * Which thyng I also did in Ierusalē: for many of the sainctes I shut vp in prison, hauing receaued auctoritie of the hye Priestes: and when they were put to death I gaue the sentence.

C 11 And I punished thē oft in euery Synagoge, and cōpelled them to blaspheme: & was yet more mad against them, and persecuted them, euen vnto strange cities.

9. a. 12 At which tyme, as I went to * Damascus with autoritie, and commission from the hye Priestes,

13 Euen at midday ō Kyng, I saw in the way a light from heauen, farre passing the brightnes of the sunne, shyne round

[a] Forasmuche as he best vnderstode the religion he ought to be more attentiue.

[b] Paul speaketh of his sect according to the peoples estimation who preferred it as moste holy aboue all others.

about me, and them which iorneyed with me.

14 So when we were all fallen to ỹ earth, D
I heard a voyce speakyng vnto me, and saying in the Hebrue tonge, * Saul Saul, Chap. 9. and 22.
why persecutest thou me? It is hard for thee to kicke against pryckes.

15 And I sayd, Who art thou Lord? And he sayd, I am Iesus whom thou persecutest.

16 But ryse and stand vp on thy fete: for I haue appeared vnto thee for this purpose, to make thee a minister and a witnes, both of those thinges whych thou hast sene, and of those thinges in the which I wil appeare vnto thee,

17 Deliuering thee from this " people, and " Of the
from the Gentils, vnto whome now I send wes.
thee,

18 To [c] open their eyes, that they may tourne from darknesse to lyght, and frome the power of Satan vnto God, that they may receaue forgeuenes of synnes, and inheritance among them, which are sanctified by faith in me.

[c] Although this properly appartey neth vnto God: yet he applyeth this vnto his ministers vnto whome he geueth his holy Spirit.

19 Wherfore Kyng Agrippa I was not di- E
sobedient vnto the heauenly vision.

20 * But shewed first vnto them at Damas Chap. 9. § 14.
cus, and at Ierusalem, and throughout all the coastes of Iurie, and *then* to the Gentils, that they should repent, and turne to God, and do the ryght workes of repentance.

21 For this cause the Iewes caught me in the * temple, and went about to kyl me. Chap. 2
22 Neuertheles, I obteyned helpe of God, and continue vnto thys day, witnessyng both

both to small and to great, saying none other thinges, then those which the Prophetes and Moses dyd say should come.

F 23 *To wit*, that Christ should suffer, and that he should be the fyrst that should ryse from the dead, and should shewe lyght vnto the people, and to the Gentils.

24 As he thus answered for him selfe, Fest' sayed with a loude voyce, Paul thou art besides thy selfe: much learnyng doth make thee mad.

25 And Paul sayd, I am not mad most worthie Festus, but speake the wordes of trueth and sobernes.

26 For the Kyng knoweth of these thinges, before whom also I speake freely: neither thinke I that [d] any of these thinges are hyd from him: for this thing was not done in a corner.

[d] He knewe that the Lawe and the Prophetes were of God, but he dyd not vnderstãde the true applying of the same.

G 27 King Agrippa, beleuest thou the Prophetes? I wot well thou beleuest.

28 Then Agrippa sayed vnto Paul, Almost thou persuadest me to become a Christian.

29 Then Paul sayd, I would to God that not only thou, but also all that heare me to day, were not almost onely, but altogither suche as I am, except these bondes.

30 And when he had thus spoken, the Kyng rose vp, and the Deputie, and Bernice, and they that sate wyth them.

31 And whē they were gone aparte, they talked betwene them selues, saying, This man doth nothyng worthy of death, nor of bondes.

32 Then sayd Agrippa vnto Festus, This

man myght haue bene lowsed, if he had not appealed vnto Cesar.

THE XXVII. CHAPTER.

Pauls dangerous vyage and his compagnie towarde Rome. How, and where they arryue.

VVhē it was concluded, that we should A sayle into Italie, they deliuered both Paul, and certayne other prisoners, vnto one named Iulius, an vnder Captaine of the bande of Augustus.

2 And *we entred into a shyp of Adra- 2. Cor. 11
myttium, appoynted to sayle by the costes of Asia, and lowsed from land, one Aristar *Aristarchus.*
chus of Macedonia, a Thessalonian, being with vs.

3 And the next day we came to Sidon. & Iulius courteously entreated Paul, and gaue him libertie to go vnto his friendes, that they might refresh him.

4 And from thence we launched, and sayled harde by [a] Cyprus, because the windes were contrary.

5 Then sayled we ouer the sea by Cilicia, and Pamphylia, & came to Myra, *a citie* in Lycia.

6 And there the vnder Captayne founde B a shyp of Alexandria, ready to sayle into Italie, and put vs therein.

7 And when we had sayled slowly many dayes, and scace were come ouer against Gnidum, because the wynde withstode vs, we sayled harde by the costes of Candie, nere [n] to Salmon.

8 And with muche worke sayled beyonde it, & came vnto a place called the Fayre hauens, nye where vnto, was a citie called

* From Sidon to Myra, they shulde haue sayled north & by west: but the wyndes caused thē to saile to Cyprus playne north, thence to Cilicia north and by east, and so to Pamphylia and Myra plaine west.

n Which was an high hill in Candie lying into the sea ward

led Lasæa.

9 When muche tyme was spent, and sayling was now ieoperdeous, because also ỹ tyme of [b] the Fast was now passed, Paul put them in remembrance,

10 And said vnto them, Syrs I perceaue, that this viage wyl be with hurt and muche domage, not of the ladyng and shyp only, but also of our lyues.

11 Neuerthelater the vnder Captayne beleued the gouerner and the patron of ỹ shyp, better then those thinges which were spoken of Paul.

C 12 And because the hauen was not commodious to winter in, many toke counsel to departe thence, yf by any meanes they myght attayne to Phenice, and there to wynter, which is an hauen of Candie, and lyeth towarde the southwest and by west, and northwest and by west.

13 When the southern wynde blewe, they supposing to obteyne their purpose, lowsed nearer, and sayled by Candie.

14 But anone after, there arose agaynst Cādie, a stormye wynd out of ỹ northeast.

15 And whē the shyp was caught, & could not resist the wynde, we let her go, & draue wyth the wether.

16 And we were caryed beneth a litle yle named [c] Clauda, and had much worke to come by the boat.

17 Which they recouuered and vsed helpe, vndergirding the shyp, fearing lest they should haue fallē into Syrtes, & they let slip the " vessel, and so were caried.

18 The next day whē we were tossed with D an exceadig tēpest, they lightened ỹ shyp.

[b] This fast the Iewes obserued about the moneth of October in the Feast of theyr expiatiō. Leu. 32. d. So that Paul thoght it better to wynter there, then to saile in the diepe of wynter whichwas at hand.

[c] This yle was west and by south from Candie streight towarde the goulfe Syrtes.

19 And the thyrd day we cast out, with our owne handes, the takling of the shyp.
20 When at the last, nether sunne nor starre in many dayes appeared, & no smal tempest lay vpon vs, all hope ẏ we should be saued, was then taken away.
21 Then after long abstinence, Paul stode forthe in the myddes of them, & sayd, Syrs, ye should haue hearkened to me, and not haue lowsed from Candie. and " to haue gayned this iniurie and losse.
22 But now I exhorte you to be of good chere: for ther shal be no losse of any mãs life among you, saue of the shyp onely.
23 For there stode by me this nyght the Angel of " God, whose I am, and whom I serue,
24 Saying, Feare not Paul, for thou must be broght before Cesar: and lo, God hath geuen vnto [d] thee, all that sayle wyth thee.
25 Wherfore, syrs be of good chere: for " I beleue God, that it shal be euen as he tolde me.
26 Howbeit, we must be cast into a certayne ylande.
27 And when the fourteenth nyght was come, as we were caried to and fro in the [e] Adriatical *sea*, about midnight, the shypmẽ demed that some countrey approched vnto them.
28 And sounded, & founde it twenty passes, and when they had gone a little further they sounded agayne, and founde fyftene passes.
29 Then fearing lest they should haue fallen into some rough places, they cast foure ancres out of the sterne, and wyshed for

[d] The graces and blessinges which God geueth to his children, profit many tymes the ennemies, which are vnworthie to receaue the fruit therof.

[e] This sea in Strabos tyme was takẽ for all that part which was about the mountaynes called Ceraunii, & so deuideth Italie from Dalmatia, & goeth vp to Venice.

for the day.

30 As the mariners were about to flie out of the shyp, & had let downe the boate in to the sea, vnder a coulour as thogh they would haue cast ancres out of ỹ foreshyp,

¶ 31 Paul sayd vnto the vnder Captayne & ỹ souldiers, Except these abyde in ỹ shyp, [f] ye can not be safe.

32 Then the souldiers cut of the ropes of the boat, and let it fal away.

33 When the day began to appeare, Paul exhorted them all to take meat, saying. This is the fourteenth day that ye haue taried and continued [g] fasting, receauing no thing at all.

34 Wherfore, I pray you to take meat: for this is for your sauegarde: for there shal not [h] an heere fall from the head of any of you.

35 And when he had thus spoken, he toke bread and gaue thankes to God, in presence of them all: and brake it, and began to eat.

36 Then were they all of good chere, & they also toke meat.

37 We were all togither in the shyp, two hundred, threscore, and sixtene soules.

38 And whē they had eaten inough, they lyghtened the shyp, and cast out the wheat into the sea.

¶ 39 When it was day, they knew not the countrey, but they spied a certayne hauē with a banck, into the which they were mynded (if it were possible) to thrust in the shyp.

40 And when they had taken vp the ancres, they committed *the ship* vnto the sea,

[f] Paul wolde vse suche meanes as God had ordeyned lest he shulde seme to haue tempted him.

[g] He meaneth an extraordinarie abstinence which came of the feare of death and so toke away their appetite.

[h] By this Hebrew phrase is mēt that they sholde be in all pointes safe and sound. 1.Sam.14.g.1.kyn. 1. g. matth. 10. c.

and lowsed the rudder bondes, and hoysed vp the mayne sayle to the wynde, and drewe to land.

41 And when they chanced on a place, which had the sea on bothe the sydes, they thrust in the shyp: and the fore part stucke fast and moued not, but the hinder, brake wyth the violence of the waues. Shipwrak

42 The souldiers counsel was to kyl the prisoners, lest any of them, when he had swome out, should flie away.

43 But the vnder Captaine willing to saue Paul, kept them from their purpose, and commanded that they that could swyme, should cast them selues first into the sea, and scape to land:

44 And the other, he commanded to go, some on boordes, and some on *broken peces* of the shyp, and so it came to passe, that they came all safe to lande.

THE XXVIII. CHAPTER.

Paul with his compagnie are gentely intreated of the Barbarous people. The viper hurteth him not. He healeth Publius father and others, and being fournished by them of thinges necessarie he fared towarde Rome. VVher being receaued of the brethren he declareth his busynes, and there preacheth two yeres.

AND when they were escaped, thē they knewe that the yle was called ″ Melita. A ″ Now c Malta.

2 And the Barbariās shewed vs no lytle kyndenes, for they kyndeled a fyre, and receaued vs euery one, because of the showre which appeared, & because of ỹ colde.

3 And

3 And when Paul had gathered a fewe stickes, and put them into the fyre, there came a viper out of the heat, and lept on his hand.

4 When the Barbarians sawe the worme hang on hys hand, they sayd among them selues, This man must nedes be a [a] murtherer, whom, thogh he hath escaped the sea, yet [b] Vengeance hath not suffred to lyue.

[a] Suche is the peruers iudgemēt of men that they condemne such as they see in any affliction.

5 But he shouke of the vermen into the fyre, and felt no harme.

6 Howbeit, they wayted when he should haue swolne, or fallen downe dead sodēly: but after they had loked a great while, and sawe no inconuenience come to hym, they changed their myndes, & sayd, That he was a [b] God.

[b] Beholde the extremitie of these infideles, and how muche they are bent to superstition.

7 In the same quarters, the chiefe man of the yle (whose name was Publius) had possessions, the same receaued vs, and lodged vs thre dayes courteously.

8 And so it was, that the father of Publius lay sicke of a feuer, and of a blouddy flixe: to whome Paul entred in and prayed, and layd his handes on hym, and healed him.

9 When this was done, other also which had diseases in the yle, came and were healed.

10 Which also dyd vs great honour: and whē we departed, they laded vs with thynges necessary.

11 After thre monethes we departed in a shyp of Alexandria, which had wyntred in the yle, whose badge was [c] Castor and Pollux.

[c] These the Paynims fayned to be Iupiters children, and Goddes of the sea.

12 And when we came to Syracusæ, we taryed *there* thre dayes.
13 And from thence we fet a compasse, & came to Rhegium: and after one day, the south wynde blewe, and we came the next day to Putioli.
14 Where we founde brethren, and were desired to tary wyth them seuen dayes, & so we went to warde Rome.
15 And from thence, when the brethren heard of vs, they came to mete vs at the Market of Appius, and at the [d] Thre " tauernes. When Paul sawe them, he thāked God, and waxed bolde.
16 And when we came to Rome, the vnder Captayne deliuered the prisoners to the general Captayne: but Paul was [e] suffred to dwel by hym selfe with a souldier that kept hym.
17 And the third day after, Paul called the chiefe of the Iewes together: & when they were come, he sayd vnto them, Men and brethrē, thogh I haue committed nothyng agaynst the people, or Lawes of the fathers, yet was I deliuered prisoner from Ierusalem into the handes of the Romaines.
18 Which when they had examined me, would haue let me go, because there was no cause of death in me.
19 But when the Iewes spake contrary, I was constrayned to appeale vnto Cæsar: not because I had ought to accuse my people of.
20 For this cause haue I called for you, euen to se you, and to speake with you: for euen for the hope of Israel, I am bounde wyth

[d] These places were distant from Rome a dayes iourney, or there about.

" or, three

[e] No dout the Captaine vnderstode bothe by Festus lettres, & also by the report of the vnder Capitayne that Paul had committed no faute.

D

E

Hope.

wyth thys chayne.
21 And they sayd vnto him, We nether receaued letters out of Iewrie pertayning vnto thee, nether came any of the brethrē that shewed or spake any harme of thee.
22 But we wil heare of thee what thou thinkest: for as concerning thys secte we knowe, ỳ euery where it is spoken against.
23 And when they had appointed hym a day, there came many vnto him into hys lodging, to whome he expounded and testified the kyngdome of God: & preached vnto thē of Iesus both out of the Lawe of Moses, and also out of the Prophetes, euen from morning to nyght.
24 And some beleued the thynges which were spoken, and some beleued not.
25 And when they agreed not among thē selues, they departed, after that Paul had spokē one word, Wel spake the holy Gost by Esai the Prophet vnto our fathers,
26 Saying, * [f] Go vnto this people, and say, Wyth hearing shal ye heare, and shal not vnderstand, and with your eyes shal ye se, and not perceaue.
27 For the heart of thys people is waxed fat, & their eares were thicke of hearing, and their eyes haue they closed: lest they should se with their eyes, and heare with theyr eares, and vnderstand with their heartes, and should be conuerted, and I should [g] heale them.
28 Be it knowen therfore vnto you, that this saluation of God is sent to the Gentils, and they shal heare it.
29 And when he had sayd that, the Iewes departed, and had great reasonyng amōg

[f] Hereby the hearts of the infidels ogbt to be mollified: & the weaklings cōfirmed that they be not offended by the stubbernes of the wicked.

[g] The worde of God healeth when the vertue of the Spirit is ioyned with it, and is preached generally, that all myght be inexcusable.

them selues.
30 And Paul remayned two yeres ful in a house hyred for him selfe, & receaued all that came in vnto hym,
31 Preaching the kyngdome of God, and teaching those thinges, which cōcerne the Lord Iesus, wyth all " confidence, vnforbidden.

"or, libe

THE ARGVMENT OF THE Epistle to the Romains.

THE great mercie of God is declared towarde mā in Christ Iesus: whose rightuousnes is made ours through faith. for when man by reason of his owne corruptiō colde not fulfil the Lawe: yea cōmitted moste abhominably, bothe agaynst the Lawe of God and nature: the infinit bountie of God, myndful of his promes made to his seruant Abraham, the father of all beleuers, ordeyned that mās saluation shulde only stand in the perfect obedience of his Sōne: so that not only the Circumcised Iewes, but also the vncircumcised Gentils shulde be saued by faith in hym: euē as Abrahā before he was Circumcised, was counted iuste only through faith: and yet afterwarde receaued Circūcisiō as a seale or badge of the same rightuousnes by faith. And to the intēt, that none sholde thinke that the couenant which God made to him, & his posteritie, was not performed: ether because the Iewes receaued not Christ (which was the blessed sede) or els beleued not that he was the true redemer, because he dyd not only, or at least more notably preferre the Iewes: the exāples of Ismael & Esau declare, that all are not Abrahams posteritie, which come of Abrahā according to the fleshe: but also the very strāgers and Gētils grafted in by faith, are made heires of the promes. The cause wherof is the only wil of God: forasmuche as of his fre mercie, he electeth

eteth some to be saued, & of his iuste iudgement reiecteth others to be damned, as appeareth by the testimonies of the Scriptures. Yet to thintent that the Iewes shulde not be to muche beaten downe, nor the Gentils to muche puffed vp: the example of Elias proueth, that God hath yet his elect euen of the natural posteritie of Abraham, thogh it appeareth not so to mans eye: and for that prefermēt that the Gentils haue, it procedeth of the liberal mercie of God, which he at lēgth wil stretch towarde the Iewes agayne, and so gather the whole Israel (which is his Churche) of them bothe. This grounde worke of faith & doctrine layed, instructions of Christiā maners folowe: teaching euery man to walke in roundenes of conscience in his vocatiō, with all patience and humblenes: reuerencing, and obeyng the magistrat: exercising charitie: putting of the olde man, and putting on Christe: bearing with the weake, and louing one another according to Christs example. Finally S. Paul after his commendacions to the brethren exhorteth them to vnitie, flieng false preachers & flatterers, and so concludeth with a prayer.

OF THE A

PAVL T

Romai

THE FYRST

Paul sheweth by whos pos he is called. His rea spel is. The vse of creat were made. The ingratit nishement of all mankynd

* Through Gods mercie, & also appoynted by commandemēt to this Apostleship.

† The Scriptures onely set for the great benefit of

by his * Prophetes

Lord, which was made of the " sede of Dauid as * perteynyng to the flesh:
4 And declared mightely to be the Sõne of God, touching the Spirite that [c] sanctifieth, sence ỳ he rose agayne frõ the dead.
5 By whom we haue receaued [d] grace and Apostleshyp, that obedience might be geuen vnto the fayth in his Name among all the Heathen:
6 Of whose nũber ye be also, which are Iesus Christes by " vocation.
7 To all you that be at Rome beloued of God, & Sainctes by callyng, * [e] Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.
8 Fyrst verely I thanke my God through Ies' Christe for you all: because your faith is publisshed throughout " all the worlde.
9 For God is my wytnes, whom I serue in my " spirite in the [f] Gospel of his Sonne, that wythout ceasyng I make mencion of you,
10 Alwayes in my prayers, beseching, ỳ by some meanes one tyme or other, a prosperous iourney by the wyl of God myght for tune me, to come vnto you.
11 * For I long to se you, that I myght bestowe, amonge you some spirituall gyfte, to strengthen you with all.
12 That is, that I might receaue exhortation together with you, through the cõmen faith, which both ye and I haue.
13 Now my brethern I wolde ỳ ye shuld not be ignorant, how that I haue often tymes purposed to come vnto you (but haue bene [g] let hyther to) ỳ I might haue some * frute also among you, as *I haue* amonge

* By the Spirite he declareth that Christ is God who se power dyd so sãctifie his humanitie that it colde not fele corruption, nor yet remayne in death.

[d] Which was that moste liberal benefit to preache the vnsearcheable riches of Christe.

* The free mercie of God, & prosperous successe in all thinges.

[f] In preaching the Sonne of God, that is reconciliation and peace through Christe

[g] Ether by Satã. 1.Thess.2.d. or by the holy Gost.Act. 16. b. or called to some other place to preache the Gospel. Chap. 15.c.

Christe, because it is t
vnto saluatiō to all tha
we fyrst, and also to t
17 For by it, the [h] ryg
is opened, from fayth t
ten, * The iust shal ly
18 For the wrath of G
reth from heauē again
and vnrightuousnes o
withholde the truth v
19 Seyng that, whic
God, is manifest with i
the shewed it vnto th
20 For hys inuisible
his eternal power an
derstand and sene, b
the creation of the w
they shulde be wyth
21 * Because that w
they " glorified him n
re thankful, but wa
their imaginations, a
tes were blynded.
22 When they coun
they became foles:
23 For they turned

[h] The perfection & integritie which whosoeuer hath, appeareth before God, holy, blameles, & can be accused of no faute, & this iustice is contrary to mās iustice, or iustice of workes, & only is apprehended by faith which dayly increaseth. Psal. 84. b.

[i] He deuideth the lawe of nature corrupt, into vngodlines, and vnrightuousnes. Vngodlynes, cōteyneth the false worshiping of God, vnrightuousnes, breache of loue towarde man.

24 Wherfore, God ″ [k] gaue thē euē vp vnto their heartes lust, vnto vnclēnes, to defyle their owne bodyes betwene them selues:
25 Which turned the trueth of God vnto a lye, and worshypped and serued the creatures, neglecting the Creator, which is blessed for euer. Amen.
26 For this cause God gaue them vp vnto shamful lustes: for euen their women dyd change the natural vse into that which is agaynst nature.
27 And lykewyse also ẏ mē left the natural vse of the woman, and burned in their lustes one with another, and man ẁ mā wroght filthines, & receaued in them selues, the recompence of their errour, as was accordyng.
D 28 And as they regarded not to knowe God, *euen so* God deliuered them vp vnto a lewde mynde, that they should do those thinges which are not comly,
29 Being ful of all vnrightuousnes, fornication, wickednes, coueteousnes, maliciousnes, full of enuie, murther, debate, disceyte, takyng all things in the euyl parte, whysperers,
30 Backbyters, haters of God, doers of wronge, proude, bosters, inuenters of euyl thynges, disobediēt to father and mother, without vnderstāding, couenāt breakers, without natural affectiō, promes breakers, merciles.
31 Which men, thogh they knew [l] the Lawe *ordeyned* by God, how ẏ they which cōmit suche thinges, are worthy of death: yet not only do ẏ same, but also ″ fauour them that do them.

[k] Seing men wolde not according to the knowlage that God gaue thē worship hī a right, he smote their hartes with blyndenes that they shulde not knowe thē selues: but do iniurie one to another.

[l] Which Lawe God writ in their consciences & the Philosophers called it the Lawe of nature. The lawers, the lawe of nations wherof Moses Lawe is a playne exposition.

[a] Nether they which do approue euel doers, nor they which reproue them are excusable before God.

[b] For he iudgeth the hart and regardeth not the outwarde persone.

[c] The comon sort of men are moste vnable to be iustified by their workes, seing Abrahã the father of beleuers hath nothing to glorie of before God, & therefore all mens workes shal condẽne them, and they

Therefore thou art inc
whosoeuer thou art
*for in that same wherin t
ther, thou condemnest " t
that iudgest, doest euer
thinges.
2 But we are sure that
God is according to [b] tru
which commit such thing
3 Thinkest thou this, ô t
gest them which do suche
doest euen the very same
escape ŷ iudgement of G
4 Ether despicest thou t
goodnes, and * pacience,
rance? and remembrest
kyndnes of God leadeth
ce?
5 But thou, after thy stub
art that can not repent, *
selfe wrath agaynst the da
when shalbe opened the
ment of God,
6 * Which wil rewarde
ding to his [c] dedes.
7 *That is to say*, to them w

shal be rendered indignation and wrath:
9 Tribulation & anguyshe vpon the soule of euery man that doth euyl: of the Iewe fyrst, and also of the " Greke.
10 But to euery man that doth good, *shal be rendered* prayse, honour, and peace, to ŷ Iewe fyrst, and also to the Greke.
11 For ther is no *respect of [d] persons with God.
12 For whosoeuer hath synned without Lawe, shal perish also without Lawe: and as many as haue synned in the Lawe, shalbe iudged by the Lawe.
13 *For before God they are not ryghteous which heare the Lawe: but the doers of ŷ Lawe shalbe iustified.
14 For when the Gentils which haue no Lawe, do of Nature the thynges contayned in ŷ Lawe: then they hauyng no Lawe, are a Lawe vnto them selues.
15 Which shewe the effect of the Lawe written in their heartes: while their conscience beareth witnes vnto them, and also their thoughtes accusing one another, or excusing,
16 At the day when God shal iudge the secretes of men by Iesus Christ, according to my Gospel.
17 *Beholde, thou art called a Iewe, and trustest in ŷ Lawe, and * gloriest in God.
18 And knowest his wil, and " alowest the thinges that are excellent, in that thou art informed by the Lawe:
19 And beleuest that thou thy selfe art a gyde of the blynde, a light of them which are in darcknes:
20 An informer of them which lacke dis-

[d] As touching any outwarde qualitie, but as the potter before he make his vessells, he dothe appoint some to glorie, and others to ignominie.

* He awaketh the Iewes which were a slepe, through a certein securitie & confidence in the Lawe.

cretiō, a teacher of vnlearned, which hast the " information of knowledge, and of the trueth in the Lawe.

" The wa teache all in the kn ge of the eth.

21 Thou therfore, ẅ teachest another, teachest thou not thy self? thou ẏ preachest, A man sholde not steale, doest thou steale?

22 Thou that sayst, A man should not cōmit aduoutry, breakest thou wedlocke? thou that abhorrest images, robbest thou God of his honour?

D

23 Thou that makest boast of the Lawe, through breakyng the Lawe dishonourest thou God?

24 For the Name of God is euyl spoken of among the Gentiles through you, * as it is written.

Esa.52. *ezec.36.*

25 For Circumsision verely auayleth, yf thou kepest the Law: but yf thou breakest the Lawe, thy Circumcision is made vncircumcision.

26 Therfore yf the vncircumcised kepe the right thinges contayned in the Law, shal not his vncircumcision be counted for Circumcision?

27 And shal not vncircumcision which is by nature (yf it kepe ẏ Lawe) " iudge thee, which beyng vnder the ' letter, and Circūcision, doest transgresse the Lawe?

" or, condē ne.

' When the Lawe is called the letter, or that it prouoketh death in vs, or that it kylleth, or is the ministerie of death, or that it is the strēgth of synne: it is ment as we consider the Lawe of it selfe without Christe.

28 For he is not a Iewe, ẅ *is a Iewe onely* outwarde: nether *is* that Circumcision, ẅ *is onely* outward in the fleshe:

29 But he is a Iewe which is hyd wyth in, and the * Circumcision, of the heart, is the true Circumcision, which consisteth in the " sprite, and not in the letter, the ẅ Iewes prayse, is not of men but of God.

Iohn.8. *chap.9.* *colos.2.*

" In the i de man heart.

THE

THE III. CHAPTER.

Hauing granted some prerogatiue to the Iewes because of Gods free and stable promes, he proueth by the Scriptures, both Iewes and Gentils to be synners, and to be iustified by grace through faith & not by workes and so the Law to be established.

A VVhat preferment then hath the Iewe? other what auantageth Circumcision?

2 Surely very much: for chiefely vnto
des. them was committed the " oracles of God.
3 But what then, thogh some of them dyd
&. not beleue? shal their * vnbeliefe make the
b. promes of God without effect?
4 God forbyd: yea let God be * true, and
a. * all men lyars, as it is written, * That thou
th myghtest be * iustified in thy sayings, and
wic- uson ouercome, when thou are iudged.
od. 5 Yf our vnryghtuousnes cōmendeth the rightuousnes of God, what shal we say? Is God vnrighteous which taketh vengeance? (I speak after the maner of " men.)
ear- ance 6 God forbid: for how then shal God iud
ery ge the world?

B 7 For if the veritie of God hath more abunded through my lye, vnto hys glorie, why am I hence forthe condemned as a synner?
8 And (as men speake euyl of vs, and as some affirme that we say) why do we not euil, that good may come therof? whose damnation is iust.
9 What then? [b] Are we better then they? No, in no wyse. For we haue already proued, how that bothe Iewes and Gentiles

* That thou maist be declared iuste, and thy goodnes and trueth in performing thy promesses may appeare, when men either of curiositie, or arrogancie wol de iudge thy workes.

[b] Lest the Iewes shulde be puffed vp in that he preferred them to the Gentils, he sheweth that this their preferment standeth onely in the mercie of God for asmuche as bothe Iewe and Gentil through synne are subiect to Gods wrathe, that they might bothe be made equal in Christe.

are * all vnder synne.
10 As it is written, *There is none righteous, no not one.
11 There is none that vnderstandeth, there is none that seketh after God.
12 They haue all gone out of the way, they haue also bene made vnproffitable, there is none that dothe good, no not one.
13 *Theyr throte is an open sepulchre, they haue vsed theyr tonges to deceyt: the poyson of aspes is vnder their lippes.
14 *Whose mouthes are ful of cursing and bytternes.
15 *Theyr fete are swyft to sheade bloud.
16 Destruction and calamitie are in their wayes.
17 And the " way of peace they haue not knowen.
18 *There is no feare of God before theyr eyes.
19 *And we know that whatsoeuer the " Lawe sayeth, it sayeth it to them which are vnder the Lawe: that euery mouthe may be stopped, and all the worlde be [c] culpable before God.
20 Therfore by the dedes of the " Lawe, shal no fleshe be iustified in his sight. for by the Lawe commeth the knowledge of sinne.
21 But now is the ryghtuousnes of God declared wythout the Lawe, hauyng witnes of the Lawe and of the Prophetes.
22 To wit, the rightuousnes of God by the fayth of Iesus Christe, vnto all, and vpon all that beleue.
23 For there is no difference: for all haue synned,

[c] The Lawe doth not make vs giltie but doth declare that we are giltie before God, & deserue condemnation.

D synned, and are [d] destitute of the glorie of God.

24 And are iustified frely by hys grace, through the redemption that is in Christ Iesus.

25 Whom God hath set forthe [*] *to be* a pacification through faith in his bloude, to declare his [*] ryghtuousnes, in that he forgeueth the synnes that are passed:

26 Which God dyd suffer, to shewe at this tyme his ryghtuousnesse, that he myght be counted iuste, and a iustifier of him which beleueth on Iesus.

27 Where is then the reioysyng? It is excluded. By what Law? of workes? Nay: but by the [e] Lawe of fayeth.

28 [*] Therfore, we gather that a man is iustified by fayth, wythout the deades of the Lawe.

29 *God*, is he the God of the Iewes onely, & not of the Gētiles also? Yes euen of the Gentiles also.

30 For it is one God which shal iustifie Circumcision which is of fayth, and vncircūcision through fayeth.

31 Do we then make the Lawe vnprofitable through fayeth? God forbyd, yea rather [f] we establishe the Lawe.

[d] The worde signifieth thē which are left behinde in the race and are not able to rune to the marke, that is to euerlasting life, which here is called the glorie of God.

[e] The Lawe of faith is the Gospel which offreth saluation with condition (if thou beleuest) which cōditiō also Christe freely geueth to vs. So the cōditiō of the Lawe is (if thou doest all these thinges) the which onely Christ hath fulfilled for vs.

[f] The doctrine of faith is the ornamēt of the Lawe for it embraceth Christ who by his death hath satisfied the Lawe: so that the Lawe which colde not bring vs to saluation by reasō of our owne corruption is now made effectual to vs by Christe Iesus.

THE IIII. CHAPTER.

He declareth that iustification is a free gift euen by them them selues, of whome the Iewes moste boasted, as of Abraham and of Dauid, and also by the office of the Lawe, & faith.

A VVhat shal we say then, that Abraham our father gate, as [*] pertayning to the

not reckened of fauour
5 But to hym that wo
ueth on hym that [b] ius
his fayth is counted fo
6 Euen as Dauid des
fulnes of the man, vnt
beth ryghtuousnes w
ing,
7 * Blessed are they, v
nesses are forgeuen, an
couered.
8 Blessed is that man,
imputeth not synne.
9 *Came* this blessedne
cumcised *onely,* or vpo
also? For we say, how
ned vnto Abraham fo
10 How was it then re
me of Circumcision? o
he was circumcised?
Circumcision: but wh
cumcised.
11 * And he receaued

[b] Which maketh him that is wicked in him selfe, iuste in Christe.

12 And that he myght be the father of Circumcision, not vnto them only which are of the circumcised, but vnto them also that walke in the [c] steppes of the faith that was in our father Abraham, before the tyme of Circumcision.

13 * For the promes that he should be the heyre of the worlde, was not *geuen* to Abraham, or to his seed, through the [*] Lawe: but through the rightuousnes of fayth.

14 For yf they which [*] are of the Lawe, be [d] heyres, then is faith but vayne, and the promes of none effect.

15 For the Lawe causeth [*] wrath. for where no Lawe is, there is no [*] transgression.

16 Therfore by faith *is the inheritaunce* geuen, that it myght come of fauour, and the promes might be sure to [*] all the sede. *that is*, not to them only which *are* of the Lawe: but also to them which *are* of the fayth of Abraham, which is the [*] father *of vs* all.

17 (As it is written [*] I haue made thee a father of many nacions) euen [*] before God whom he beleued, which quickeneth the [*] dead, and calleth those thinges which be not, as though they were.

D 18 Which *Abraham* contrary to hope, beleued in hope, that he should be the father of many nacions: according to that which was spoken *to him*, [*] So shal thy seed be.

19 And he [*] not weke in the faith, considered not his owne body, whiche was now dead, since he was almost an hundred yere olde: nether yet that the [*] dead.

20 He disputed not agaynst the promes of

* This may not be vnderstande of the fruites of faith (for therof the Apostle doth herevat ter expressely intreat) but of the faith it selfe.

* If it be requisit to fulfil the Lawe for him that shalbe of Abrahames inheritice, then it is in vayne to beleue the promes, for it serueth to no vse.

* Abraham hopeth to be circumcised euen by the vertue of faith, and not by the power of nature, whichewas euen prohibited as the fruite which were no thing, are called by the power of God to be of the number of the faithfull.

God through vnbelie
stronge in the faith, a
God.
21 Beyng ful certifie
promised, was also al
22 And therfore it w
for rightuousnes:
23 It is not written
was reckened to him
24 But also " for vs, to
ted *for rightuousnes,* s
that raysed vp Iesus
dead.
25 Which was deliue
synnes, and " rose aga
tion.

THE V. C

*He declareth the fruit
parison setteth forthe the
dience of Christe, whic
grounde of the same.*

THen being iustifie
[a] peace with God t
sus Christe.
2 * By whom also we l
faith, vnto this grace,
reioyce in hope of th
3 Nether *do we so* onl
ce in tribulations, kn
bryngeth patience.
4 And patience bring
experience bringeth h
5 And hope maketh n
[b] loue of God is shed
tes by the holy Gost,

[a] By peace, here is ment that incredible and moste cõstant ioye of myn de when we are deliuered frõ all terror of conscience and fully persuaded of the fauour of God.

[b] He meaneth that Loue wherwith God loueth vs.

to vs.

6 For Christe, when we were yet of no-
strength, at his tyme dyed for vs, which
were * vngodly.

7 Douteles one wyl scarce dye for a ryghtuous mā: but for a good man paraduenture durst a man dye.

8 But God setteth out his loue that he hath to vs, seing that while we were yet synners Christ dyed for vs.

B 9 Seing therfore that we are iustified in his bloud, we shal be now muche more saued from wrath through him.

10 For if, when we were " enemies, we were reconciled to God by the death of his Sonne, muche more seing we are recōciled, we shalbe preserued by his life.

11 And not only *so*, but we also reioyse in God by the meanes of our Lord Iesus Christe, by whom we haue now receiued the atonement.

C 12 Wherfore, as by one man sinne entred into the world, and death by the meanes of synne: and so death went ouer all men, in so much as all men haue sinned.

13 For euen vnto the " tyme of the Lawe, was synne in the worlde, but synne is not imputed, as long as there is no law.

14 Neuertheles death raigned from Adā to Moses, euen ouer them also that sinned not ° " with like transgression as did Adā: ẅ is the similitude of * him ỹ was to come.

15 But the gyft is not lyke as the offence. for if through the sinne of him alone, many be dead: much more plenteous vpon many was the grace of God and gift by grace: ẅ grace *was geuen* by one mā Iesus Christ.

* He meaneth yonge babes which nether had the Lawe of nature, nor any motion of cōcupiscence, muche lesse cōmitted any actual synne: and may also comprehend the Gentils.

16 Nether is the gyft
tred in by one that s
ship *came* of one *offen*
but the gyft *is geuen* t
synnes.
17 For if by the offe
gned by the meanes
shal they which rece
ce and gyft of ″ rygh
fe by the meanes of o
Christ.
18 Lykewyse then as
giltiship came on all
euen so by the iustifi
abunded vpon all me
life.
19 For as by one ma
became synners: so b
shal many be made
20 And moreouer ŷ
the offence should [e]
ter, where abundanc
was more plenteousn
21 That as synne ha
euen so might grace
tuousnes, vnto eterna
Iesus Christe our L

[d] For by Christe we are not onely deliuered from the synnes of Adam, but also from all such as we haue added vnto.

[e] That it might be more manifestly knowen, and set before all mēs eyes.

THE VI.

*Because no man shu
but rather seke to subdu
weth by the vertue an
regeneration is ioyned
therfore exhorteth to
mens eyes the rewarde
nes.*

A VVhat shal we say then? Shal we cōtinue stil in synne, ẏ grace may more aboūd? God forbid:

2 How shal we, that are * dead to synne, liue any lenger therin?

3 Remember ye not, that * all we which haue bene baptized vnto [b] Iesus Christe, haue bene baptized vnto his death?

4 * We are buried then with him by baptisme, vnto his death: that lykewise as Christe was raysed vp from death vnto the glorie of the Father: euē so we also should * walke in a newe life.

5 For yf we be [c] graft with him ″ to the similitude of his death: euen so shal we be *to the similitude* of his resurrection.

6 Knowing this, that our olde man is crucified with hym also, that the ″ body of synne myght vtterly be destroyed, that henceforth we should not be seruātes vnto synne.

7 For he that is dead, is ″ freed from synne.

8 Wherfore, yf we be dead with Christe, we beleue that we shal lyue also with him.

B 9 Knowing that Christe beyng raysed frō death, dyeth no more: death hath no more power ouer him.

10 For as touching that he dyed, he dyed ″ to synne once: but as touching that he liueth, he liueth to ″ God.

11 Lykewyse consider ye also, that ye are [d] dead to synne, but are aliue ″ to God through Iesus Christe our Lord.

12 Let not synne raygne therfore in your mortal body, that ye should obey synne in the lustes of [e] the body.

13 Nether geue ye your mēbres as ″ weapōe

* He dieth to synne, in whome the strength of synne is broken by the vertue of Christe, and so now liueth to God.

[b] Which is, that growing to gether with him, we might receaue vertue to kil synne and ray-sevp our newe mā.

* The greke word de meaneth, that we growe vp to gether with Christe, as we se, mosse, yuie mistelthowe, or such like, growe vp by a tre and are nourished with the ioyse therof.

[d] We may gather, that we are dead to synne, whē synne begynneth to dye in vs: which is, by the participation of Christes death: by whome also being quickened, we liue to God, that is, to rightnousnes.

[e] The mynde first ministreth euel motions, wherby mans wil is stirred, thence burst forth the lustes, by them the body is prouoked, and the body by his action doth sollicite the mynde. therfore he commandeth, at the lest, that we rule our bodies.

of vnrightuousnes v
your selues vnto God
ue from death, and g
weapons of ryghtuou
14 Let not sinne h
For ye are not vnder
" Grace.
15 What thē? shal we
not vnder the Lawe, b
forbyd.
16 * Knowe ye not, t
commit your selues a
servantes ye are to wh
it be of synne vnto d
vnto rightuousnes?
17 But God be thank
re once the seruantes
obeyed from the hea
the doctrine, wheru
red.
18 And being made
become the seruant
19 I speake " as men
se of the infirmitie o
ye haue geuen your
vnclennes & to iniqu
tie: euen so now geue
tes vnto rightuousne
20 For when ye we
synne, ye were fre
nes.
21 What frute had
ges, wherof ye are n
" ende of those thing
22 But now being f
made the seruantes

[1] It is a most vile thing for him that is deliuered from the slauerie of synne, to retoure agayne to the same.

frute in holines: and the ende, euerlasting life.

23 For the [g] wages of synne is death: but the gyfte of God, *is* eternal life through Iesus Christe our Lord.

[g] Synne is compared to a Tyrant which raigneth by force, who geueth death as an allowance to them that were preferred by the Lawe.

THE VII. CHAPTER.

The vse of the Lawe, and how Christe hath deliuered vs from it. Paul describeth the dangerous fight betweene the fleshe and the Spirite.

A moral

KNowe ye not brethren (for I speake to thē ỹ are skilful in the Lawe) how that the [a] Lawe hath power ouer a man as long as he lyueth.

1.7.g.

2 [b] For the [c] woman which is in subiection to a man, is bounde by the Lawe to the man, as long as he lyueth: if the man be dead, she is lowsed from the Lawe of the man.

[b] Both in this first mariage & in the seconde, the housbād & the wif must be considered with in our selues. the first housband was Synne, our fleshe was the wife, their children were the frutes of the fleshe. Gal.5.c. In the seconde mariage the Spirit is the housband, the newe creature is the wif, & their children are the fruites of the Spirit. Gal. 5. d.

3 So then, if while the man lyueth she couple her selfe with another man, she shalbe called an [d] adulterer: but yf the man be dead, she is fre from that Lawe: so that she is not an adulterer, thogh she couple her selfe with another man.

.r. .e.

4 Euen so ye my brethren, are dead also to the Lawe, in the body of Christe, that ye shulde be coupled to another, *I meane* [e] to him that is rysen agayne from [f] death, that we shulde bringe forth frute vnto God.

in the of the

1 synned.

5 For when we were in the fleshe, the motions of synnes *which were stered vp* by the Lawe, bare rule in our members, to bring forth frute vnto death.

6 But now we are deliuered from the Lawe, being dead "*vnto yt*, wherin we were in bondage, that we should serue in a newe conuersation of the Sprite, and not in the olde conuersation of the letter.

" To sinne, first bondi

[b] Ther is nothig more ennemie to synne then the Lawe. if so be therfore that synne rage more by reaso the reof then before, why sholde it be imputed to the Lawe which discloseth the sleightes of sinne, her ennemye.

7 [b] What shal we say then? *is* the Lawe synne? God forbyd. Nay, rather I knewe not what sinne meant, but by the Lawe. For I had not knowen what lust had meant, except the Lawe had sayd, * Thou shalt not lust. B *Exod. 20. deu. 5. b*

8 But synne toke an occasion by the meanes of the commandement, and wroght in me all maner of concupiscence. for verely without the Lawe, sinne is dead.

9 For I once "was a lyue, without the Lawe: but when the commandement came, sinne reuiued.

" He that him selfe is be alyue, is he knewe n the Lawe

10 But I was dead: and the very same cōmandement which *was ordeyned* vnto life, was founde *to be* vnto me, vnto death.

11 For synne toke occasion by the meanes of the commandement, and so disceaued me, and by the selfe commandement slew me. C

12 Wherfore the Lawe is * holy, and the commandement holy, iust, and good. 1. *Tim. 1. gal. 3. c.*

[c] Synne being disclosed by the Lawe, is so muche more detestable, because it tourneth the goodnes of the Lawe to our destruction.

13 Was that then which *is* good, made death vnto me? God forbyd, Nay [c] synne *is made death vnto me*, whē it begate death vnto me by the meanes of that which is good, that synne might be knowen: *that is*, that sinne by the meanes of the commandement, might be out of measure synful.

14 For we knowe, that the Lawe is " spiritual: but I am carnal, solde vnder synne.

" So that it judge the ctions of hart.

15 For I alowe not that which I do. for what

what I[d] wolde, that do I not: but what I hate, that do I.

[d] He is not able to do that which he desireth to do, & therfore is farre from the true perfection.

16 If I do then that which I wold not, I grante to the Lawe, that *it is* good.

D 17 So then now, it is not I that do it, but synne that dwelleth in me.

18 For I knowe, that in me, that is to
my na say, in my " fleshe, dwelleth no good thinge. for to wil, is present with me: but I fynde no meanes to performe that which is good.

19 For I do not that good thinge, which I wolde, [e] but that euil do I, which I wolde not.

[e] The fleshe stayeth euē the moste perfect to rūne forwarde as the spirit wisheth.

20 Finally, if I do that I wolde not, then is it not I that do it, but synne that dwelleth in me.

21 I fynde then by the Lawe, that when I wolde do good, euyl lieth in me.

22 For I delite in the Lawe of God, concerning the " inner man.

spirit. 23 But I se another " lawe in my [f] membres, rebelling against § lawe of my minde, & subduyng me vnto the lawe of sinne, which is in my membres.

[f] Euen the corruption which yet remayneth.

24 O wretched man that I am, who shal
deadly deliuer me from this " body of death?
f syn- death. 25 I thank God through Iesus Christ our Lord. So then I my selfe in my [g] mynde, ser
is the ue the Lawe of God, and in my " fleshe the
rrup- lawe of synne.

[g] In that part which is regenerat.

THE VIII. CHAPTER.

The assurance of the faithful and of the fruites of the holy Gost in them. Of hope. Of patience vnder the crosse. Of the mutual loue betw-

ixte God and his children .
ge.

THer *is* then now n
them which *are* in
walke not after the fle
Sprite.

[a] The power and auctoritie of the Spirit, that is, the grace of regeneration.

2 For the [a] Lawe of
which is in " Christe Ie
me from the lawe of sy
3 For what the Lawe c
muche as it was " weake
she: God sending his ov
litude of synful fleshe, a
condemned synne in th
4 That the " rightuous
myght be fulfilled in vs
after the flesh, but afte
5 For they ŷ are carnal,
but they that are spiritu
to spiritual thinges.
6 For the wisedome o
ath: but the wisdome
and peace:
7 Because that the flesh
mitie agaynst God: for
to the Lawe of God: n
be.
8 So then, they that ar
not please God.
9 But ye are not in th
Spirite: because the Sp
leth in you. If any man
of Christ, the same is n
10 If Christe be in you,
because of synne: but t
for rightuousnes sake.

[b] Christe dyd take fleshe, which of nature was subiect to synne, which not withstãding he sanctified euen in the very instant of his conception, and so dyd appropriat it vnto him, that he myght destroy synne in it.

[c] The worde cõprehẽdeth all that which is most excellent in man, as wil, vnderstanding, reason, wit, &c.

[d] The Spirit of regeneratiõ which abolisheth synne in our fleshe, not al at once, but by degres: wherfore we muste in the meane tyme call to God through pacience.

11 But yf the Sprite of him that raysed vp Iesus from death, dwel in you: euen he ŷ raysed vp Christ from death, shal quicken your mortal bodyes, because that his Sprite dwelleth in you.

C 12 Therfore brethren, we are detters not to the fleshe, to liue after the fleshe, *but to the Spirit.*

13 For yf ye lyue after the flesh, ye shal dye: but yf ye mortifie the dedes of the body, by the Sprite, ye shal lyue.

14 For as many as are led by the Sprite of God: they are the sonnes of God.

15 For ye haue not receaued the [e] Sprite of bondage to feare any more: but ye haue receaued the Sprite of adoption, wherby we crye * Abba, *that is say,* Father.

16 The which selfe same Sprite " beareth witenes together with our Sprite, that we are the sonnes of God.

17 If *we be* sonnes: *we are* also" heyres, the heyres I meane of God, and heyres anexed with Christ: yf so be that we suffer together *with him,* that we may also be glorified together *with him.*

18 For I confirme, that the afflictions of this lyfe *are* not " worthy of the glorie ŵ shal be shewed vnto vs.

19 For the * feruent desire of the creature abydeth, lokyng when ŷ sonnes of God shal appere,

20 Because the [f] creature is subiect to " vanitie, not of it owne wil: but by reason of him which hath subdued it in hope.

D 21 Because the same creature also, shal be delyuered from the bondage of corruption, into the glorious libertie of the sonnes

[e] So he nameth the holy Gost, of the effect, which he causeth in vs, whē he proposeth vs saluation by the Lawe with an impossible conditiō, who also doth seale our saluation in our hartes by Christes free adoption, that we consider not God now as a rigorous Lord, but as a moste merciful Father.

[f] The creatures shal not be restored before that Gods children be brought to their perfection, in the meane season they wayte

nes of God.
22 For we knowe that
neth with vs also, and
euen vnto this *tyme*.
23 Not only *the creatu*
which haue the "fyrst
do sighe in our selues,
adoption, *euen* the *
g body.
24 For we are saued b
that is sene, is no hope.
hope for that which he
25 But and yf we hope
then do we with pacien
26 Lykewyse the Spri
infirmities: for we kn
praye as we ogh t: but t
vs with gronynges, wh
pressed with tonge.
27 And he that searc
knoweth what is the m
for he h maketh interce
ctes, accordyng to the
28 Also we knowe tha
ke for the best vnto th
which also are called of
29 For those which he
also ordeyned before, ẏ
de lyke fashioned vnto
Sonne: that he myght
ten among many brethr
30 Moreouer, which h
re, them also he called,
led, them also he iustifi
iustified, them he also
31 What shal we thē sa

g Which shalbe in the resurrection whē we shal be made conformable to our head.

h In that he sterreth their hartes to pray, & sheweth both whome to aske, and how.

i He sheweth by the ordre of our election that afflictions are meanes to make vs lyke the Sonne of God.

If God be on our syde, who can be agaynst vs?
32 Which spared not his owne Sonne, but gaue him for vs all *to death:* how shal he not with him geue vs all thinges also?
33 Who shal laye any thing to the charge of Goddes chosen? *it is* God that * " iustifieth:
34 Who then shal condemne? *it is* Christ which is dead, yea rather which is risen agayne: which is also at the ryght hand of God, and maketh intercession for vs.
G 35 Who shal separate vs from the loue of [k] Christe? shal tribulation, or anguishe, or persecutiō, ether honger, ether nakednes, ether peril, ether sworde?
36 As it is wrytten, * For thy sake are we " kylled all day longe, and are counted as shepe appointed to be slayne.
37 Neuerthelesse, in all these thynges we are more then conquerers through him that loued vs.
38 For I am persuaded that nether death, nether lyfe, nether Angels, nor [l] principalities, nether powers, nether thinges present, nether thinges to come,
39 Nether height, nether depth, nether any other creature shalbe able to departe vs frō the loue of God, which is in Christ Iesus our Lord.

20. *b.*). *c.* ronon- is, iust Sonne.

44. *d.* cōditiō istes he.

[k] Wherwith he loued vs, or God in Christe, which loue is grounded vpon his determinat pourpos, and Christe is the pleage therof.

[l] Paul setteth forth by these wordes the wonderful nature of the spirits, as wel the good. Ephe. 1. d. Col. 1. d. as the euil spirits. Ephe. 6.b. Col.2.c.

THE IX. CHAPTER.

Hauing testified his great loue towardes his nation, and the signes therof, he entreateth of the Election and Reprobation. Of the vocation of the Gentils, and reiection of the Iewes.

I say the trueth [a] in my conscience bear holy Gost,

2 That I haue great nuall sorowe in my h

3 * For I wolde wys " separat from Chris *which are* my kinsm the fleshe,

4 Which are the Isra *tayneth* the adoption, the " * Couenantes, a Lawe, and the seruic mises.

5 Whose *are* the fath me, as concerning th which is God ouer Amen.

6 * Nothwithstandin the wordes of God fect: for they are no *came* of *the father* Is

7 Nether *are they* *they are* the seed of Al ac shal thy seed be c

8 That is to say, the dren of the " fleshe, of God: but the * ch counted the seede.

9 For this is a worde same tyme wyl I come a sonne.

10 Nether *he* only *pro* also * Rebecca when s one, *I meane* by our

11 For yer *the childr* they had nether don

[a] As becometh him that reuerenceth Christe, or whose tōgue Christe ruleth & so taketh Christe for his witenes.

[b] The Arke of the couenāt, because it was a signe of Gods presence, was called Gods glorie. 1. Sam. 4. d. Psal. 26. b.

[c] The Israelites must not be estemed by their kynred but by the secret election of God, which is aboue the external vocation.

ỹ the purpose of God which *is* by *his* election, *that is*, not by workes, but by him ỹ calleth, myght stande *sure*,

12 It was sayd vnto her, * The elder shal serue the yonger.

13 As it is written, * I haue loued Iacob, and haue hated Esau.

14 What shal we say then? Is there any vnrightuousnes wyth God? God forbyd.

15 For he sayth to Moses, I [d] wil haue mercie on him, to whom I wil shewe mercie: and wil haue compassion on him, on whom I wil haue compassion.

16 So lieth *election* then not in him that willeth, or runneth, but in God that pitieth.

17 For the " Scripture saith vnto Pharao, *Euen for this same purpose haue I stered thee vp, to shew my power in thee, & that my Name myght be declared through out al the worlde.

18 Therfore he hath mercie on whom he wil, and whom he wil, he maketh hard hearted.

19 Thou wylt say then vnto me, Why the blameth he vs yet? for who hath resisted his wil?

20 But ô man, who art thou which " playdest agaynst God? shal the * worke say to ỹ worke man, Why hast thou made me on this fasshon?

21 Hath not the potter power ouer the claye: euen of the same lompe to make one vessel vnto " honour, and another vnto dishonour.

22 *VVhat* and if God wolde, to shewe his wrathe, and make his power knowen, suf-

[d] As the only wil & purpose of God is the chiefe cause of election, and reprobation: so his fre mercie in Christe is an inferior cause of saluation: & the hardening of the heart, an inferior cause of damnation

25 As he sayth also
thē my people, which
and her beloued, whi
26 And it shal come
where it was sayd vn
my people: that the
The children of the l
27 Also Esai crieth
thogh the nombre o
rael were as the sand
but a remnant be sau
28 [c] For he wil make
ther it into a short s
nes. because God wil
in the earth.
29 * And as Esai say
Lord of " Sabaoth ha
bene made as " Sodo
kened to Gomorrha.
30 What shal we say
tils which folowed no
ouertaken rightuousn
tuousnes which comet

* God wil make suche wastes of that people that the fe we which shal remaine shalbe a worke of his iustice.

Lawe: for they haue stombled at the stomblynge stone.

33 As it is written, * Beholde I put in Siō a [f] stomblyng stone, & a rocke which shal make mē fall: and all that beleue on him, shal not be ashamed.

[f] Iesus Christe is to the infideles destruction, & to the faithful life and resurrection.

THE X. CHAPTER.

After that he had declared his zeale towardes them, he sheweth the cause of the ruine of the Iewes. The ende of the Lawe. The difference betweene the iustice of the Lawe, and of faith. Wherof faith commeth, and to whome it belongeth.

A BRethrē, my heartes desire and prayer to God for Israel is, that they myght be saued.

2 For I beare them recorde, that they haue a feruent mynde to Godwarde, but not according to knowledge.

3 For they, being ignorant of the righteousnes of God, and goyng about to stablishe their owne righteousnes, haue not bene obedient vnto the ryghteousnes of God.

4 * For Christ is the [a] ende of the Lawe, to iustifie all that beleue.

5 For Moses describeth the ryghteousnes which cometh of the Lawe, *in these wordes*, * That the man which doth these thinges shal lyue therby.

B 6 But the ryghteousnes which cometh of faith speaketh on this wyse, [b] * Say not in thine hearte, Who shal ascende into heauen: that is euen to fetche Christ

* The ende of the Lawe is to iustifie them which obserue it. therfore Christ hauing fulfilled it for vs, is made our iustice, sanctification, &c.

[b] Because we cānot performe the Lawe it maketh vs to dout, whoshalgo to heuē, & to say, who shal go downe to the depe to deliuer vs thence? but faith teacheth vs that Christe is ascended vp, to take vs with him, & hath descended in to the depth of death to destroye death, & deliuer vs.

downe from aboue.
7 Or who shal descēde into the depe? that is euen to bring Christe agayne from death.
8 But what saith it? * The worde is nye thee, euen in thy mouth, and in thyne heart. This, is that " worde of faith which we preache.
9 For yf thou shalt confesse w̄ thy mouth the Lord Iesus, and shalt beleue in thyne heart, that God raysed hym vp frō death, thou shalt be saued.
10 For the beliefe of the heart iustifieth, and to confesse with the mouth, saueth a man.
11 For the Scripture sayth, * Whosoeuer beleueth on him, shal not be ashamed.
12 For there is no difference betwene the Iewe and the Gentil: for one is Lord ouer all, which is ryche vnto all, that call on hym.
13 * For whosoeuer shal call vpon the Name of the Lord, shalbe saued.
14 But how shal they call on him, on whō they haue not beleued? How shal they beleue *on him*, of whom they haue not heard? How shal they heare, without a preacher?
15 And how shal they preache, except they be sent? as it is wrytten, * O how beautiful are the " fete of them which bryng glad tydinges of peace, and bryng glad tydinges of good thinges.
16 But they haue not all obeyed to the Gospel: for Esai saith, * Lord who hath beleued our sayinges?
17 So then fayth commeth by hearing, * and

Deut.
" That i
promes
Esa.
Ioel. 2.
act. 2.
C
Esa. 52
nunc. I
" Or, *Be*
ning.
Esa. 53.
Iohn 12.

and hearing, commeth [c] by the worde of God.

[c] That is, by Gods commandement, of whome they are sent that preache the Gospel. It may be also take for the very preaching it selfe.

18 But I aske, haue " they not heard? * No doubt their [d] sounde wēt out through all the worlde, and their wordes into the endes of the " world.

[d] The Hebrewe worde signifieth the lyne or proportion of the heauēs whose moste excellēt frame, besydes the rest of Gods creatures preacheth vnto the whole world and setteth forth the worthines of the Creator.

19 But I demande, dyd not Israel knowe *God?* Fyrst Moses sayeth, * I wyl prouoke you to enuie, by them that are no people, and by a folyshe nacion I wyl anger you.

20 * And Esai is bolde, and sayeth, I am founde of them that soght me not, and haue appeared to them that asked not after me.

21 And against Israel he sayeth, * All day longe haue I stretched forthe my hādes vnto a " disobedient, and gaynesaying people.

THE XI. CHAPTER.

God hath his Churche althogh it be not sene to mans eye. The grace shewed to the elect, and iudgement of the reprobate. God hath blynded the Iewes for a tyme, and reueiled him selfe to the Gentils, whome he warneth to humble them selues. The depth of Gods iudgements.

I say then, hath God cast away his people? God forbyd: for euen I also am an Israelite, of the seed of Abraham, of the tribe of Beniamin,

2 God hath not cast away his people ẅ he " knewe before. Ether wot ye not what the Scripture saith of Elias? how he talketh with God [a] against Israel, saying,

[a] He talked with God, not that he shulde punishe Israel, but yet lamēted their falshode, and so his wordes made against thē.

3 * Lord they haue kylled thy Prophetes,

and dygged doune thy
left alone, and they s
4 But what sayth th
hym? *I haue reserue
uen thousand men wh
the knee to *the image*
5 Euen so at this tym
left through the " ele
6 If it be of grace, th
kes: or els were grace
if it be of workes, then
or els were worke, no
7 What then? Israel
he soght, but the ele
and the rest haue ben
8 According as it is
geuen them the sprite
that they should not s
should not heare, euer
9 And Dauid sayth, *
made in stede of a sna
occasion to fall: and
them.
10 Let their eyes be
not: & " bowe downe
11 I say then, Haue
bled, that they should
but through their fall
vnto the Gentils, to "
low them.
12 Wherfore if the
ryches of the worlde:
of them the ryches of
more shal their fulnes
13 For in that I speal
as muche as I am the
tils, I magnifie myne

[b] Christ by the mouthe of the Prophet wissheth that which came vpon the Iewes, that as the vnhappy byrdes are takē wher as they thinke to fynde fode: so the Lawe which the Iewes of a blynde zeale preferred to the Gospel, thinking to haue saluatiō by it, shal tourne to their destruction.

14 *That I might trie* if by any meanes, I might " prouoke them which are my fleshe to enuie, and myght saue some of them.
15 For if the castyng away of them, be the reconciling of the world: what *shal* the receauing of them *be*, but ^a lyfe from the dead?
16 For if " the first fruites be holy, the whole lompe *is holie*: and if the " rote be holy, the branches lykewyse *shalbe holy*.
17 Thogh some of the branches be brokē of, & thou beyng a wylde oliue tree, wast grafte in for them, and made partaker of the rote, and fatnesse of the " oliue tree:
18 Boast not thy selfe against the branches. and if thou boast thy selfe, thou bearest not the rote, but the rote thee.
19 Thou wylt say then, The branches are broken of, that I myght be grafte in.
20 Thou sayest wel: because of vnbelefe they are broken of, and thou standest sted fast by faith: be not hye mynded, but " feare.
21 For seing that God spared not the natural branches, *take hede*, lest he also spare not thee.
22 " Behold therfore the kindnes, & rigorousnes of God: towarde them which fel, rigorousnes: but towarde thee, kindnes, yf thou continue in his kyndnes: or els thou shalt be hewen of.
23 And they also, if they byde not styl in vnbelefe, shalbe graffed in: for God is of power to graffe them in agayne.
24 For yf thou wast cut out of a natural wilde oliue tree, and wast graffed contrary to nature in a true oliue tree: how

^a The Iewes now remaine (as it were) in death for lake of the Gospel: but when both they & the Gentils shal imbrace Christ, the worlde shalbe restored to a newe life.

muche more shal the r
graffed in their owne c
25 For I wolde not br
cret should be hyd frō
be arrogāt in your sel
nes is come to Israel
the Gentils be come in
26 And so [d] all Israel s
written, * There shal c
deliuerer, and shal tur
lynes from Iacob.
27 And this is my
* When I shal take awa
28 As concerning the
mies for your sakes: b
election, they are loued
kes.
29 For the gyftes a
are suche, that it can
them.
30 For as ye in tyme p
leued God, yet haue n
through their rebellion
31 Euen so now haue
by your mercie, they al
cie.
32 For God hath wra
disobediēce, ẏ he migh
33 O the depnes of t
the wysdome, and knov
vnsercheable are his iu
wayes past finding out
34 * For [e] who hath kn
the Lord? or who was
35 Other who hath [f] g
and he shalbe recompe
36 For of him, and th

[d] He sheweth that the tyme shal come that the whole natiō of the Iewes, not euery one particulerly, shalbe ioyned to the Church of Christe.

* He reproueth the rashenes of mē which murmure against the iudgements of God.

hym are all thinges, to hym be glorie for euer, Amen.

THE XII. CHAPTER.

The conuersation, loue, and workes of suche as beleue in Christe. VVe are forbyd to seke reuēgeance.

A I Beseche you therfore brethren, by the mercifulnes of God, that ye offre your bodies a [a] quicke sacrifice, holy, acceptable vnto God, *which is* your [n] resonable seruing of God,

[a] In stede of dead beastes, lyuely sacrifice, in stede of the bloude of beastes which was but a shadowe, & pleased not God of it selfe: the acceptable sacrifice of the spiritual man, framed by faith to godlynes and charitie.

2 And facion not your selues lyke vnto this world, but be ye chāged in your shape, by the renuyng of your mynde, that ye may [*] proue what is ŷ [n] wyl of God, which is good, acceptable, and perfect.

3 For I say through the grace that is geuen vnto me, to euery man among you, ŷ no man esteme of hym selfe, more then it becometh him to esteme, but that he [b] [n] discretly iudge of him selfe, according as God hath dealt to euery man the [c] measure of fayth.

[b] Two things are required if we will iudge soberly of Gods giftes in vs: those that we do not arrogat to our selues that which we haue not: next, that we boast not of the giftes but reuerētly vse them to Gods honour.

4 For as we haue many members in one body, & all members haue not one office:

B 5 So we beyng many, are one body in Christe, and euery man among our selues, one anothers members.

6 [*] Seyng then that we haue diuers giftes according to the grace that is geuen vnto vs: whether we haue [c] prophecie, *let vs prophecie* according to ŷ proportiō of [n] faith.

[*] By prophecie here, he meaneth preaching and teaching: & by office or ministerie, all such offices as apperteyne to the Churche, as Elders, Deacons, &c.

7 Or if we haue an office, *let vs waite* on our office. So he that teacheth, *let him be occupied* in teaching.

8 Also he ỳ exhorteth
exhortation . he that "
mes, let *him do it* with s
leth, with diligẽce : he
cie, *let him do it* with
9 Let loue *be* wit
* Abhorre that which
vnto that which is go
10 * Be affectioned t
with brotherly loue. I
one before another.
11 Not slothful to d
sprite. seruing the Lo
12 Reioycing in hop
tion, * continuing in
13 * Distributing vn
the Sainctes. * geuin
spitalitie.
14 * Blesse them wh
blesse *I say*, but curs
15 Be mery with the
wepe with them that
16 Be of lyke affecti
ther. * Be not hie min
selues equal to them
Be not wise in your c
17 * Recompence to
euyl e Procure thinges
of all men.
18 * If it be possible,
lyeth, haue peace with
19 Dearly beloued, *
ues, but geue roume
wryttẽ, * Vengeance is
sayth the Lord.
20 * Therfore, yf thyn

d He meaneth them which were appointed to loke vnto the poore, as for the moste part were the widowes. Act.6.a.1.tim.5.b.

* Lyue so honestly & Godly that no man can fynde fault with you.

de him: if he thurste, geue him drinke: for in so doing, thou shalt heape [f] coles of fyre on hys head.

21 Be not ouer come of ỳ which is euyl, but ouercome euyl wyth goodnes.

[f] For ether thou shalt wone hī with thy benefit: or els his cōscience shal beare him witnes that Gods burnīg wrath hāgeth ouer him.

THE XIII. CHAPTER.

The obedience of men to their Rulers. Charitie ought to measure all our doings. An exhortation to innocencie and puritie of life.

A i.a. LEt euery soule submitte him selfe vnto the hygher Powers. for there is no .b. Power but of God: & the Powers that be, are ordeyned of God.

2 Whosoeuer therfore, resisteth Power, resisteth the ordinance of God: and they that resist, shal receaue to them selues [a] dānation.

[a] Not only the ponishment of the iudges, but also the vengeace of God.

3 For Rulers are not to be feared *for* good workes, but for euyl. Wylt thou then be wythout feare of the Power? do wel thē: and so shalt thou be praised of the same.

B 4 For he is the minister of God for thy wealth. but if thou do euyl, feare: for he beareth not a sworde for noght: for he is the minister of God to take vengeance on them that do euil.

5 Wherfore ye must nedes obey, not for feare of vengeance onely: but also becau-
keth Cistl ns: Anil- d his, erraut ye to the rinke n ron
se of [b] conscience.

[b] For no priuat man can contīne that gouernance which God hath appointed, with out the breache of his conscience.

6 And cuē for this cause ye paye also tribute: for they are Gods ministers, seruing for the same purpose.

7 * Geue to euery man therfore his dutie, tribute, to whom *ye owe* tribute: custome, .e. to whom custome: feare, to whō feare: ho-

nour to whom *ye owe* h
8 Owe nothyng to any
one another: for he tha
hath fulfilled the ″ Law
9 For this, *Thou shalt
try: Thou shalt not kyl:
ale: Thou shalt not b
Thou shalt not desire: a
other commandement,
prehended in this sayi
shalt loue thy neighbou
10 Loue hurteth not
therfore is loue the *
Lawe.
11 And that, considerin
that it is tyme that we
ke out of slepe: for no
[c] nearer, then when we
12 The nyght is passe
come vnto vs. let vs th
dedes of darkenes, and
″ armour of light.
13 So that we walke h
in the day light: not in *
konnes, nether in char
tonnes, nether in stryfe
14 * But put ye on
CHRISTE, & take no th
to *fulfil* the lustes of it

* Before we beleued, it had bene in vayne to tel vs these ſhings: but now seing our saluatiō is nere, let vs take hede that we neglect not this occasion.

THE XIIII. C

*The weake oght not to b
shoulde offende anothers co
support another in charitie*

* Lest he sholde depart ether more ignorant then he came: or els with a greater scrupule of conscience.

HIm that is weake i
vnto you, *but* not *to*

ful disputations of controuersies.
2 One beleueth ỹ he may eate all thing: another, which is weake *in knowlage*, eateth herbes.
3 Let not him that eateth, despice hym that eateth not: and let not hym which eateth not, iudge hym that eateth. for God hath receaued hym.
4 * What art thou that condemnest an other mans seruant? he standeth or falleth, to his owne "master: yea, he shal stand: for God is able to make him stande.
5 Thys man estemeth one day before another day, and another man counteth all dayes a lyke. let euery man be [b] fully persuaded in hys mynde.
6 He that obserueth one day, *more thē ano ther*, obserueth it to the Lord: and he that obserueth not one day *more then another*, doth not obserue it to the Lord. He that eateth, eateth to the Lord: for he geueth God thankes: and he that "eateth not, [c] eateth not to the Lord, and geueth God thankes.
7 For none of vs liueth " to hym selfe: neither dothe any of vs dye to him selfe.
8 For whether we lyue, we lyue vnto the Lord: or whether we dye, we dye vnto the Lord. whether we lyue therfore, or dye, we are the Lordes.
9 For Christ therfore dyed & rose agayne, and reuiued, that he myght be Lord both of the dead and the quicke.
10 But why doest thou iudge thy brother? other why doest thou despice thy brother? "for we shal be all brought before the iudgement seate of Christ.

[b] We must be assured in our conscience by Gods worde, in all thigs that we do: that if we be stronge, we may knowe what is our libertie: & if we be weake, we may learne to profit daily.

* Here we must note thre things, first that he speaketh of thinges which of them selues are indifferēt, albeit in the Lawe they were not: next that he reproueth not the condēning of the act, but of the personnes: thirdly, that he meaneth not the stubburne & malicious, whome he calleth dogges & concision, but the weake & infirme to whome as yet God had not reuelled the perfect libertie.

11 For it is written, "
Lord, and euery knee s
all tongues shal " confe
12 So shal euery one of
of him selfe to God.
13 Let vs not therfore
any more: but vse you
in this, that no man
blocke, or an occasion
thers way.
14 " I knowe, & am fu
the Lord Iesus, that th
ne of it selfe: but vnto
to be vnclene, to him
15 But if thy brother
meat, now walkest th
* destroy not him with t
Christ dyed.
16 Cause not your [d] c
spoken of.
17 For the kyngdome
at and drinke: but rigl
ioye in the holy Gost.
18 For whosoeuer " in
ueth Christ, pleaseth G
mended of men.
19 Let vs thē folow th
make for peace, and w
edifie another.
20 Destroy not the wo
ates sake. * all thinges
but *it is* euyl for that
wyth offence.
21 * *It is* good nether t
to drinke wyne, nether
thy brother stombleth,
or made weake.

[d] Which is the benefit of Christiā liberty, by abusing wherof, ye cause the weakelings to blaspheme the Gospel, which might seme to them contrarie to Gods wil, and the doctrine of the Lawe.

22 Thou hast * faith: haue it with thy selfe before God. Happy is he that cõdẽneth not him selfe in *that thyng* which he alloweth.
23 For he that maketh conscience, is damned if he eate: because *he doth it* not of faith. and whatsoeuer is not of " fayeth, is sinne.

* Faith, here is taken for a ful persuasion of the Christian libertie in thinges indifferẽt. as the Apostle interpreteth it in the 14. verse.

THE XV. CHAPTER.

S. Paul exhorteth them to support and loue one an other by the example of Christe, and by the onely mercie of God which is the cause of saluation both of the one and the other. He sheweth his zeale towarde them, and the Churches, and requireth the same of them.

A VVe which *are* strõge, ought to beare the frailnes of the weake, and not to loke onely to our selues.
2 *Therfore* let euery mã loke vnto his neygh bour vnto his welth, *that is* to [a] edifie *him*.
3 For Christe had not respect to him selfe, but, as it is written, *The rebukes of thẽ which rebuke thee, fel " on me.
4 For whatsoeuer thinges are written afore time, are written for our learning, that we through paciẽce, and comforte of the Scriptures, myght haue hope.
5 Now, the " God of pacience and consolatiõ, geue you that ye be * lyke mynded one towardes another, after the ensample of Christ Iesus.
B 6 That ye all agreyng together, may with one mouth prayse God and the Father of our Lord Iesus Christe.
7 Wherfore receaue ye one another, as Christ receaued vs, to the " glorie of God.

* To edifie, signifieth to do all maner duelies to our neighbour, ether to bring him to Christe, or if he be wone, that he may grow from faith to faith. for the faithful are called the tẽple of God, wherin he is resident by his holy Spirit: and these faithful are the stones of the newe Ierusalẽ, that is, the vniuersal Churche of the which buylding, Christe is the chief corner stone. Esa. 54. Reu. 21. Eph. 2d.

8 And I meane *thus*, th
a minister of the Circũc
of God, to confirme the
to the fathers.
9 And let the Gentiles
mercie, as it is written,
wyl praise thee among
ge vnto thy Name.
10 And agayne he sa
Gentiles with his peopl
11 And agayne, * Pra
Gentils, and laude ye
gether.
12 And agayne Esai sa
the rote of Iesse, and [b]
raygne ouer the Genti
Gentils trust.
13 Now the God of ho
ioye and peace in beleui
ryche in hope through t
ly Gost.
14 And I my selfe an
you (my brethren) that
ful of goodnes, and fyll
ledge, and are able to
ther.
15 Neuerthelesse bret
what boldly after a sort
as one that putteth yo
through the grace tha
God.
16 That I should be th
Christe among the Gen
glad tydinges of God,
might be an acceptable
fied by the holy Gost.
17 I haue therfore whe

[b] Which is Christe, who dyd spring as a yonge budde out of the drye & dead rote.

in Christ Iesus in those thinges which *per tayne* to God.

18 For I ame not able to speake of any thing, which Christ hath not wroght byme, *to make* the Gentils obedient with worde & dede.

19 In myghty signes and wonders, by the power of the Sprite of God: so that from Ie rusalem and the *costes* roũde about vnto Illyricum, I haue fulfylled *myne office of preaching* the Gospel of Christe.

E 20 Yea so I enforsed my selfe to preache the Gospel, not where Christ was named, lest I sholde haue buylt on another mans foundation:

l.d. 21 But as it is written, *To whom he was not spoken of, they shal se: and they that heard not, shal vnderstand.

b. 22 For thys cause I haue bene *oft let to
l.d. come vnto you.

23 But now seyng I haue no more to do in these countres, and also haue bene desirous many yeres agone to come vnto you:

24 When I shal take my iorney into Spayne, I wyl come to you: for I trust to se you in my iorney, and to be broght on my way thytherwarde by you, after that I haue bene somewhat filled with your compagnie.

was the 25 Now go I vnto Ierusalem, to *minister vnto the Sainctes.

F 26 For it hath pleased them of Macedonia and Achaia, to make a certayne distributiõ vnto the poore Sainctes which are at Ierusalem.

27 It hath pleased them *I say*, & their det-

ters are they. * For if t
de partakers of their
their dutie is to ministe
nal thinges.
28 When I haue perfor
ue broght them this " f
passe by you into Spay
29 * And I am sure wher
come to you with [d] abo
sing of the Gospel of C
30 Also brethren I be
Lord Iesus Christes sak
of the Sprite, that ye *
me in your prayers to
31 That I may be del
which are disobedient i
this my seruice which I
salem, may be [e] accepte
32 That I may come vnt
the wil of God, & may
33 Thus the * God of
all. Amen.

* I shal faithfully leaue it with thē. & as it were sealed moste surely.

[d] His coming shal be profitable vnto them, for God wil gyue him abundāt knowlage of Diuine mysteries to cōmunicate vnto thē.

* He feared lest slanderous tōgues would haue made his message ether odious, or less acceptable.

THE XVI. CH

*After many recommen
sheth them to beware false
circumspect. He prayeth
thankes to God.*

I Commende vnto you
which is a seruant of th
chrea.
2 That ye receaue her in t
meth Sainctes, & that ye
soeuer busynes she nead
for she hath gyuen hos
ny, and to me also.

3 Grete * Priscilla and Aquila my helpers in Christ Iesus.

4 Which haue for my lyfe layde downe their owne neckes. Vnto whome not I only geue thankes, but also all the Churches of the Gentils.

5 Lykewyse grete the Churche that is in their house. Salute my welbeloued Epenetus, which is the [a] fyrst fruts among them of Achaia in Christe.

* The first which was c[o]secrat to the Lord by embrasing the Gospel.

B 6 Grete Marie which bestowed muche labour on vs.

7 Salute Andronicus and Iunia my cosyns and fellow prisoners with me, which are wel taken among the Apostles, and [a] were in Christe before me.

8 Grete Amplias my beloued in the Lord.

9 Salute Vrbanus our helper in Christe, and Stachys my beloued.

10 Salute Appelles approued in Christ. Salute them which are of Aristobul' *friendes*.

11 Salute Herodion my kynsman. Grete them *which are* of the *friendes* of Narcissus, *I meane* them *which are* in the Lord.

12 Salute Triphena and Triphosa, which women labour in the Lord. Salute the beloued Persis, which womā hath laboured muche in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and myne.

C 14 Grete Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus and Iulias, Nereas, & his syster, & Olympas, and all the Sainctes which are with them.

16 Salute one another with an holy [b] kisse. The Churches of Christe salute you.

[b] This was a signe of amitie amonge the Iews, which he willeth to be holy, that is that it come from a mynde, ful of godly charitie.

17 I beseche you breth
tly them which cause
contrary to the doctri
arned, and auoyde the
18 For they that are
Lord Iesus Christ, but
and with [c]fayre speach
ceaue the heartes of th
19 For your obedien
men. I am glad therfo
but yet I wolde haue
which is good: & to be
ning euyl.
20 The God of peace s
der your fete shortly. T
Iesus Christ be with y
21 * Timotheus my co
and Iason, and Sosipat
te you.
22 I Tertius, which w
salute you in the Lord
23 * Gaius myne hoste,
whole Churche salute
" chamberlaine of the
and Quartus a brother
24 The grace of our L
with you all. Amen.
25 * To hym that is of
you according to my G
of Iesus Christe, * in vt
sterie, ẅ was kept secr
de began:
26 (But now is opened
all nations by the Script
tes, at the commanden
sting God, to stere vp
fayth)

[c] The worde signifieth him that promiseth muche and performeth no thing, who semeth also to speake for thy profit, but doth nothing lesse.

[d] Bothe as touching the doctrine of the Gospel, and also the calling of the Gentils.

27 To God *I say*, which alone is wyse, be prayse through IESVS CHRIST for euer. Amen.

Written to the Romains from Corinthus *and sent* by Phebe, seruant of the Churche, which is at Cenchrea.

THE ARGVMENT OF THE

first Epistle to the Corinthians.

AFTER that S. Paul had preached at Corinthus a yere, and an halfe, he was compelled by the wickednes of the Iewes, to sayle into Syria In whose absence false Apostles entred into the Churche, who being puffed vp with vaine glorie, and affectat eloquence soght to bring into contempt the simplicitie which Paul vsed in preaching the Gospel. By whose ambitiō suche factions and schismes sprange vp in the Churche, that from opinions in pollicies, and ceremonies, they fel to false doctrine and heresies: calling into dout the resurrection from the dead, the chiefest point of Christian religiō. Against these euyls the Apostle procedeth preparing the Corinthians, harts & eares with gentil salutations, but sone after he reprooueth their contentions and debats, their arrogancie and pride and exhorteth them to concorde and humilitie, setting before their eyes the

spiritual vertue, and hea
Gospel, which can not be
wil, and eloquent reasons
Gods Spirit, and so sealed
fore this saluatiō may not
nisters, but only to God, w
and haue receaued charge
wherin saint Paul behav
buylding according to the
Christ) and exhorteth oth
proportionable to the begyn
heed they be not polluted
seing they are the temple
those which douted of hi
weth thē that he depēdet
ment, albeit he had declar
that he neuer soght his ow
how he might lyue, but on
which thing at his comm
re more amply, to the shav
rious braggers, who sogh
and therfore suffred most
nished: as incest, conten
re infideles, fornication,
great slander of the Gospe
reth to certeine pointes o
ter, as touching single life,
discord and dissension an
virginitie, and seconde m
some thoght it nothing to
uice, seing in their hea
true God, he warneth the
their weake brethrē, whos
bling was hindred, and
unded. which thing rather
wolde neuer vse that liber
uen him. But forasmuch
was the cause of those g
sheth them by the examp
glorie in these outwarde
ponishemēt for the abuse o
to be a warning to all n
vprightly, without all pol

others. Then he correcteth diuers abuses in their Churches, as touching the behauiour of men and womē in the assembles of the Lords Supper: the abuse of the spiritual giftes: which God hath geuen to mainteyn loue, and edifie the Churche: as concerning the resurrection frō the dead, with out the which, the Gospel serueth to no vse. Laste of all he exhorteth the Corinthians to relieue the poore brethern at Ierusalem: to persewere in the loue of Christ, and wel doing: sending his commendations, and wishing them peace.

THE F

EPISTLE

TO THE

thia

THE FYRST

He praiseth the great
toward them, exhorting
militie. He beateth dow
me which is not groũde
all true wisdome standet
of Christe.

which is at Corint
are [a] *sanctified in Chr

[a] Whome God hath separat from the rest of the world, purified, & geuen to hisSõne, that he might be in them, & they in him.

by calling, * wyth all ỹ [b] call on the Name of our Lord Iesus Christe in euery place, both their *Lord I say*, and ours.

3 Grace be to you, and peace from God our Father, and from the Lord IESVS CHRISTE.

4 I thanke my God alwayes on your behalfe, for the grace of God, which is geuē you in Iesus Christe.

5 * That in all thinges ye are made riche [c] in hym, in [c] all kynde of speache, and knowledge.

6 Euen as the testimonie of Iesus Christe hath bene confirmed in you.

7 So that ye are behynde in no gyft: * waytting for the appearing of our Lord Iesus Christ.

8 Which *God*, shal also strengthen you vn to the ende, that ye may be [c] blamelesse in the day of our Lord Iesus Christe.

9 * God is faythful, by whō ye are called vnto ỹ felowship of his Sōne Iesus Christe our Lord.

10 Now I besech you brethrē, in the Name of our Lord Iesus Christe, * ỹ ye all [d] speake one thynge, and that there be no dissentions among you: but be ye knyt togither in one minde, and in one iudgement.

11 For it hath bene declared vnto me my brethrē, of you, by thē that are of the house of Cloe, that ther is strife among you.

12 And this is it that I meane, that euerie one of you sayeth, I holde of Paul, I holde of Apollos, I holde of Cephas, I holde of Christe.

13 Is Christe deuided? was Paul crucified for you? ether were ye baptized [c] in the

[b] Which is to a knowlage him to be very God, to worship him, & seke vnto him for helpe.

[c] He cōmendeth those giftes in thē, whose abuse after he doth reproue.

[d] Disagreing in wordes ingendreth dissention of myndes, wherof proceedeth repugnancie of iudgemēt, which is the mother of schisme & heresie.

Name of Paul?
14 I thanke God, th
you, but * Crispus, a
15 Lest any should s
zed in myne owne na
16 I baptized also
Stephanas: furtherm
ther I baptized any o
17 For Christ sent m
to preache the Gospel
me of talke, f lest ȳ c
haue bene made of n
18 For the preachin
them that perishe,
vs which are saued,
God.
19 For it is written,
wysdome of the wys
the vnderstanding of
20 Where is the wys
be? where is the g di
hath not God made
world folishnes?
21 For whē the worl
not God, in the wysd
sed God by folish pre
that beleue.
22 Seing also that
* sygne, and the Grek
me.
23 But we preache C
to the Iewes, an occa
vnto the Grekes, foly
24 But vnto them wh
of the Iewes & Grekes
the power of GOD,
God.

* This Gaius was Pauls hoste, inwhose house also the Churche was at Corinthus. Rom. 16. d. ther was yet another so called, which was of Derbe, and followed Paul. Act. 20. a.

f Whē mē sholde attribute that vnto eloquēce which only belonged to the power of God.

g He that is so subtill in discussing questiōs. & herein Paul reproacheth eue the best learned as thogh not one of them colde perceaue by his owne wisdome this mysterie of Christ reueiled in the Gospel.

25 For the [b] folyshenes of God, is wyser thē men: and the weakenes of God, is strōger then men.

[b] He speaketh in the persone of the wicked, who cōtrary to their cōscience rather attribute these thinges to God, then acknowlage their owne folly and weakenes.

26 Brethren you se your callyng, how that not many wyse mē [n] after the fleshe, not many myghty, not many of hye degre, *are called*.

27 But God hath chosen the folyshe thinges of the worlde, to confounde the wyse: and God hath chosen the weake thinges of the world, to confound thinges which are myghty.

28 And vyle thinges of the worlde, & thinges which are despiced, hath God chosen, yea, and thinges [i] ẅ are not, for to bring to noght thinges [n] that are.

[i] Which are in mās iudgemēt almost nothig, but taken for abiects & castaways.

29 That no fleshe shulde reioyce in his presence.

30 But ye are of hym in Christ Iesus, who of God is made vnto vs [*] wisdome, & righteousnes, and sanctification, and redemption.

31 That according as it is written, [*] He which reioyseth, [k] shulde reioyce in the Lord.

[k] That is, shuld attribute allthings to God with thankes geuing.

THE II. CHAPTER.

He putteth for exāple his maner of preaching which was according to the tenor of the Gospel. which Gospel was contemptible & hid to the carnal, & agayne honorable & manifest to the spirituall.

AND I brethrē whē I came to you, came not in [*] gloriousnes of wordes, or of wysdome, shewyng vnto you the [s] testimonie of God.

[*] That is, the Gospel, wherby God doth manifest him selfe to the world, or wherof God is the author & witnes.

2 For I dyd not vendicat to my selfe to

" knowe any thyng am
Christe, and him cruc

[b] Herein appeareth his great modestie, who was not glorious, but abiect & humble, not ful of vayne bostings & arrogãcie but with feare & trẽbling set forth the mightie power of God.

3 * And I was among
in feare, and in muche
4 Nether *stode* my wo
ching in the * entysyng
wysdome: but in play
ritual power.
5 That your faith sho
wysdome of mẽ: but i
6 And we speake wys

* They, whose vnderstãdings are illuminat by faith, acknowlage this wisdome, which the worlde calleth foly.

that are [c] perfecte: no
world, nether of ỷ " ch
which come to noght.
7 But we speake th
which is hid in a myst
wisdome, which God o
world, vnto our glorie
8 Which wysdome " n
this world knewe: for
they wolde not haue c
of glorie.
9 But *we preache* as it i
eye hath not sene, & e
nether haue " entred
which thinges God ha
that loue hym.
10 But God hath open
his Sprite. for the Sp
thinges, yea, the botom
tes.
11 For what man kno
a man: saue the" sprite
in him? euen so the th
eth no man, but the S
12 And we haue not [c]
of the world, but the S

[d] He calleth Iesus the mightie God, ful of true glorie & maiestie, whome Dauid also calleth the King of glorie. Psal. 24. b. and Steuen nameth hȳ the God of glorie. Act. 7. a.

* We are not moued with that Spirit which teacheth things wher with the world is delited, & which men vnderstand by nature.

of God: for to knowe the " thynges that are geuen to vs of God:

13 Which thinges also we speake, not in the * wordes which mās wysdome teacheth, but which the holy Gost teacheth: ioyning [f] spiritual things with spiritual thinges.

[f] As that which we teach in spiritual, so our kynde of teaching must be spiritual: that the wordes may agre with the matter.

14 But the " natural man is not able to perceaue the thinges of ŷ Sprite of God, for they are but folyshnes vnto him, neither can he knowe *them*: because they are spiritually discerned.

15 But he that is * spiritual, discusseth all thinges: yet he him selfe is [g] iudged of no man.

[g] For the truth of God is not subiect to the iudgement of man.

16 * For who hath knowen the mynde of the Lord, that he myght informe him? But we haue the " mynd of Christe.

THE III. CHAPTER.

Paul rebuketh the sectes and authours therof. Christe is the foundation of his Churche. No man ought to attribute his saluation to the ministers but to God. That they beware erronious doctrines. The dignitie and office both of the ministers and also of all the faithful.

AND I could not speake vnto you brethren as vnto spiritual, but as vnto carnal, *euen* as vnto [a] babes in Christe.

[a] Being ingrafted in Christ by faith, we begin to moue by his Sprit, and as we profite in faith, we growe vp to a ripe age. And here let him take hede that teacheth, lest for milke he gyue poison: for milke and stronge meat in effect are one, but only differ in maner and forme.

2 I gaue you mylke to drinke, and not meat: for ye then were not able *to beare it*, nether are ye in deed as yet.

3 For ye are yet carnal: for as long verely as *ther is* among you enuying, stryfe, & sectes, are ye not carnal, and walke after the maner of men?

4 For as lōg as one sayth
and another, I am of Ap
carnal?
5 Who is Paul then? &
but the ministers by wh
as the Lord gaue to eu
6 I haue plāted, Apollos
gaue the encreace.
7 So thē, nether is he ỳ
nether he that watreth,
ueth the encreace.
8 He that planteth, an
are [b] one: * and euery m
reward, according to hi
9 For we are Goddes
Goddes housbandry, ye
ding.
10 According to the gr
to me, as a skilful mas
layd the foundatiō: and
theron. but let euery m
he buildeth vpon.
11 For other foundatio
then that which is lay
Christe.
12 If any man build o
golde, syluer, precious
haye, or stoble:
13 Euery mās worcke s
[c] day shal declare it, and
by the " fyre: and the fy
mans worcke what it is.
14 If any mās worcke, t
vpon, abyde, he shal re
15 If any mans worcke b
but he [d] shalbe " safe hyn
lesse, yet as it were by

[b] He chargeth thē with two faultes, the one, that they attributed to muche to the ministers, & thother, that they preferred one minister to another.

[c] Or the tyme, which is, when the light of the trueth shal expel the darknes of ignorance, then the curious ostentation of mās wisdome shalbe broght to noght.

[d] He reprouceth them not as false apostles but as curious teachers of humaine sciences, as they which lothing at the simplicitie of Gods worde, preache philosophical speculations.

16 * Knowe ye not that ye are the temple of
God, and that the Sprite of God dwelleth
in you?
17 If any man defyle the temple of God,
him shal God destroy: for the temple of
God is holy, which temple ye are.
18 Let no man deceaue him selfe. If any
man seme *to him selfe* wyse among you in
this world, let him be a fole, that he may be
wyse.
19 For the wisdome of this worlde *is* fo-
lishnes with God. for it is written,* He cat-
cheth the wyse * with their *owne* crafti-
nes.
20 * And agayne, The Lord knoweth that
the thoghtes of the wyse be vayne:
21 Therfore let no man * reioyce in men:
for all thinges are yours.
22 Whether it be Paul, ether Apollos, ether
Cephas, or the world, or els lyfe, or death,
whether they be thynges present, or thin-
ges to come: all *I say* are yours:
23 And ye are Christes, and Christ is God-
des.

* When they thē selues are entangled in the same snares which they layd for others.

THE IIII. CHAPTER.

After that he had described the office of a true Apostle, seing they dyd not acknowledge him suchone, he appealeth to Gods iudgement: beating downe theyr glorie which hindered thē to praise that, which they dispraised in him. Thys done, he sheweth what he requireth on their part, & what they oght to loke for of him at his retourne.

* As it is a thing intollerable to cō temne the true ministers of God: so it is greatly reprehēsible to attribute more vnto them then is mete.

LEt a mā so thinke of vs, as of the * ministers of Christe, and disposers of the se-

cretes of God.
2 Furthermore, it is req
sers, that they be found
3 *As touching me I pas
iudged of you, or of man
I iudge not " myne own
4 For I [b] knowe noght by
I not therby iustified : b
that iudgeth me.
5 Therfore iudge nothin
me, vntyl the Lord come
ten thinges that are hyd
open the counsels of the
shal euery man haue pra
6 These thinges brethre
uely described in myne
Apollos, for your sakes : t
ne " by vs, that no man c
beyonde that which is ab
one swel not against ano
cause.
7 For who preferreth the
thou, that thou hast not r
hast receaued it, why r
thogh thou haddest not
8 Now ye are ful, now y
ye raygne as kynges with
de to God ye dyd raygne
raygne with you.
9 For I thynke that God
vs [c] the laste Apostles, as
nate to death. for we are
vnto the worlde, and to th
men.
10 We are [d] foles for Chri
are wyse through Christ.
ye are stronge: ye are hon

[b] For as I do not knowe, wherby I shulde take any occasion of glorie: so I am certeyn that before God an other maner of iustice is required.

[c] To diminishe his autoritie they obiected that he was not made an Apostle by Christe but after wardes.

[d] By this bitter tãting in abiecting him selfe and exal ting the Corinthiãs he maketh them ashamed of their vayne glorie.

despiced.

11 Euen vnto this daie we honger, and thirst, and are naked, and are buffetted, & haue no certayne dwelling place.

12 * And labour, workyng with our owne handes. we are reuyled, and yet we blesse: we are persecuted, and suffer it.

13 * We are euil spoken of, and we " pray: we are made as it were the fylthe of the world, the ofscowring of all thinges, euen vnto this tyme.

14 I write not these thinges to shame you, but as my beloued sonnes I warne you.

15 For thogh ye haue ten thousand " instructours in Christ: yet *haue ye* not many fathers: for in Christ Iesus, I haue begotten you through the Gospel.

16 Wherfore, I pray you folowe me.

17 For this cause haue I sent vnto you Timotheus, which is my deare sonne, & faithful in the Lord, which shal put you in " remembrance of my wayes in Christe, euen as I teache euery where in all Congregations.

18 Some swel as thogh I wold not come to you.

19 But I wil come to you shortely, * yf God wyl, and wyl knowe, not the speache of them which swel, but the *spiritual* power.

20 For the * kyngdome of God *is not* in wordes, but in the power *of the Spirit*.

21 What wyl ye? shal I come vnto you with a rod, or els in loue and in the sprit of mekenes?

* That is whatsoeuer giftes we haue receaued of God to this ende, that he may raigne among vs.

THE V. CHA

He reproueth sharpely the nishing him that had com his mother in lawe: willing nicate him. To embrace pu kednes.

It is heard for a trueth cation among you, and

[a] Who wolde thi ke that you wolde suffer that mis-chief vnpunished, which the most barbarous nations abhorre to speake of?

as is not once named am
[*] that one should intert
wife.
2 And ye swel, and hau
wed, that he which hatl
myght be put from amo
3 [*] For I verely as absent
sent in spirit, haue deter
thogh I were present, tha
thys sort done thys ded
4 When ye are gather
[b] With inuocatiō of Gods name, as becommeth them which procure the Lords busynes, and not their owne.

my" spirite, [b] in the Name
Christ, *that* such one I *sa*
our Lord Iesus Christ,
5 [*] Be deliuered vnto
[c] For being wonded with shame & sorrowe, his fleshe or olde man shal dye: and the sprite or newe man shal remayne alyue, & enioye the victorie in that day when the Lord shal iudge the quicke and dead. 2. Cor. 4. c. 1. pet. 4. b.

[c] destruction of the fles
rite may be saued in the
Iesus.
6 Your reioysing is not"
not that a little leuen, s
lumpe of dowe?
7 Purge therfore the old
may be a newe lūpe of do
te bread. for Christ our Ea
red vp for vs.
8 Therfore let vs kepe h
de leuen, nether in the
ousnes and wyckednes: b

te bread of puritie and trueth.

9 I wrote vnto you in an epistle,* that ye should not company with fornicatours.

10 And *I* [d] *meant* not at all with the fornicatours of thys world, ether with ỹ couetous, or with extorcioners, ether with idolaters: for then doutles ye muste go out of the world.

[d] But he meant of those that were conuersant in the Churche, whome they ought by discipline to haue corrected, for as touching strãgers they ought by all means godly to wone thẽ to Christe.

11 But now I haue writen vnto you, that ye company not together: yf any that is called a brother, be a fornicator, or couetous, or [n] an idolater, ether a raylar, ether a drõckard, or an extorcioner: with suche one *I say*, se that ye eat not.

12 For what haue I to do, to iudge them which are [e] without? do ye not iudge them that are [n] with in?

[e] Vnto whome the Ecclesiastical discipline doth not stretche.

13 God iudgeth them that are without. Put away therfore from among you that wicked man.

THE VI. CHAPTER.

He rebuketh them for goyng to Lawe together before the Heathen, and reproueth thabusing of Christian libertie, and that we ought to serue God purely both in body and in soule.

DAre any of you, hauing busines with another, go to lawe vnder [n] the [f] vniuste, and not rather vnder the Sainctes?

[f] He calleth the vniust, whomsoeuer are not sanctified in Christe.

2 * Do ye not knowe, that the Sainctes shal iudge the world? If the world shalbe iudged by you, are ye vnworthy to iudge smal matters?

3 Knowe ye not that we shal iudge the [h] An-

[h] Who are now apostats & deuils. Mat. 25. d.

wene brethern.

at all, that can iudge b
brother?
6 But one brother, g
another, and that vnde
7 Now therfore there
tiencie among you, bec
one with another: *w
not wrong? why rather
me?

d He doth not re proue the godly which with a good conscience vseth the magistrat to defende his right, but condēneth hatred, grudges, and desire of reuengeā ce.

8 *Nay, ye your selues
me, and that to your
9 Knowe ye not that t
not inherite the kyngdo
deceaued: *nether forn
latrers, nether aduout
tons, nether abusers o
the mankynde,
10 Nether theues, neth
dronckards, nether ey
extorcioners shal enhe
of God.
11 And such were *son
washed, but ye are sanc
stified in the Name of

13 Meates *are ordeyned* for the belly, & the belly for meates: but God shal destroy both it, and them. Let not the body be applied vnto [f] fornication, but vnto the Lord, and the Lord vnto the body.

[f] They abused meates, both in that they offended others therby, and also prouoked their owne lusts to vnclennes.

a. 14 God hath raysed vp the Lord, and * shal rayse vs vp by his power.

D 15 Knowe ye not, that your bodyes are the members of Christ? shal I then take the members of Christ, and make them the members of an harlot? God forbid.

16 Do ye not vnderstand, that he whych coupleth him selfe wyth an harlot, is become one body? * for two (sayth he) shalbe one fleshe.

i. n. n. y. 17 But he that is ioyned vnto the Lord, is one spirite.

18 Flie fornication. euery synne that a man doth, is without the body: but he that is a fornicator, synneth agaynst his owne body.

d. d. 19 Ether knowe ye not, how that * your body is the temple of the holy Gost, *which is* in you, whom ye haue of God? nether are ye your owne:

d. d. 20 * For ye are boght for a price: therfore glorifie God in your body, and in your sprite, for they are Gods.

THE VII. CHAPTER.

The Apostle answereth to certeyne questions which the Corinthians desired to knowe, of single life: of the duetie of mariage: of discords and dissention in mariage: of mariage betweene the faithful and vnfaith-

ful: of vncircumcising t
seruitude: of virginitie;
riage.

AS concerning the th
wrote vnto me: It *wer*
not to touche a woman.
2 Neuertheles, to auoyd
" euery man haue his wi
man haue her owne hou
3 * Let the man geue vn
beneuolence: lykewyse
the man.
4 The wyfe hath not pow
body, but the housband:
the housband hath not p
ne body, but the wyfe.
5 Defraude not one ano
with consent for a time,
your selues to fastyng an
terwarde come together
tempt you for your inco
6 This I say [b] of " fauour
mandement.
7 For I wolde wishe tha
I myselfe *am*: but euery
per gyft of God, one afte
ther after that.
8 I say vnto the vnmari
it is good for them yf th
I do.
9 But and yf they can
them mary: for it is bette
" [c] burne.
10 And vnto the maryed
but the Lord: let not the

* Or, expedient, because mariage, through mans corruption, and not by Gods institution bringeth cares & troubles.

[b] He sheweth that he cōmandeth not precisely all men to mary, but that God hath granted this remedie vnto them which cā not liue chaste.

[c] That is, when manswil so geueth place to the lust that tempteth, that he can not call vpon God with a quiet conscience.

her housband.

11 If she "depart, let her remayne vnmaried, or be recõciled vnto her housband againe. and let not the housband put "away his wife *from him*.

C 12 To the remnant speake I, and not the [d] Lord. If any brother haue a wyfe, that beleueth not, yf she be content to dwel with him, let him not put her away.

13 And the woman which hath to her housband an infidel, yf he consent to dwel with her, let her not put him away.

14 For the vnbeleuing housband is "sanctified by the wyfe: and the vnbeleuyng wyfe is sanctified by the housband. or els were your children vnclene: but now are they "holy.

15 But and yf the vnbeleuyng depart, let him depart. a brother or a sister is not in subiection in "suche *things*. but God hath called vs in peace.

16 For what knowest thou ò wyfe, whether thou shalt saue thy housband or no? Other what, knowest thou ò man, whether thou shalt saue thy wyfe or no?

17 Euen as God hath distribute to euery man, as the Lord hath "called euery persõ, so let him walke: and so ordayne I in all Churches.

18 Is any man called beyng circumcised? let him not [f] gather *his vncircumcision*. is any called vncircumcised? let him not be circumcised.

19 "Circumcision is nothing, and vncircumcisiõ is nothing, but the kepyng of the commandementes of God.

[d] In asmuche as ther was nothing expresly spoken herof in the Lawe, or Prophetes: or els he spake this moued by the Spirit of God as he testifieth in the 25. verse.

[e] As in the Lawe Ciuil the children that are borne of ether of the parẽts free, are free: so they that are borne of ether of the parents faithfull, are also counted mẽbers of Christs Churche.

[f] Which is, when the Surgeon by art draweth out the skyne to couer the part. Celsus li. 7. ca. 25. Epiphan. lib. de pondertb & mẽsur. Maccab. 1. ii.

20 * Let euery man abyde wherin he was called.

21 Art thou called *to be*

g Although God hath called thee to serue in this life, yet thynke not thy condition vnworthy for a Christian: but reioyse that thou art deliuered by Christ from the miserable slauerie of synne and death.

not for it: but if yet thou rather.

22 For he that is called i a seruant, is the Lordes he that is called being fr uant.

23 Ye are boght " with seruantes.

24 Brethren let euery m called, therin abyde " wi

h He bideth no mā to that, which God hath left free: but sheweth what is moste agreable to Gods wil, accordig to the circumstāce of the tyme, place, and persones.

25 As concerning " virgi mandemēt of the Lord: b myne aduise, as one that cie of the Lord to be be

26 I suppose then " this present necessitie. *I me* for a man so to be.

27 Art thou bonde vnt to be lowsed. art thou lo seke not a wyfe.

28 But and yf thou take nest not: lykewyse yf a vi

i He doth not preferre singlenes as a thing more holy then mariage: but by reason of incōmodities, which the one hath more thē the other.

neth not: neuerthelesse, trouble in their fleshe:

29 And this I say brethr me is short hereafter, ŷ haue wiues, be as tho

30 And they that " wep wept not: and they that they reioyced not: & they they possessed not:

31 And they that vse thi they vsed it not. for th

world goeth away.

32 And I wolde haue you without care. F The syngle man careth for the thynges of the Lord, how he may please the Lord.

33 But he that hath maried, careth for the thinges of the "world, how he may please his wyfe.

34 There is difference betwene a virgin & a wyfe. the single womā careth for the thinges of the Lord, that she may be "holy, both in body and also in sprite: but she that is maried, careth for the thinges of the world, how she may please her housband.

35 And this I speake, to declare what is profitable for you. not to tangle you in a snare: but that *ye follow that*, which is honest & comly, and that ye may quyetly cleaue vnto the Lord without separation.

G 36 If any man thinke that it is vncomly for his virgin yf she passe the flowre of her age, & if so "nede requireth, let hym do what he lysteth, he synneth not: let them be coupled in mariage.

37 Neuerthelesse he that purposeth surely in his heart, hauing no nede, but hathe [k] power ouer his owne wyl: and hath so decreed in his heart, that he wil kepe his virgin, doth wel.

38 So thē he that ioyneth his virgin in mariage, doth wel: but he that ioyneth not his virgin in mariage, doth "better.

39 The wyfe is bounde by the "lawe, as lōge as her housbād "lyueth: but if her housband slepe, she is at libertie to mary wyth whom she wyl, only in the Lord.

40 But she is happier yf she so abide, in my

[k] For the fathers wil dependeth on his childrens. in so muche as he is bōde to haue respect to their infirmitie nether cā he iustly require of them singlenes, if they haue not that gift of God so to liue.

iudgement. * and I think
the Sprite of God.

THE VIII. CH

*He rebuketh them that
the slander of other, in goyng
crifices: and sheweth how
them towarde suche as be we*

AS touchīg thīges sac
we knowe that we all
knowledge maketh a m
edifieth.
2 If any mā seme to him
weth any thing, he know
he oght to know.
3 But yf any man loue
taught of him.
4 To speake therfore of
to idols, we knowe that a
in the world, and that t
God but one.
5 And thogh ther be th
des, whether in heauen,
ther be many goddes,
des)
6 Yet vnto vs there *is* but
the Father, of whom are
in him: and *one Lord Ie
are all thinges, and we
7 But euery man *hath* n
ge. for some hauing [b] c
se of the idol vntil this
thing offered vnto the id
conscience beynge yet
led.
8 But meat maketh vs

* This he speaketh in their persone which bragged so muche of their libertie, saying that an image amongs all things that are made is of no force.

[b] In that they thoght the meat offered vp to the image, not to be pure, and therfore colde not eat it with a good conscience.

God: for nether yf we eat, are we the "richer: nether yf we eat not are we ŷ poorer.
9 But take hede lest by any meanes this libertie of yours, be an occasion of falling to them that are weake.
C 10 For yf any mā se thee which hast knowledge, syt at meat in the idols temple, shal not the conscience of him which is weake be boldened to eat those thinges which are offered to idoles?
11 And through thy knowledge, shal the *c weake brother perishe, for whō Christe died.
12 When ye synne so against the brethrē, and wound their weake cōscience, ye synne against Christe.
D 13 *d Wherfore, yf meat offend my brother, I wil eat no fleshe while the world standeth, because I wyl not offend my brother.

* Which sinneth against his conscience, or in doute.

THE IX. CHAPTER.

He exhorteth them by his exāple to use their libertie to the edification of other. to runne on forth in the course that they haue begonne.

A AM I not an Apostle? am I not fre? haue I not sene Iesus Christ our Lord? are ye not my worke in the Lord?
2 If I be not an Apostle vnto other, yet douteles I am vnto you: for ye are the seale of myne Apostleship in the Lord.
3 Myne answer to thē "ŷ examine me, is this.
4 Haue we not power to eat "& to drinke?
5 Ether haue we not power to [a] lead about a wife being a "sister, as wel as other Apostles, and as the "brethrē of the Lord, and Cephas?

[a] The Apostles led their wives about with them.

6 Ether only I and Barn
power [b] not to worke?
7 Who goeth a warfar
owne cost? who plantet
eateth not of the fruite t
deth a flocke, and eateth
ke of the flocke?
8 Say I these thinges a
man? sayth not the Lav
9 For it is wrytten in th
*Thou shalt not mossel
oxe that treadeth out the
take [c] care for oxen?
10 Ether sayth he *it* n
our sakes? For our sake
wryttē, that he which e
in hope: & that he which
pe, should be partaker
11 *If we haue sowen
thynges: is it a great thi
carnal thinges?
12 If others with you be
"right, *wherfor* are not we
lesse, we haue not vsed th
fre all thynges, lest we s
Gospel of Christe.
13 Do ye not vnderstād,
minister about the *sacr
of the temple? and they
aulter, are partakers [d] wi
14 Euen so also hath th
that they which preache
lyue of the Gospel.
15 But I haue vsed no
ges. nether wrote I these
should be so done vnto m
ter for me to dye, thē tha

[b] Whether they might not as lawfully lyue without labouring for their lyuing with their owne handes, as other Apostles.

[c] Had God respect properly to the oxen them selues when he made this Lawe?

[d] For that part that was burnt was deuored of the aulter, & the other was due vnto the Priests by the Lawe.

take my reioysing from me.
16 For yf I preache the Gospel, I haue no thyng to reioyce of: for necessitie is layd vpō me. and wo is it vnto me, yf I preache not the Gospel.
17 For if I do it with a good wyl, I haue a reward: but yf I do it against my wil, [e] not withstanding the dispensation is committed vnto me.
18 What is my rewarde then? verely that whē I preache the Gospel, I make the Gospel of Christ fre, that I misuse not myne auctoritie in the Gospel.
D 19 For thogh I be fre from all men, yet haue I made my selfe seruāt vnto all men, that I myght wynne the mo.
20 [a] And vnto the Iewes, I become as a Iewe, to wynne the Iewes: to them that are vnder the Lawe, as *thogh I were* vnder the [a] Lawe, to wynne them that are vnder the Lawe:
21 To them ỳ are without lawe, as thogh I were without lawe (whē I am not with out lawe as perteyning to God, but *am* in the Lawe through Christ) to wynne them that are with out lawe.
22 To the weake, I become as weake, to wynne the weake. [f] I am made all things to all men, to saue at the least some.
23 And this I do for the Gospels sake, that I might haue my parte therof.
24 Perceaue ye not, how that they which runne in a course, runne all, yet but one receaueth the reward? so runne, that ye may obtayne.
25 Euery man that proueth masteries, abstayneth from all thinges. and they do it

[e] Seing he is charged to preache, he must willingly and earnestly follow it for if he doth it by constraint, he doth not his duetie.

[f] In thinges indifferent, as eating of meates, observatiō of feasts & days & such like, he fashioned him selfe to men in suche sort as he might best gayne them to Christe.

to obtayne a corruptible
obtayne an vncorruptib
26 I therfore so runne,
taine thing. so fyght I, n
teth the ayre.
27 But I beat my "body
subiection, lest by any
haue preached to other,
be [g] reproued.

[g] Lest he shulde be reproued of mē, when they shulde see him do contrarie or contēne that thing which he taught others to do.

THE X. CHA

He feareth them wyth
Iewes, that they put not
in the graces of God: ex
all idolatrie, and offence of

MOreouer brethren,
ye should be ignori
were all vnder * the clou
through the * sea.
2 And were all * baptiz
the cloude, and in the s
3 And dyd all eat the
meat,
4 And dyd all drincke
al drincke: (for they dr
tual Rocke that folowe
Rocke " was Christ.)
5 But in many of them
lyght: for they were ou
wyldernes.
6 These are ensamples
that we should not lust
* as they lusted.
7 Nether be ye worsh
as were some of them,
wryttē, * The people sate

* Moses being their guyde or ministe: or as some read were baptized vnto Moses Lawe. others, by Moses.

[b] They ate the same meat that we do, because the substance of theirs & our Sacraments is all one.

[c] Because herby occasion was takē to forget God, & commit idolatrie therfore these indifferēt things are counted idolatrie.

dryncke, and rose vp agayne to playe.

8 Nether let vs commit fornication, as some of them committed fornication, and were destroyed in one *" daye twenty and thre thousand.

9 Nether let vs tempt Christe, as some of them tempted, and were *destroyed of serpentes.

10 Nether murmure ye as some of them *murmured, and were destroyed of the [d] destroyer.

[a] Meaning ether the good or euyl Angel whose ministerie God vseth to execute his iudgement to the vtter destruction of the wicked.

C 11 And all these thinges happened vnto them for ensamples: and were wyrtten to put vs in "remembrance, whom the "endes of the worlde are come vpon.

12 Wherfore, let him that thynketh he stãdeth, take hede lest he fall.

13 There hath none other tentation taken you, but such as appartayneth to man: but God is faithful, which shal not suffer you to be tempted aboue your strengthe: but shal in the middes of the tentation *make away, that ye may be able to beare it.

* He that led you into this tẽtation, which cõmeth vnto you ether in prosperitie or aduersitie, or for your synnes past, wil turne it to your cõmoditie & deliuer you.

14 Wherfore my deare beloued, flie from idolatrie.

D 15 I speake as vnto them which haue discretion, iudge ye what I say.

16 Is not the cuppe" of blessing which we blesse, "the communion of the bloud of Christ? Is not the bread which we breake, [f] the communion of the body of Christe?

" The effectual badge of our coniõction & incorporatiõ with Christe.

17 Because that we which are many, are [g] one bread and one body, in as muche as we all are partakers of one bread.

g If we that are many in nõber, are but one body in effect, ioyned with our head Christe, as many cornes make but one loafe: let vs renounce idolatrie, which doth separat our vnitie.

18 Beholde Israel *which is* after the fle-

she: Are not they which ea
partakers of the aulter?
19 What say I then? that
thyng, or that it, which i
ges, is any thynge?
20 Nay, but *I say*, ỳ the
the Gentils offer, they off
not vnto God: and I wo
should haue " felowshypp
uils.
21 Ye can not dryncke
Lord, and of the cup of t
not be partakers of the L
the table of deuils.
22 Do we prouoke the
stronger then he?
23 * All thynges are law
all thyngs are not expedi
lawful for me, but all thi
24 Let no man seke his
let euery man *seke* anoth
25 Whatsoeuer is solde i
ket, that eat ye, and " ask
conscience sake.
26 * For the earth is th
that there in is.
27 If any of them which
you to a feast, and if ye b
whatsoeuer is set before
no question, for conscien
28 But and yf any man s
is dedicate vnto idols: ea
sake that shewed it, and f
science. for the earth is t
that therin is.
29 And conscience I say,
that other: for why shoul

[h] For in those days they were accoustomed to sel certein of the flesshe of beastes sacrified, in the shables & tourned the money to the Priests proffit.

condemned of another mans conscience?
30 For [i] yf I, through *Gods* benefit take my parte: why am I euyl spoken of, *for that thing* wherfore I geue thankes?
31 * Whether therfore ye eat or drincke, or whatsoeuer ye do, do all to the praise of God.
32 Se that ye geue none occasion of offence, nether to the Iewes, nor yet to the Grekes, nether to the Churche of God.
33 Euē as I please [n] all men [n] in all thinges, not sekyng myne owne profite, but *the profite* of many, that they might be saued.

[i] Yf by the benefit of God I may eat any kynde of meat, why shulde I by my defaut cause this benefit to be euil spoken of?

* c.

s the
are
st.

THE XI. CHAPTER.

He rebuketh thabuse which was crept into their Churche, as touching prayer, propheciyng, and ministring the Lordes Supper, bringing thē agayne to the first institution therof.

A BE ye the folowers of me, as I am of Christ.
2 I commend you brethren, that ye remē bre [n] all my thynges, and kepe the ordinā ces, euen as I deliuered them to you.
3 But I wil that ye knowe, that Christ is the * head of euery man: and the mā is the womans head: and God is Christes head.
4 Euery man [a] praying or [n] propheciing hauing *any thing* on his head, shameth his head.
5 But euery woman that prayeth or propheciith bare headed, dishonesteth her head. For it is euen all one, and the very same thinge, euen as thogh she were shauen.
6 For if the woman be not couered, let

3.b.

a tha
fore

e.

* This is referred to common prayer & preachīg: for although one speake, yet the action is common, so that the whole Churche may be sayd to praye, or preache.

her also be shorne: If it b
man to be " shorne or sha
her head.

7 A man oght not to co
as much as he is the * [b] i
of God: but the woman
the man:

8 For the man is not of t
woman of the man.

9 * Nether is the man cr
mans sake: but the woma
sake.

10 For this cause oght
ue " power on her head, fo
kes.

11 Neuerthelesse, nethe
out the woman, nether t
out the man in the [d] " L

12 For as the woman is
is the man by the woma
are of God.

13 Iudge in your selues,
woman praye vnto God

14 Doth not nature it s
it is a shame for a man, y
heare?

15 And a prayse to a wo
longe heare? For her hea
couer her with all.

16 If any man luste to st
suche custome, nether t
God.

17 This I warne you of,
no whit, that ye come to
proffit, but with hurt.

18 For fyrst of all, when y
in the Churche, I heare t

[b] The image of Gods glorie, in whome his maiestie & power shyne.

* Or receaueth her glorie, & cōmē datiō of man, and therfore is subiect.

[d] For as God made the woman of man: so now is mā multiplied by the woman.

* For God hath geuen to womā lō-ger heare thē vnto man, to thēde she shulde trusse it vp about her head wherby she declareth that she must couer her head.

sensions among you: and I beleue it *to be true* in some of you.

19 For ther must be "euen heresies among you, that they which are perfect among you, myght be knowen.

20 When ye come together therfore into one place, a man can not eat the Lordes Supper.

21 For euery man begynneth afore to eat his owne supper: & one is hongry, and ano ther is droncken.

22 Haue ye not houses to eat and to drinc ke in? Or els despice ye the Churche of God, and shame them that haue not? what shal I say to you? shal I prayse you in this? I prayse you not.

E 23 For that ẅ I deliuered vnto you, I rece aued of the [f]Lord, *to wit*, That the Lord Iesus the same nyght in which he was betrayed, toke bread:

24 *And when he had geuen thankes, he brake *it* and sayd, Take ye, eate ye: this is my body, which is [g]broken for you: this do ye in remembrance of me.

25 After the same maner also he toke the cup, whē he had supped, saying, This cup is the Newe testamēt in my bloud: this do as oft as ye drincke *it*, in remembrance of me.

F 26 For as often as ye shal eate this bread & drincke this cup, ye shewe the Lordes death til he come.

27 Wherfore, whosoeuer shal eat this bread, and drincke this cup of the Lord "vnworthely, shalbe gylty of the body & bloud of the Lord.

28 *Let a man therfore examen him selfe:

[f] Who ought only to beare autoritie in the Churche.

[g] Signifying the maner of his death: whē his body shuld as it were, be torne & broke with most greuous torments, albeit not as the thies of the thieues were. the which thing the breaking of the bread as a figure doth moste lyuely represent.

and so let hym eat of th
of this cup.
29 For he that eateth
worthely, eateth and d
damnation, *because* he
ce of the Lordes body.
30 For this cause many
among you, and many
31 For if we wolde t
should not be iudged.
32 But when we are iu
stened of the Lord, bec
be damned with the w
33 Wherfore my breth
together to eat, tary o
34 If any man honger,
me, that ye come not to
nation. Other thinges
when I come.

[b] But, as thogh these holy mysteries of the Lords body & bloud were comō meates, so without reuerence he cōmeth vnto thē.

THE XII. CH

*The diuersitie of the gif
ought to be vsed to the edifyin
euen as the members of m
vse one of another.*

COncerning spiritual
wolde not haue you
2 Ye knowe that ye we
re caried away vnto th
euen as ye were [″] led.
3 Wherfore, I declare
man speaking in the [b] S
leth Iesus [*] execrable.
say that Iesus is [*] the Lo
ly Gost.
4 There are diuersities

[a] The Corinthians hauīg notable gifts semed to haue forgottō of whome, & for what end they had receaued them.

[b] As no mā that hath the Spirit of God cā blaspheme Christ, & worship idols: so none can acknowlage Christ for Lord and God, without the same Spirit.

the selfe same Spirit.
5 And ther are differences of administrations, but yet the selfe same Lord.
6 And there are diuers maners of operatiõs, but God is the selfe same, which worketh them all in euery man.
7 The declaration of the Sprite is geuen to euery man, to ″ proffit withall:
8 For to one is geuen through the Sprite, the vtterance of wysedome: to another is geuen the vtterance of knouledge, by the same Sprite:
9 To another *is geuen* ″ fayth, by the same Sprite: to another, the giftes of heling, by the same Sprite:
B 10 To another [c] power *to do* myghtie thigs: to another, ″ prophetie: to another, tryal of sprites: to another, diuers tonges: to another, the interpretation of tonges.
11 * And these all worketh euen the selfe same Sprite, distributing to euery man seueraly, euen as he wyl:
12 For as the body is one, and hath many membres, and all the membres of one body, thogh they be many, yet are but one body: euen so is Christ.
13 For by one Sprite are we all baptized into [d] one body, whether we be Iewes or Grekes, whether we be bonde, or fre, and haue all droncke into one Spirite.
14 For ỹ body is not one mẽber but many.
15 If the fote wolde say, I am not the hãde, I am not of the body: is it therfore not of the body?
C 16 And if the eare wolde say, I am not the eye, I am not of the body: is it therfore not of the body?

[c] Against Satã & hypocrites, as Ananias, Elymas, &c.

[d] That we might be one body with Christ, & the whole Churche one Christe, of the which conioynct15 Baptisme, and the Lords Supper are effectual signes.

17 If all the body *were* an
re the hearing? If all were
were the smellyng?
18 But now hath God di
bres euery one of them a
at his owne pleasure.
19 If they were all one
were the body?
20 But now are there ma
but one body.
21 And the eye can not s
I haue no nede of thee: n
the fete, I haue no nede
22 Yea rather a great de
of the body, which seme
are necessarie.
23 And vpon those *mem*
which we thinke moste
more honestie on: and o
tes haue more beautie on
24 For our comely *mem*
but God hath so tempere
ther, and hath geuen th
that parte which lacked.
25 Lest there should be
body: but that the memb
ferently care one for ano
26 Therfore yf one mem
fer with it: yf one meml
nour, all membres be gl
27 And ye are the body
bres " for *your* part.
28 * And God hath also
the Churche, *as* fyrst Ap
ly Prophetes, thirdly tea
that do miracles: after t
healing, " helpers, " gou

* For all Churches dispersed throughout the world are diuers mẽbres of one body.

of tonges.
29 Are all, Apostles? Are all, Prophetes? Are all, teachers?
30 Are all, doers of miracles? Haue all, ỹ gyftes of healyng? Do all, speake with tōges? Do all, interprete?
31 Do you then desire the best giftes? euē now then wil I shewe you a more excellēt way.

THE XIII. CHAPTER.

Because loue is the founteyn and rule of edifying the Church, he setteth forth the nature, office, and praise therof.

A THogh I spake with the tonges of men and [a] Angels, and haue not loue, I am euen as sounding brasse, or as a tynkling cymbal.
2 And thogh I could prophecie, and vnderstand all secretes, and all knowledge: yea, yf I had [b] all fayth, so ỹ I could moue [*] mountains out of their places, and yet had not loue, I were nothing.
3 And thogh I bestowe all my goodes *to fede the poore*, and thogh I gyue my body ỹ I be burned, and yet haue not loue, it profiteth me nothing.
B 4 Loue suffreth lōg, is courteous: loue enuieth not: loue doth not boast it selfe, swelleth not,
5 Disdaineth nothing as vnbeseeming, seketh not her owne things, is not prouoked to anger, thinketh not euil,
6 Reioyseth not in iniquitie, but reioyseth in the trueth.
7 Suffreth all thinges, beleueth all thin-

[a] Yf the Angels had tōges, & I had the vse therof and dyd not bestowe them to profit my neighbour, it were nothing but vaine babling.

[b] Faith is here taken for the gift of doing miracles, which the wicked may haue, as Mat. 7. c. & also for that faith (called historical) which beleueth the mighty power of Christ, but cā not apprehēde Gods mercie through it, & this deuils haue. Jam. 2. d. & therfore is separat frō charitie, but the faith that iustifieth, in effect can not.

ges, hopeth all thīges, en
8 Loue doth neuer fall av
propheciinges shalbe abo
shal cease, & learning sh
9 For [c] we learne ["] in pa
phecie in part.
10 But when that which
me, then that which is in
away.
11 When I was a chylde,
de, I vnderstode as a chy
childe. but assone as I
away chyldesh things.
12 For now we se ["] in a gl
ke speakyng: but then *sh*
ce. Now I knowe in part
know euen as I am ["] kno
13 Now abydeth fayth,
euen these thre: but the
is loue.

[c] Knowlage it selfe shalbe perfited in the world to come, & not abolished: but the maner of knowing & teaching shal cease, when we shalbe before Gods presence, wher we shal nether nede scholes nor teachers.

[d] Because it serueth both here & in the life to come: but faith & hope apparteyne only to this lyfe.

THE XIIII. CH

He exhorteth to loue: com
tonges, and other spiritual g
phecīing. Commandeth wom
the Churche, & sheweth wh
to be obserued in the Churche

FOllowe earnestly loue
tual *giftes*: and most c
phetie.
2 For he that speaketh *a s*
aketh not vnto men, but
man ["] heareth him: howbe
speaketh secret things.
3 But he that propheciet
mē to edifiing, to exhort

[e] Or, expoūd the worde of God to the edification of the Churche.

4 He that speaketh *strange* langage, profiteth him selfe: but he that prophecieth, edifieth the Churche.

5 I wolde that ye all spake *strange* lan-
B gages: but rather that ye prophecied: for greater is he that prophecieth, then he that speaketh *diuers* tonges: except he expound it also, that the Churche may be edified.

6 And now brethren, yf I come vnto you speaking *diuers* tonges: what shal I profit you, except I speake to you, other by [b] reuelacion, or by knowledge, or by propheciing, or by doctrine?

[b] The prophecie expoundeth that which God hath reuelled: and the doctrine teacheth that which he hath geuē vs tōderstād.

7 Moreouer things without life which ge ue a sound, whether it be a " pipe or an harpe, except they make a distinction in the sounds, how shal it be knowen what is pyped or harped?

8 And also if the trompet geue an vncertayne voyce, who shal prepare him selfe to fyght?

9 Euen so lykewyse, *when ye speake strange* langage, except ye speake wordes that haue signification, how shal it be vnderstād what is spoken? for ye shal but speake in the [c] ayre.

[c] Your wordes shalbe loste, for ye shal nether glorifie God therby, nor profit man.

10 Ther are so many kyndes of voyces " as it commeth to passe in the worlde, and none of them are so, that they can not be descerned.

C 11 Except I knowe therfore what ỹ voyce meaneth, I shalbe vnto hym ỹ speaketh, [d] as of an other lāgage, and he ỹ speaketh shalbe as of another langage vnto me.

[d] He condēneth the Corinthians of barbaromnes, in that thing wherby they thoght to haue attained to the greatest praise of eloquence.

12 Euen so, for as muche as ye couet spiritual *gyftes*, seke ye that ye may excel vnto

the edifiing of the Churc
13 Wherfore, let him ỹ s
praye, that he may interp
14 For if I pray *in a stran*
rite" prayeth: but my vnd
out * fruite.

* Not in respect of him that prayeth, but in respect of the Churche, which is nothing edified therby.

15 What is it then? I wil
rite, and wil pray with th
also I wil" syng with the s
with the vnderstanding a
16 For els, when thou l
sprite, how shal he that
me of the vnlearned, say '
uing of thankes? seyng
not what thou sayest.

' One only made the prayers, and the rest of the people folowed in hart his wordes, & when he had prayed they all saide Amen, signifiing, that they beleued assuredly that God wolde grante their requestes.

17 For thou verely geues
the other is not edified.
18 I thanke my God, I
more then ye all.
19 Yet had I leuer in the
ke" fiue wordes with my
the teaching of other, rat
sand wordes in *strange l*
20 Brethren, be not * ch
standing: but, as cõcern
be chyldren: but in vnde
ripe age.

s He threateneth thẽ most sharpely, that God wil poni she the contẽpt of his worde, & their contrefait ignorãce: for as muche as to speake with vnknowen tongues is a signe of Gods curse towardes the wicked.

21 In the Lawe it is writ
tõges, and sundry lyppe
to this people: and so sh
me, sayeth the Lord.
22 Wherfore, tonges are
to thẽ that beleue: but
not: contrariwyse, proph
for thẽ ỹ beleue not, but
23 If therfore, whẽ all th
me togither, and all spea
ges, there come in they

or they which beleue not, wyl they not say that ye are out of your wyttes?

E 24 But if all prophecie, and there come in one that beleueth not, or one vnlearned, [h] he is rebuked of [g] all men, and is iudged of euery man:

[h] By hearing his secret fautes ripi vp, & his synnes re proued by Gods worde he is cõpel led by his owne cõ science to praise God.

25 And so are the secretes of his heart opened, and so falleth he downe on his face, & worshippeth God, and sayeth, that God is in you in dede.

26 What is to be done then brethren? whē ye come togither, *according as* euery one of you hath ether song, or doctrine, or tõge, or reuelation, or interpretation: let all thinges be done vnto edifiing.

27 If any man speake the tonges, let it be by two or at the most by thre, and that by course, and let one interpret.

28 But yf ther be no interpreter, let him kepe silẽce in the Churche *which speaketh langages*, and let him speake to him selfe, and to God.

F 29 Let the Prophetes speake two, or thre, and let the other iudge.

30 If any thing be reuealed to another that sytteth by, let the fyrst holde his peace.

31 For ye may all prophecie one by one, that all may learne, and all may haue cõfort.

32 And the [g] sprites of the Prophetes, are in the [i] power of the Prophetes.

[i] To thintent that others may iudge of him that hath spoken, if he haue passed the cõpas of Gods worde, wherfore S. Iohn cõmandeth to trie the spiritswhether they be of God.

33 For God is not *the autor* of confusion, but of peace, as in all the Churches of Sainctes.

34 [k] Let your women kepe silence in the congregations: for it is not permitted

vnto them to speake: but t
ded to be vnder obedien
Lawe sayeth.
35 If they wyl learne any
aske their housbandes at
shame for women to speak
gation.
36 ″ Spronge the worde o
ether came it vnto you o
37 If any mā thinke him
phet, ether spiritual, let
that the thinges I write
commandementes of the
38 [k] And if any man be
be ignorant.
39 Wherfore brethren,
cie, and forbyd not to sp
40 Let all thinges be d
in order.

[k] Yf any mā haue iudgemēt, let hī acknowlage that I speake of the Spirite of God, and so let him obey: and if he haue no iudgement, let him acknowlage his ignorāce, & trouble not the Churche: but credit them that are learned.

THE XV. CHA

*He proueth the resurrecti
first that Christe is risen: th
and the maner how.*

MOreouer brethren I
the Gospel ŵ I prea
ye haue also accepted, w
tinue.
2 And by the which, if y
rie, after what maner
you, ye are saued, [a] exce
ued in vayne.
3 For fyrst of all, I de
that which I receaued:
ed for our synnes, agrein
res:
4 And that he was bur

[a] If you beleue to be saued by the Gospel, ye must beleue also the resurrectiō of the dead, which is one of the principal poīts therof, or els your beliefe is but vayne.

arose agayne the thirde day, according to
a. the * Scriptures:
c. 5 * And that he was sene of Cephas, then
In- of the " twelue.
yet 6 After that, he was sene of mo then fyue
so hundred brethren at once: of which many
remayne vnto this day, and some are a
slepe.
7 After that appered he to Iames: then to
all the Apostles.
8 * And last of all he was sene also of me
as of one, that was borne out of due tyme.
9 For I am ŷ least of the Apostles, which
B am not mete to be called an Apostle, be-
cause I persecuted the Churche of God.
b. 10 * But by the grace of God, I am that I
am: and his grace *which is* in me, was not
in vayne, but I laboured more abōdantly
then they all: yet not I, but the grace of
God which *is* wyth me.
11 Therfore whether it were I, or they, so
we preache, and so haue ye beleued.
12 If Christe be preached, how that he ro
se from the dead, how say some among
you, that ther is no resurrection of the
dead?
13 For if ther be no risyng agayne of the
dead: then is Christ not rysen.
14 If Christe be not rysen, then is our
de- preaching" vayne, and your [b] fayth is also
ef- in vayne.
n- 15 And we are founde also false wytnes-
se ses of God: for we haue testified of God,
h. that he hath raised vp Christ: whome he
rayse not vp, yf it be so that the dead ry-
se not agayne.
16 For yf the dead ryse not agayne, then

[b] For if Christe be swalowed vp of death, ther remayneth no hope of life any more.

is Christ not rysen agayn
17 If it be so that Christ
faith is in [c] vayne, yet are
nes.
18 And so they which are
are perished.
19 If in this lyfe [f] onel
Christe, then are we of al
serable.
20 But now is Christe ry
the * fyrst frutes of them
21 For since by man *cam*
came the resurrection of
22 For as by Adā all dye:
shal [f] all be made alyue.
23 But euery man in his *
fyrst fruits Christe, *hath r*
warde, they that are Chri
mynge *shal ryse agayne.*
24 Then *shalbe* the ende,
liuered vp the kyngdome
ther: when he hath put
all auctoritie, and power.
25 For he must raigne * ty
his enemies vnder his fet
26 And ŷ last enemie ŷ s
is death.
27 * For he hath put all t
fete. (And when he sayt
put vnder him, it is manif
cepted, which dyd put a
him.)
28 And when all thinges
vnto him, then shal ŷ Son
be subiect vnto him, ŷ dy
vnder him, ŷ God may be
29 Els what shal they do

* As mortificati-on, and remission of synnes depend on Christs death: so our quickening and restoring to life stand in his resurrection.

[d] Christe as he is man & head of the Churche is said to be subiect to God: but in respect of the world, is king of heauen & earth. This kingdome stādeth in gouerning the faithful: and ouercōming the aduersaries, euen death the chiefest, which done, Christe beīg perfīted with all his membres shal as he is man, & head of the Churche with hisfelowe heires deliuer his kingdome and be subiect to God, with whome & the holy Gost in Godhead he is equal.

zed e" for dead? yf the dead ryse not at all, why are they then baptized for dead?
30 Why are we in ieoperdy euery houre?
31 f By your reioysīg which I haue in Christ Iesus our Lord, I dye dayly.
E 32 If I haue foght with beastes at Ephesus after the maner of men: what auantageth it me, yf the dead be not raised vp? * let vs eat and dryncke: for to morowe we shal dye.
33 Be not deceaued, * Euel speakinges corrupt good maners.
34 Awake to rightuousnes, and synne not: for some haue not the knowledge of God. I speake this to your rebuke.
35 But some man wil say, how are the dead raised vp? and with what body come they forth?
36 Thou fole, that which thou sowest, is not quickened, except it dye.
37 And that which thou sowest, thou sowest not that body that shalbe, but bare corne, I meane ether of wheat, or of some other.
38 But God geueth it a body at his pleasure, to euery seed his owne body.
39 All fleshe is not one maner of fleshe, but there is one maner " fleshe of men, another maner fleshe of beastes, another of fishes, and another of byrdes.
40 Ther are also celestial bodyes, and ther are bodyes terrestrial: but the glorie of the celestial is one, and *the glorie* of the terrestrial is another.
F 41 There is one maner glorie of the

* Except these thinges be true of Christs kyngdom and his subiectiō, what shal become of thē whome the Churche daily baptizeth, for to destroye death in them?

f I take to witnes all my sorrowes, wher in I may lustely reioyse in the Lord that I haue susteyned them among you.

e Euen as the sũne and the mone being of one substãce differ in dignitie: so in the resurrection our bodies shal haue more excellent qualities then they haue now.

g sunne, and another glori
another glorie of the star
diffreth from another in
42 So is the resurrection
body is sowen in corrupti
incorruption.
43 It is sowen in " dishon
in honour: it is sowen in w
seth in power.
44 It is sowen a natural
a " spiritual body. ther is
ther is a spiritual body.
45 As it is also written, T
dam was made a lyuing so
Adam *was made* a quyck
46 Howbeit that *was* not
is spiritual: but that *whi*
then that *which is* spiritu
47 The fyrst man is of t
h This is attributed to Christe as cõcerning his diuinitie, not in respect of his humanitie whose flesbe hath this glorie by the power of God who dwelleth in it.

the second man *is* the L
uen.
48 As *is* the earthy, such
re earthy: and as *is* the he
they that are heauenly.
49 And as we haue born
the earthy, so shal we be
the heauenly.
50 This say I brethren, th
can not inherit the kyngd
ther doth corruption, in
tion.
i When the Lord commeth to iudgment some of the saints shalbealyue whome he wil chãge euen as if they were dead: so that this change is in steade of death to them.

51 Beholde I shewe you
We shal not all slepe, bu
changed,
52 In a moment, in the
eye, *at the sounde* of the las
trompet shal blowe, and t

incorruptible, and we shalbe changed.
53 For this corruptible, must put on incorruption: and this mortal, must put on immortalitie.
54 So when this corruptible hath put on incorruption, and this mortal hath put on immortalitie, then shal be broght to passe
b.c. the saying that is wryten, * Death is swalowed vp into victorie.
a.d. d. 55 * Death where is thy stinge, graue where is thy victorie?
56 The stynge of death *is* synne: and the [k] strength of synne, is the Lawe.
5.a. 57 * But thankes *be* vnto God which hath geuen vs victorie, through our Lord Iesus Christ.
58 Therfore my deare brethren, be ye stedfast, vnmouable, alwayes ryche in the workes of the Lord, for as muche as ye knowe, how that your labour is not in " vayne in the Lord.

[k] The strength of synne is the Lawe, because it doth reueile the iudgemēt of God against vs. or els the chief cause of our destruction is in our selues.

pe of tion the o sur l dif

THE XVI. CHAPTER.

He putteth them in remembrance of the gathering for the poore brethren at Ierusalem. we must perseuere in faith, in the loue of Christ and our neighbour. after his commendations he wisheth to them all prosperitie.

A 1.c. CONcerning the [a] gatheryng for the Saictes, as I haue ordeyned in the Churches of Galacia, euen so do ye also.
2 Euery first *day* of the weke let euery one of you put a syde at home, and laye vp as God hath prospered him, that then ther be no gatherynges when I come.
3 When I am come, whosoeuer ye shal

[a] Vpon the first day of the weke, which the Scripture calleth the Lords day, others Sonday, they accustomed not only in the Churche, but at home also according to euery mās zeale, to lay vp some piece of mony towarde the relief of the poore brethren.

alowe " by your letters, th
to bringe your liberaliti
lem.
4 And yf it be mete that
shal go with me.
5 I wil come vnto you, af
ouer Macedonia (for I wyl
cedonia)
6 And with you paraduer
de a while, or els wynter, t
me on my way whytherso
7 For I wyl not se you nov
but I trust to abyde a wh
God shal suffre me.
8 And I wil tary at Ephe
sontide.
9 For a great dore and a
ned vnto me: and ther ar
ries.
10 If Timotheus come, se
out feare with you: for he
ke of the Lord, as I do.
11 Let no man therfore "
conuaye him forthe " in pe
come vnto me: for I loke
brethren.
12 As touching our br
greatly desired him, to co
the brethren: but his myn
to come at this tyme: h
me when he shal haue co
13 "Watche ye, stand fast
te you lyke men, and be
14 Let all your busines
ue.
15 Brethren I beseche yo
house of Stephanas, how

b Willing that they shulde defende him against the aduersaries of Christe. because it is the Churches duetie to be carful for the preseruatiõ of their ministers.

" fyrst frutes of Achaia, and that they haue
geuen them selues to minister vnto the
Sainctes,
16 That ye be " obedient vnto suche, and
to all that helpe and labour.
17 I am gladde of the commyng of Ste-
phanas, Fortunatus and Achaicus: for they
haue [e] supplied your " absence.
18 For they haue comforted my " sprite &
yours. Loke therfore that ye knowe them
that are suche.
19 The Churches of Asia saluteyou. Aqui-
la and Priscilla salute you much in the
Lord, and so doeth the Churche that *is* in
their house.
20 All the brethren grete you. Grete ye
one another with an holy " kysse.
21 The salutation of me Paul with myne
owne hand.
22 If any mā loue not the Lord Iesus Chri
ste, let him be had in execration, *yea excom-
municate* to death.
23 The grace of our Lord Iesus Christe *be*
with you.
24 My loue *be* with you all, in Christe Ie-
sus. Amen.

The fyrst Epistle to the Corinthians, sent
from " Philippi, by Stephanas, and For-
tunatus, and Achaicus, and Timotheus.

" The griefe that I toke for your ab sence was greatly aswaged by their presence.

THE ARGVMENT

second Epistle to the C

AS nothing can
perfectly, or wit
& zeale, which
ble to many, & v
the first epistle
to the Corinthians, besides the
ction of the doctrine, sheweth
farre passing all natural affe
not only not proffit all, but he
of many to remayne in their s
temne the Apostles autoritie.
S. Paul, being let with iuste
vnto them, writ this epistle
mynding to accomplishe the
had begon among them. First
them wel in the Lord: declari
teyn wicked persones abused h
demne therby his autoritie, y
sarie schollings, and sent to hy
bettering. And wheras they h
sence, it came of no inconsta
with their inabilitie, and impe
trary to his fatherly affection,
ne compelled to vse rigour and
touching his sharpe writing in
le it came through their faute,
both in that, that he pardoneth
ing he doth repent: and also i
quiet in his mynde, til he was
of their estate. But forasmuch
stles went about to vndermyn
confuteth their arrogant brag
deth his office, and the diligen
same: so that Satan must hav

their eyes which se not the brightnes of his Gospel in his preaching: the effect wherof, is newnes of life, forsaking of our selues, cleauing to God, flying idolatrie, embracing the true doctrine, and that sorrowe which engendreth true repentance: to the which is ioyned mercie and compassion towards our brethren: also wisdome to put difference betwixt the simplicitie of the Gospel, and the arrogancie of the false preachers, who vnder pretence of preaching the trueth, soght only to fil their bellies. wher as he contrariwise, soght them, and not their goods, as those ambitious persones slandered him. wherfore at his cō ming he menaceth suche as rebelle against his autoritie, that he wil declare by lyuely example, that he is the faithful embassador of Iesus Christe.*

O.i.

THE SECON-

DE EPISTLE OF

PAVL TO THE CO-

rinthians.

THE FYRST CHAPTER.

He declareth the great proffit that commeth to the faithful by their afflictions: and because they shulde not impute to lightnes, that he differred his comming, contrary to his promise, he proueth his constancie, both by the sinceritie of his preaching, and also by the immutable trueth of the Gospel. which trueth is grouded on Christe, and sealed in our hearts by the holy Gost.

PAVL AN A Apostle of Iesus Christe by ỹ wil of God, & our brother Timotheus, to ỹ Church of God, ŵ is at Corīth' with all ỹ Sainctes, which are in all Achaia:

2 Grace

2 Grace *be* to you, and peace from God our Father, and from the Lord Iesus Christ.

.a. 3 *" Blessed be God the Father of our Lord a. se ð ge- Iesus Christ, the Father of mercies, and the God of all comforte:

4 Which comforteth vs in all our tribulatiō, in so muche that we are able to comforte thē which are in any maner of trouble, with the same comforte, wherwith God comforteth vs our selues.

B 5 For as the [a] afflictiōs of Christ are plenteous in vs, euen so our consolation is plenteous through Christe.

[a] Which I suffer for Christe: or which Christe suffereth in me. Rom. 8.d. Col.1.d.

6 And whether we be oppressed, *we are oppressed* for your consolation and "saluation: him mu had lo be l in el. which saluation [b] is wroght in the suffrance of the same afflictions, which we also suffre: or whether we be comforted *we are comforted* for your consolation and saluation:

[b] As God only worketh all things in vs: so doth he also our saluatiō by his fre mercie, and by suche meanes as he hath here left in this life for vs to be exercised in.

7 And our hope is stedfast concerning you, in as muche as we know that as ye are partakers of the afflictiōs, so *shal ye be partakers* also of the consolation.

8 For brethren, we wolde not haue you ignorant of our trouble, which happened vnto vs in Asia, how we were greued out of measure passing strength, so greatly that we all together douted, euen of lyfe.

erly in to 9 Also we "receaued sentence of death in our selues, and that because we shulde not put our trust in our selues, but in God: which rayseth the dead.

dā- ath. 10 *And* which deliuered vs from so "great a death, and dothe deliuer *vs.* in whom we

truste that yet hereafter he
11 By the helpe of your pr
by the rewarde of many pe
vpon vs, thankes may be
for vs.

[c] He rendreth a reasō why they ought to praye vnto God for his recouerie.

12 [c] For our reioysyng is th
nie of our conscience: that i
Godly purenes, and not in
me, " but by the grace of G
our conuersation in the w
of all to youwardes.

[d] Ye knowe partely my constancie, both by my dwelling with you, and also my writing vn to you: and I trust ye shal knowe me to be the same to the very ende.

13 We [d] write none othe
you, then that ye read, or el
wlage, and I trust ye shal
the ende.
14 Euen as ye haue ackn
tely, *to wit*, ỳ we are your "
as ye " are ours, in the " day
sus.
15 And in this confidence
fyrst to haue come vnto yo
haue had one pleasure mo
16 And to haue passed by
donia, and to haue come ag
cedonia vnto you, and to h
the to Iewriewarde of you
17 When I thys wyse wa
vse lyghtnes? Or mynde I
thynges which I mynde, th
de be [e] Yea, Yea, and Na
18 Yea rather, as God is
preachinge to you, was
Nay.
19 For Goddes Sonne Iesu
was preached among you by
by me, and Siluanus and

[e] Now to affirme one thing, and thē to deny it, which is a signe of incōstancie.

not Yea, and Nay: but in him it was [f] Yea.
20 For all the promises of God, in hym *are* Yea: and *are* in him Amen, vnto the glorie of God through vs.
21 And it is God which stablisheth vs with you in Christe, and hath anoynted vs.
22 Which hath also sealed vs, and hath geuen the [g] earnest of the Sprite in our hearte.

[f] He preached nothing vnto thē but onely Iesus Christe, who is the moste constant and infallible trueth of the Father.

THE II. CHAPTER.

He attributeth the cause of his staying to thē, notwithstanding he sheweth his loue towardes them, requiring likewise that they wolde be fauorable to the incestuous adulterer, seing he dyd repent. He also reioyseth in God for the efficacie of his doctrine, confuting therby such quarelpikers, as vnder pretence of speaking against his persone, ought nothing, but the ouerthrowe of his doctrine.

A NOw, I call God for a recorde vnto my soule, that for to fauer you I came not as yet vnto Corinthus.
2 Not that we be [h] lordes ouer your faith, but we are helpers of your ioye. for by [i] faith ye stande.
3 But I determined thus in my selfe, that I would not come agayne to you in heynes.
4 For yf I make you sory, who is he that should make me glad, but the same which is made [k] sory by me?
5 And I wrote [l] this same vnto you, lest whē I came, I should take heuines of them, of whō I ought to reioyce: this confidence haue

[h] In that I say I came not because I wolde spare you, I meane not that I haue auctoritie to alter true religiō, or to bynde your consciences: but that I am Gods minister to confirme and comforte you.

I in you all, ẏ my ioye is the
6 For in great affliction, a
heart, I wrote vnto you wit
not that ye should be made
ye myght perceaue the lou
moste specially vnto you.
7 If any man hath caused s
[b] After this adul terer dyd repent & amend, Paul dyd so vtterly cast of all sorowe, that he denieth that in mâner he was any whit sory.
hath not [b] made me sory, bu
should" greue *him. Notwiths*
made you all *sory*.
8 It is sufficient vnto the
he was rebuked of many.
9 So that now contrarywyse
to forgeue him and comfor
same" persone should be sw
ouer muche heuynes.
10 Wherfore, I praye you,
[c] confirme your loue towar
[c] That at my intercession you wol de declare by the publike consent of the Churche that you embrase him agayne as a brother: seing he was excommunicat by the common consent.
11 For this cause verely d
I myght knowe the profe
ye wolde be obedient in al
12 To whom ye forgeue a
geue also. for verely yf I for
to whom I forgaue it, for yo
I it in the " sight of Christ
13 Lest Satan should " pre
enterprises are not vnknov
14 Forther more, when I
preache Christes Gospel, an
ned vnto me of the Lord,
15 I had no rest " in my spri
de not Titus my brother: b
of them and went away in
16 [d] Thanckes *be* vnto Goo
maketh vs " to triomphe i
peneth the sauour of his k
in euery place.
[d] From this place vnto the 6. cha. ẏ.11. he entreateth only of the ministers, saue he some time intermedeleth that which apperteyneth to the whole Churche, as cha.3.d.17, and 18, verse, and not only to the ministers.

D 17 For we are vnto God the swete sauour of Christ, to them that are saued, and to them which perishe.

18 To the one parte, *we* are the * sauour of death, vnto death: & to the other part, the sauour of lyfe, vnto lyfe. and who is mete vnto these thinges?

19 * For we do not as many," disguise and conterfait the worde of God: but as of syncere affection, but as of God in the syght of God, *so* speake we " in Christe.

* The preaching of the Crosse bringeth death to thē which only cōsider Christs death as a common death, & be therat offended, or els thinke it folly. and bringeth agayne life to thē who in his death beholde their life.

THE III. CHAPTER.

He taketh for example the faith of the Corinthians for a probation of the trueth which he preached. And to exalt his Apostleship against the bragges of the false apostles, he maketh comparison betwixt the Lawe and the Gospel.

A DO we * begyn to praise our selues agayne? nede we as some other, epistles of recommendation vnto you, or letters of recommendation from you?

2 Ye are our epistle, written in our hearts, which is vnderstand and read of all men.

3 In that ye are knowen, to be the epistle of Christ, by our * ministerie, and wrytten, not with yncke, but with the Sprite of the lyuing God, not in ^ tables of stone, but in fleshly tables of the heart.

* The hardenes of mās hart before he be regenerat, is as a stony table. Ezec. 11. c. 36. f. but being regenerat by the Spirit of God, is as soft as fleshe, that the Grace of the Gospel may be writ in it, as in new tables. Ier. 31. c.

B 4 Suche trust we haue through Christ to God:

5 Not that we are apte of our selues, to thynke any thing, as *it were* of our selues: but our ablenes commeth of God.

6 Who also hath made vs able ministers

of the Newe testamēt, not o
of the " Sprite : for the lett
Sprite geueth lyfe.
7 If the ministration of
letters in stones, was glori
children of Israel could
face of Moses for the glori
nance, which glorie is don
8 Why shal not the min
Sprite be muche more gl
9 For if the ministring o
was glorious : muche mor
stration of " rightuousnes
rie.
10 For no dout, that w
glorified, was not glorifie
that is, as touching that e
11 For if that which shoul
was glorious, much more
remayneth, be glorious.
12 Seing then that we hau
vse great [b] " playnes of sp
13 *And *we are* not as M
vayle ouer his face, that
Israel should not se, for w
serued which oght to be
14 Therfore their mynde
for vntil this day remayne
uering vntakē away in th
when they read it, which
is put away.
15 But euen vnto this da
read, that vayle is layed o
16 Neuerthelesse when t
be tourned to the Lord,
taken away.

[b] Moses shewed the Lawe as it was couered with shadowes, so that the Iewes eyes were not lightened but blynded : agayne the Gospel setteth forth the glorie of God clearely not couering our eyes, but dryuing the darkenes away frō them.

17 The " Lord no dout is the Sprite: and where the Sprite of the Lord is, there is li bertie.

18 But we all beholde as in a [c] myrrour the glorie of the Lord with opē face, and are changed into the same image, frō glo rie to glorie, euen of the Sprite of the Lord.

[c] In Christe, who is God manifested in the fleshe we se God the Father, as in a more clea re glasse.

THE IIII. CHAPTER.

He declareth his diligence and roundenes in his office. and that which his ennemies toke for his disaduantage, to wit, the Crosse and afflictions which he endured, he tourneth it to his great aduantage, shewing what proffit cometh therby.

THerfore, seyng that we haue this office, as we haue receaued mercie, " we faynte not:

2 But haue cast from vs the clokes of shame & walke not in craftines, nether hādle we the worde of God disceitfully: but in declaratiō of the trueth, report our selues to euery mans conscience in the syght of God.

3 If our Gospel be hyd, it is hyd to them, that are lost.

4 In whom the " god of this worlde hath blynded the mindes, that is, in the infideles, lest the light of the glorious Gospel of Christ, ẅ is the * image of God, should shyne vnto them.

5 For we preache not our [b] selues, but Christ Iesus the Lord, and our selues your seruantes, for Iesus sake.

6 For God that * commanded the lyght

[*] In whome God doth shewe himself to be sene, and here Christ is called so in respect of his office.

[b] As they which preach for gayne, or els which rather seke to become knowen, then to edifie.

to shyne out of darcknes, i
shyned in our " hearts, for t
of the knowledge of the g
the face of Iesus Christe.
7 But we haue this [d] tre
vessels, that the excellenci
myght be Gods and not o
8 We are troubled on eue
we not in distresse : we are
not ouercome of pouertie
9 We are persecuted, but
ther in: we are cast doune,
perishe not.
10 Euery where we beare
dy, the [e] dying of the Lord
wise the life of Iesus myg
our bodyes.
11 For we which lyue, are
red vnto death for Iesus s
also of Iesus myght appe
fleshe.
12 So then " death worke
in you.
13 And because we haue
of fayth, according as it is
ued, & therfore haue I spol
leue, and therfore also sp
14 Knowing that he whic
Lord Iesus, shal " rayse v
meanes of Iesus, and shal
15 For all thynges *are* for
that moste plenteous grac
geuen of [f] many, may redo
se of God.
16 Therfore, we faint not
outwarde man " perishe,
man is " renewed dayly.

[c] That we hauig receaued light shuld communicat the same with o-thers, and therfore Christ calleth thē the light of the world. Mat.5.b.

[d] Albeit the ministers of the Gospel be contemptible as touching their persone, yet the treasure, which they cary is nothig worse or inferior.

[e] All the faithful, & chiefely the ministers must drinke of this cup, because the world hateth Christe: & also that the members shulde be comformable to Christe their head, yet by the mightie power of Christe, who ouer came death they are made cō-querours.

[f] That I being deliuered & restored to you agayne, may not onely my self gyue God thankes for this infinite benefit of deliuerance, but also you all which are both partakers of my affliction and comfort may abundantly set forth his glorie.

17 For ŷ " light shortnes of our tribulation, causeth vnto vs a farre moste excellēt and an eternal waight of glorie:
18 While we loke, not on the thinges ẅ are sene, but on the thinges which are not sene: for thinges which are sene, are temporal: but thynges which are not sene, are eternal.

THE V. CHAPTER.

Paul procedeth to declare the vtilitie that cōmeth by the Crosse: how we oght to prepare our selues vnto it, by whome, and for what ende. He setteth forthe the grace of Christ, and the office of ministers, and all the faithful.

A FOr we knowe that if the tabernacle of this our earthy howse shalbe destroyed, we haue a building *geuē* of God, *that is*, a house not made with handes, *but* eternal in heauen.
2 For therefore we syghe, desiring to be clothed with our house, ẅ is frō heauen:
3 Because that if we be therwith clothed, we shal not be founde naked.
4 For in dede we that are in this tabernacle, syghe and are burdened, wherein *whiles we are*, we wolde not be vnclothed, but wolde be clothed vpon, that mortalitie myght be swalowed vp of lyfe.
5 He that hath created vs for this thing, *is* God, who also hath geuen vnto vs the earnest of the Sprite.
6 Therfore, we are alway [a] bolde & knowe that as longe as we are " at home in the body, we are absent from the Lord.

[a] Not only quiet in mynde, but also ready to sustein all diligēce: being assured of the good successe thereof.

7 For we "walke in fait
8 Neuerthelesse, we are
and had leuer to remoue
and to go to dwel with t
9 Wherfore also we c
dwelling " at home, and
home, we may be accept
10 * For we must all a
iudgement seat of Christ
may receaue the things
body, according to that h
ther it be " good or bad.
11 Knowing therfore " t
Lord, we [b] bring men to t
" haue approued our selu
trust also that we are ap
sciences.
12 For we praise not ou
vnto you, but geue you a
ioice of vs, that ye may ha
against them, which reio
and not in the heart.
13 For whether we be fol
" to God: or whether we b
de, *we are* in our right m
moditie.
14 For the loue of Chri
vs: because we thus iudg
dead for all, then were [d]
15 And he died for all,
lyue, should not hēce for
selues, but vnto hym whi
and rose agayne.
16 Wherfore, hence for
man " after the fleshe, and
haue knowen Christ afte
hence forth [e] know we *hi*

[b] He proueth the dignitie of his ministerie by the fruit & effect ther of: which is, to bring men to Christe.

* As they which more esteme the outwarde shewe of wisdome and eloquence, then true Godlines.

[d] Therfore whosoeuer geueth place to ambition or vaine glorie is yet dead, and lyueth not in Christe.

[e] We do not este me, nor commēde Christe him selfe now, as he was an excellent man: but as he was the Sonne of God, partaker of his glorie, & in whome God dwelled corporally, and do you thinke, that I will flatter my selfe or any mā in setting forth his giftes? Yea whē I praise my ministerie, I commend the power of God. when I commende our worthy factes, I praise the mightie power of God set forth by vs wormes and wretches.

17 Therfore yf any man *be* in Christe, *he* *is* a newe creature. * Olde thynges are passed away, beholde all thinges are become newe.

18 And all thinges *are* of God, ẅ hath reconciled vs vnto him selfe by Iesus Christ, and hath geuen vnto vs the office to preache the attonement.

19 Which is, that God was in Christe, and made agrement betwene the world and him selfe, and imputed not their synnes vnto them, and hath committed to vs the preaching of the attonement.

20 Now then are we messengers in the roume of Christ, euen as thogh God dyd beseeche *you* through vs, we praye you in Christes stede, that ye be atone with God.

21 For he hath made hym *to be* " synne for vs, which knew no synne, ẏ we should be " made the rightuousnes of God, in him.

THE VI. CHAPTER.

An exhortation to Christian life, and to beare him like affection as he dothe them: also to kepe thē selues from all pollution of idolatrie both in body and soule, and to haue none acquintāce with idolaters.

WE therfore as helpers with him exhorte you, that ye receaue not the grace of God in vayne.

2 For *God* sayth, * I haue heard thee in a tyme accepted, and in the day of saluatiō, haue I suckered thee: behold now the " accepted tyme, behold now the daye of saluation.

3 We geue no occasion of offence in any

thing, that in our office
4 But in all thinges we
as * the ministers of God,
ce, in afflictiōs, in necess
5 In stripes, in prisonme
bours,
6 By [a] watchings, by fa
by knowledge, by lōg su
nes, by the " holy Gost, b
7 [b] By the wordes of tru
of God, by the armour o
the ryght hande and on
8 By honour, and dish
port, and good report, a
we are true:
9 As vnknowen, and yet
dying, and beholde we y
ned, and not kylled:
10 As sorowing, and ye
as poore, and yet make n
uing nothing, and yet p
ges.
11 O ye Corinthians, ou
vnto you, our heart is n
12 Ye dwel not strayte
a strayte in your [c] bowe
13 Now *I require of you*
ce, I speake as to my chil
so enlarged.
14 [d] Be not coupled wit
an vnequal yoke: for * w
rightuousnes, with vnri
what companye hath ligh
15 And what concorde
" Belial? ether what pa
uer, with the infidel?

[a] He declareth with what weapōs he resisted his afflictions.

[b] By the Gospel, the power of God, and his owne integritie, he ouerthrewe Satā, & the world, as with weapons on euery syde most ready.

[c] Their iudgemēt was so corrupted that they were not lykewise affectioned towards him as he was towards them.

[d] He seemeth to allude to that which is therein, Deu. 22. b. for the Lord cōmandeth that an oxe & an asse be not yoked together, because the matche is vnequal: so if the faithful mary with the infideles, or els haue to do with them in any thing vnlawful, it is here reproued.

D 16 How agreeth the temple of God with
3.b. images? * for ye are the temple of the ly-
16.b. uing God: as sayd God, * I wil dwel amõg
17.g. them, and walke ther: and I wil be their
God, and they shalbe my people.
i.e. 17 * Wherfore come out from among thẽ,
and separate your selues, sayeth the Lord:
and touche none vncleane thing: then wil
I receaue you:
-a. 18 * And I wil be a Father vnto you, & ye
shalbe my sonnes and daughters, sayeth ỹ
Lord almighty.

THE VII. CHAPTER.

He exhorteth them by the promesses of God to kepe them selues pure, assuring them of his loue, and doth not excuse his seueritie towarde them, but reioyseth therat, considering what profit came therby. Of two sortes of sorowe.

A SEyng then we haue suche promises dearly beloued, let vs [a] cleanse our sel-
y. & ues from all fylthynesse of the [y] fleshe and spirite, and growe vp vnto ful holynesse in the feare of God.

[a] Consider this wel, ye that serue idoles with your bodyes, & yet thin ke your consciences pure towarde God. God wil one day smite your hol thig.

may 2 [y] Receaue vs: we haue hurt no man: we
ne. haue wasted no mans *goodes*: we haue [y] rob-
ỹ co bed no man
3 I speake not this to condemne you: for I haue shewed you before, that ye are in our hearts, to dye, and lyue with you.
4 I vse great boldenes of speache towarde you: I reioyce greately in you: I am fylled with comfort, and am exceading ioyous in all our tribulation.
B 5 For whẽ we were come into Macedonia,

our fleshe had no reste, but
bled on euery syde: outwa
[b] He had nether rest in body nor spirit. & it semeth that he alludeth to that which is written, Deut. 32. d. for the crosse to mans eye is cōmon both to the godly & to thewicked, although to contrary endes.
tyng, [b] inwarde was feare.
6 Neuertheles, God, that *
afflicted, comforted vs at t
Titus.
7 And not by his cōming o
the consolatiō wherewith h
ted of you, when he tolde
desire, your mornyng, you
de to mewarde: so that I r
more.
8 For, thogh I made you
ter, I repent not, thogh I d
perceaue that the same ep
sory, thogh it were but fo
9 I nowe reioyce, not that
but that ye so sorowed tha
for ye sorowed Godly: so
ye were hurt by vs.
10 * For Godly sorowe ca
ment vnto saluation, not
of: when the worldly s
death.
11 For beholde this thing
[c] Whose hart Gods Spirit doth touche, he is sory for his synnes cōmitted against so merciful a Father, & these are the fruits of his repētance, as witnes Dauids & Peters teares: others which are sory for ther sinnes only for feare of ponishemēt, and Gods vēgeāce, fall into desperation, as Cain, Saul, Achitophel, and Iudas.
bene [c] Godly sory, what gr
wroght in you? yea, *how ha*
to " cleare your selues: yea
tion *hath it caused*: yea *w*
how great desire: yea *what*
de: yea *what*" punishemen
thinges ye haue shewed yo
ye are cleare in this matte
12 Wherfore, thogh I wr
dyd not it for his cause that
ther for his cause ỳ was hur
good mynde towarde you

God, myght appeare vnto you.

D 13 Therfore we were comforted, because ye were comforted: but moste of all we reioysed, for the ioye that Titus had: because hys [e] sprite was refresshed by you all.

14 For if I boasted my selfe any thing, to him of you, I was not ashamed: but as all thynges which I preached vnto you are true, euen so is our boasting, wherof I boasted my selfe to Titus, founde true.

15 And [d] his inwarde affection is more abundant towarde you, when he remembreth the obedience of euery one of you: and how with feare and trembling ye receaued him.

[d] The Greke worde signifieth, his bowelles, wherby is ment moste great loue and tender affections.

16 I reioyce therfore that I may [f] put my confidence in you, in all thynges.

[e] thus and reuiued

[f] vse

THE VIII. CHAPTER.

By the example of the Macedonians, and Christe, he exhorteth them to continewe in releiuing the poore Saincts, cõmending their good begynning. After, he commendeth Titus and his felowes vnto them.

A I do you also to wit brethren, of the [a] grace of God bestowed vpon the Churches of Macedonia.

2 How that in great trial *by affliction*, their ioye abunded, and the pouertie which had consumed them, euen to the very botome, [b] abunded vnto their moste riche liberalitie.

3 For to their powers (I beare recorde) yea, and beyonde their power, they were willing of their owne accorde.

[a] This benefit of God appeared in two thinges: first that the Macedonians being in so great afflictiõ were so prõpt to helpe others: & next that being in great pouertie, were very liberal towards others.

[b] a bountifuller of them

4 And prayed vs with great instãce, that we wolde receaue their benefite, and suffre them to be partakers * with other in mi nistring to the Sainctes. *Chap.9.*

5 And *this they dyd*, not as we loked fore: but gaue their owne selues fyrst to the Lord, and *after* vnto vs, by the wyl of God. B

6 So that we could not but desire Titus to accomplishe the same beneuolence among you also, euen as he had begone.

7 Therfore, as ye are riche in all things, in faith, and in worde, and in knowledge, and in all diligence, and in loue towards vs, *euen so se* that ye be plentuous in this be neuolence also.

8 This say I, not as commanding, but because other are so feruent, therfore proue I your loue, whether it be syncere:

9 For ye know the liberalitie of our Lord Iesus Christ, which thogh he were ryche, yet for your sakes became poore: that ye through his pouertie, myght be made ryche.

10 And I shewe my minde here in: for this is expediẽt for you, ẅ began not to do only, but also to [b] wil, a yere a go.

[b] Euery mã may do good that hath abilitie ther vnto: but to wil, and haue a mynde to do good commeth of perfect charitie.

11 Now therfore performe the thinge, that ye began to do: that as *ther was* in you a redynes to wyl, euen so ye may performe the dede, of that which ye haue.

12 For yf ther be fyrst a willing mynde, it C is accepted according to that a man hath, and not according to that he hath not.

13 Nether is it that other men shoulde be freed and you burdened.

14 But vpon like condition, at this time your " abundance *supplieth* their lacke: that

" That a helpe o in their so other shal reli your wa

that also their abundãce may supply your lacke: that ther may be equalitie.

,d. 15 Agreing to that which is written, * He that *gathered* muche, had neuer the more aboundance, & he that *gathered* lytle, had neuerthelesse.

16 And thankes be vnto God, which put in the heart of Titus the same good mynde towarde you.

illin- 17 Both that he accepted the " exhortaed bi tion, and also that he was so wel willing, r al- that of his owne accorde, he went vnto you.

D 18 (And we haue sent also with him that achie brother, whose praise is " in the Gospel pel. throughout all the Churches:)

19 And not so only, but is also chosen by election of the Churches to be a felowe in our iorney concerning this beneuolence, that is ministred by vs vnto the prayse of the same Lord, & *declaration* of your prõpt mynde.

20 Auoyding this, that no man should blame vs in this plenteous distribution, that is ministred by vs.

d. 21 * For we make prouision for " honest do- thinges, not in the sight of God only, but ore also in the syght of men.

22 And we haue sent with them our brother, whom we haue ofte tymes proued diligẽt in many thinges, but now muche more diligent, for the great confidence which *I haue* in you.

23 Whether *any do enquire* of Titus, *he is* my felowe and helper, as concerning you: or els of our brethrẽ, they are messengers

of the Churches, and the *
iste)
24 Wherfore shewe toward
fe of your loue, and of the
we haue of you, that the Ch
it.

THE IX. CHAPT

*The cause of Titus and
comming to them. He exhorte
cherefully, shewing what frui
rof.*

FOr as touching the mi
Saintes, it is but superfl
write vnto you:
2 For I knowe your red
wherof I boast my selfe vn
cedonia, *and say*, that Acha
a yere a go, and your feru
uoked many.
3 Neuerthelesse, yet haue
thren, lest our reioysing o
be in vayne in this behalfe
ue sayd) be ready.
4 Lest peraduenture yf th
nia come with me, and fy
pared, we (I nede not to sa
ashamed in this my consta
5 Wherfore, I thoght it
horte the brethren to con
vnto you, and to finishe
ce appoynted afore: that
dy: so that it may be a be
a thing drawen by force.
6 This yet *remember*, Tha
eth lytel, shal reape lyt

soweth plenteously, shal reape plenteously.

7 As euery mā wissheth in his heart, *so let hym gyue:* not * grudgingly, or of necessitie: * For God loueth a chereful geuer.

8 God is able to make you riche in all grace, that ye in all thinges hauing [a] sufficient vnto the vtmost, may be riche vnto all maner of " good workes,

9 ** As it is writtē, He hath sparsed abrode and hath geuen to the poore, his beneuolence remayneth for euer.

10 Also he ỳ fyndeth seede to the sower, wil minister lykewise bread for foode, & multiplie your seed, and increase the frutes of your beneuolence.

11 That on all partes, ye may be made riche in all " singlenes, which causeth through vs, that thankes be geuen vnto God.

12 For the ministration of this offering, not only supplieth the nede of the Saintes: but also is abundant *in causing* many to gyue thankes to God *for the same.*

13 (Which by the experimente of this ministration, prayse God for your voluntarie submission to the Gospel of Christ, and for your liberal distribution to them, and to all men)

14 And to [b] praye to God for you, " desiring after you greatly, for the abundant grace of God geuen vnto you.

15 Thankes *be* vnto God for his vnspeakable gyfte.

* Lest they shulde geue but litle, distrusting to impouerishe thē selues therby, he sheweth that God wil so blesse their liberal hartes that bothe they shal haue ynough for thē selues and also to helpe others withall.

[b] Be sydes, that by their liberalitie God shal be praised, they also shalbe commēded to God by their prayers whome they haue holpen: yea and all men shal reuerence thē as being endowed with an excellent gift of God.

THE X. CHAPT

He toucheth the false apostles his auctoritie, exhorting them t sheweth what his power is, & ho

I Paul my selfe beseche you nes, and softnes of Christ

* These wordes his backbyters vsed thinking ther by to diminishe his autoritie.

I am present among you an am bold towarde you beyn
2 And *this* I require you, t to be bolde when I am pre same confidence, wherwith bolde agaynst some ẅ repu we walked carnally.
3 Neuerthelesse, thogh we *sed* with the fleshe, yet we d shly.
4 (For the weapons of our not carnal thinges, but strō of God, to cast downe hold
5 Wherwith we ouerthrow & euery hye thing that is e the knowledge of God, a captiuitie euery thoght, to of Christe,
6 And haue ready the ven disobedience, when your o fylled.
7 Loke ye on thinges after rance ? If any man truste in he is Christes, let the same l der of him selfe, that as he so *are* we Christes.
8 For thogh I should boast what more of our auctorit Lord hath geuen vs to edifi

stroye you, I nede not to be ashamed.
9 *This I say* leste I should seme to make you afrayed wyth letters.
10 For the letters (sayeth he) are sore & stronge, but his bodelye presence is weake, and his speach is of no value.
11 Let hym *that is* suche, thinke that as we are in worde by letters when we are absent, suche *wyl we be* in dede, when we are present.
12 For we dare not make our selues of the nomber, or to compare our selues to them, which praise them selues: but they vnder stand not that they [b] measure them selues with them selues, and compare them selues with them selues.
13 But we wil not reioyce aboue measure, of things which are not with in the cõpas of *our* measure: * but according to the measure of that line, wherof God hath distributed vnto vs, a measure, to reache euẽ vnto you.
14 For we stretche not our selues beyonde *our* measure, as thogh we had not reached vnto you: for euẽ to you also haue we come in preaching the Gospel of Christ,
15 Not boasting our selues of things wt are without the compas of *our* measure: *that is*, of other mens labours: yea, and we hope, when your fayeth shal increase, to be magnified by you in our measure *appointed vnto vs*, and that *abundantly*.
16 And " to preache the Gospel in those *regions* which *are* beyond you: not to reioyce in the measure, *which is appointed to* an other man, *that is*, in them that are prepared already.

[b] He that measureth any thig must haue some lyne or measure to meate by, & not to measure a thing by it selfe: to these hausters must measure them selues by their worthy actes, & if they wil cõpare with others, let thẽ shewe what cõtries, what cities, and people they haue wone to the Lord. for who wil praise that souldier which only at the table cõfinely talke of the warres, and whẽ he commeth to the brunt is nether valiant nor expert?

17 * But let him that reio
in the Lord.
18 For he that praiseth
not alowed, but he whome
seth.

THE XI. CHAPT

*He declareth his affection
The excellencie of his minist
gence in the same. The fetches
stles. The peruerse iudgement
and his owne praises.*

VVould to God, ye coul
tle my [a] folishnes, and i
beare me.
2 For I am gelous ouer y
gelousie: for " I haue prepa
housband, to present you
Christe:
3 But I feare lest as the * s
Eue through his sutteltie
myndes should be corrupte
plicitie that is in Christ.
4 For if he that cōmeth,
ther " Iesus then him whon
or if ye receaue another "
which ye haue receaued: e
spel, then that ye haue rece
wel haue suffered *him*.
5 Verely I [b] suppose that
rior to the very chief Apo
6 Thogh I be rude in spe
not so in knowledge. but
haue bene knowen to the
are in all thinges.
7 Dyd I therin synne, be

[a] He calleth the praising of him sel fe dotage, to the which thing the ar rogancie of the fal se apostles cōpel led him, who soght nothing els, but to ouerthrowe the Churche by dimi nishing the autori tie of his ministe rie.

[b] They dyd not preache Christe more purely then I dyd: for in this behalfe I was no thing inferior to the chiefest Apo stles.

ted my selfe, that ye myght be exalted, & because I preached to you the Gospel of God fre?

8 I robbed other Churches, and toke wages of them, to do you seruice withall.

9 And when I was present with you, and had nede, I was [c] not slothful to the hinderāce of any man: for that which was lackyng vnto me, the brethrē which came from Macedonia supplied, & in all thinges I kept my selfe that I shoulde not * be greuous to you, and so wil I kepe my selfe.

12.d. g.

* He dyd not only labour with his handes for his lyuyng, but in his extreme pouertie preached diligently, without burdening any man, or elsa waxing slothful to do his duetie to euery man.

C 10 " The trueth of Christ is in me, this reioysing shal not be shut vp against me in the regions of Achaia.

11 Wherfore? because I loue you not? God knoweth.

12 Neuerthelesse what I do, that wil I do: to cut away occasion from them which desire occasion, ỹ they myght be founde lyke vnto vs in *that* wherin they reioyce.

13 For suche [d] false apostles are deceytful workers, and fashion them selues like vnto the Apostles of Christ.

[d] By false apostles her is not mēt suche as teache false doctrine (which doutles, they wolde haue growen vnto) but suche as were vayne glorious, and dyd not their duetie syncerely.

D 14 And no maruayle, for Satan him selfe is changed into the fashion of an Angel of light.

15 Therfore it is no great thinge, thogh his ministers fashion them selues, as thogh they were the ministers of rightuousnes: whose ende shalbe according to their dedes.

16 I say agayne, let no man thynke, that I am folyshe: or els euen now take me as a fole, that I also may boast my selfe a litel.

17 That I speake, I speake it not after the

Lord: but as it were folish
great boasting.
18 Seing also that many r
fleshe, I wil reioyce also.
19 For ye suffre foles glad
ye your selues are wise.
20 For ye suffre euen if a
into bondage, if a man de
man take *your goods*, if a r
selfe, if a man smyte you
21 I speake as cõcerning r
we had bene [e] weake: yea
soeuer any man dare be bol
lyshely) I dare be bolde al
22 They are Hebrues, * an
are Israelites, and *so am* I: t
de of Abraham, and *so am*
23 They are the minister
speake as a fole) I am more
re abundant: in strypes a
in prison more plenteous
ofte.
24 Of the Iewes fiue tym
euery tyme fourtie *strypes*
25 [f] I was thryse beaten wi
* once stoned: I suffered th
ke. night and day haue I b
of the sea:
26 In iorneing *I was* ofte
ters, in parels of robbers:
myne own nation, in ieopa
Gentils, in parels in the c
wildernes, in parels in th
among false brethren,
27 In wearines and payn
ching often, in honger an

[e] That is, abiect, vile, miserable, a craftes man, an idiot, & subiect to a thousand calamities, which things the false apostles obiected against hī as most certeyn testimonies of his vnworthines.

[f] Of the Romain magistrats.

stynges often, in colde and in nakednes.
28 Besyde the thynges, whych outwardly happen vnto me, *I am combred* dayly, with that heape *of things which lye vpō* me, *which is*, the care for all Churches.
29 Who is afflicted, and I am not afflicted? who is offended, and I burne not?
30 If I must nedes reioyce, I wil reioyce ‖ of mine " infirmities.

‖ As imprisonme̅t beatings, hongre, thirst, colde, nakednes and suche like.

31 The God and Father of our Lord Iesus Christe, which is blessed for euermore, knoweth that I lye not.
32 In the *citie* of * Damascus, the gouerner of the people vnder Kynge Aretas, layde watche in the citie of the Damascens, and would haue caught me.
33 And at a wyndowe was I let doune in a basket through the wall, & so escaped hys handes.

THE XII. CHAPTER.

He reioyseth in his preferment, but chiefely in his humblenes: and laieth the cause of his boasting vpon the Corinthians. he sheweth what good wil he beareth them, and promiseth to come vnto them.

A IT is not expedient for me no dout, to reioyce: neuerthelesse, I wil come to visions and reuelations of the Lord.
2 * I knowe a man " in Christe, aboue fourtene yeres agone, (whether *he were* in the body I can not tel, or whether *he were* out of the body I can not tel: God knoweth) which was taken vp into the " thyrde heauen:
3 And I knowe such a mā (whether in the bo

dy, or out of the body, I c
knoweth.
4 How that he was taken
se, & heard wordes " which
ken, which are not in man
ter.
5 Of suche a man wyl I rei
fe wyl I not reioyce, exce
infirmities.
6 And thogh I would re
not be a fole: for I wil say
I refraine, lest any man s
me aboue *that* he seyth me
of me.
7 And lest I should be ex
sure through the abundan
there was geuen vnto me [a]
fleshe, the messenger of S
because I should not be ex
sure.
8 For this thyng I besoght
se, that it myght departe
9 And he sayd vnto me,
ficient for thee: for my pow
fect through weakenes. V
fore wil I reioyce rather i
that the power of Chris
me.
10 Therfore [b] I take plea
tes, in rebukes, in nede, in
anguyshe for Christes sak
weake, then am I stronge
11 I was a fole to boast
compelled me: for I ought t
mended of you: for in no
rior vnto the chiefe Apos
nothing.

[a] The greke word designifieth a sharpe piece of woode as a pale, or stake. and also a litle spilde or sharpe thing which pricketh one as he goeth through bushye & thicke places.

[b] He doth not only paciently beare his afflictions, but also ioyfully and as one that taketh pleasure therin for Christs sake.

12 The tokens of an Apostle were wroght
D among you with all pacience, and signes, &
wonders, and mighty deedes.
13 For what is it, wherin ye were inferiors
1. b. vnto other Churches, * except, that I was
not chargeable vnto you? forgeue me this
wronge *done vnto you.*
14 Beholde now the [c] thirde tyme I am
ready to come vnto you, and yet wyl I not
be chargeable vnto you: for I seke not
herly yours, but you. for the chyldrē ought not to
laye vp for the fathers: but the fathers for
the chyldren.
15 And I wil very gladly bestowe, and wil
r can be bestowed for your [r] soules: thogh the
erso- more I loue you, the lesse I am loued a-
gayne.
id his 16 But be it that I charged you not: [r] yet
ies. forasmuche as I was crafty, I toke you with
gile.
17 Dyd I pill you by any of them which I
sent vnto you?
to 18 I desired [r] Titus, and with him I sent a
brother: dyd Titus defraude you of any
thing? walked we not in the selfe same spri
te? walked we not in like steppes?
19 Agayne, thinke ye that we excuse our
selues vnto you? we speake in Christ, in
the syght of God. But *we do* all thinges
dearly beloued for your edifying.
20 For I feare lest it come to passe, that
when I come, I shal not fynde you suche as
I wolde: & that I shalbe founde vnto you,
k se- [r] suche as ye wolde not. *I feare* lest ther be
found among you, debate, enuying, wrath,
stryfe, backbytinges, whysperynges, swel-
lynges, and discorde.

* For first, he was mynded to depart from Ephesus into Macedonia, and so to Corinthus. 1. Cor. 16. a. Then when the Lord letted his pourpos he appoynted to go strayght from Ephesus to Corinthus. Chap. 1. c. which intēt being changed he went to Macedonia, from whence now he appoynteth the third tyme to come vnto them

21 *I feare* lest when I con
God bring me [d] lowe amon
constrayned to bewayle
which haue synned already
repented of the * vnclennes
wantonnes, which they hau

[d] Ther was nothing wherat he so muche reioysed as whē his preaching proffited, and therfore he calleth the Thessalonians his glorie and ioye: as also nothing dyd more caste downe his hart as whē his labour dyd no good.

THE XIII. CHA

He threateneth the obstinat what his power is, by their ow so he sheweth what is the effect ter hauing exhorted them to th sheth them all prosperitie.

NOw come I the [a] thyrd
* In the mouth of two
ses, shal euery worde stand
2 " I tolde you before, and
as when I was present the s
wryte I now being absent to
tyme past haue synned, an
that yf I come agayne,
re:

[a] His first comming was his dwelling amonge them his seconde, was his first epistle, & now he is ready to come the third tyme which thre commings he calleth his thre witnesses.

3 Seyng that ye seke expe
ste, which speaketh in me,
you is not weake, but is m
4 For thogh he was cru
ning his infirmitie, yet lyu
the power of God. And we
ke in him: [b] but we shal li
the myght of God among
5 * Proue your selues wheth
fayth or not: examen your s
not your owne selues, how t
is in you? except ye be c
6 I trust that ye shal kno
not castawayes.

[b] Christe as touching the fleshe in mans iudgemēt was vile and abiect: therfore we that are his members cā not be otherwise estemed: but being crucified he shewed him selfe very God: so thīke, that we, whome ye contemne as dead mē and cast awaies, haue through God suche power to execute against you, that ye may fele sēsibly that we liue in Christe.

C 7 I desire before God that ye do none euil, not that we should seme commēdable, but that ye should do that which is honest:
ans ind t. though we be counted as " lewde persones.
8 For we cā do nothing against the trueth but for the trueth.
9 We are glad when we are weake, and ye
ing alō of the f God. " stronge. this also we wishe fore, euen that ye were perfect.
10 Therfore wryte I these thinges being absent, lest when I am present, I should vse
D sharpenes, accordyng to the power which
nit not r negli that, hich is ed to ou tour rour de on. the Lord hath geuen me, to " edefie, and not to destroye.
11 Finally brethrē, fare ye wel: be perfect, be of good comfort, be of one mynde, lyue in peace, and the God of loue and peace, shalbe with you.
16.c. 12 Grete one another in an * holy kisse.
.16.d. 13 All the Sainctes salute you.
.5.d. 14 The grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the holy Gost be with you all. Amen.

The seconde epistle to the Corinthians, sent from Philippi, a citie in Macedonia, by Titus and Lucas.

THE ARGVMEN

Epistle to the Gal

THE Galatians
ne instructed b
eth of the Gosp
se Apostles, wh
absence corrupt
ne of Christe, and taught tha
the Lawe must be necessari
thing the Apostle so earnestly
that he proueth that the gra
ouerthrowe of mans saluatiō
ste. for the light of the Gospel
science burdened: the testame
iustice established. And bec
chers dyd pretende as thogh t
the chief Apostles, and that P
tie but spake of him selfe, he
is an Apostle ordeyned by Go
is not inferior to the rest of
thing established, he procedet
uing that we are frely iustifi
out any workes or ceremon
standing in their tyme had
ditie: but now, they are not
gures, but also pernicious,
trueth and ende therof is c
ought now to embrase that lib
hath pourchased by his bloud
their consciences snared in t
traditions. fynally he shew
bertie standeth, and what ex
therunto.

THE EPISTLE

OF PAVL TO THE

Galatians.

THE FYRST CHAPTER.

Paul rebuketh their inconstancie which suffred them selues to be seduced by the false Apostles, who preached that the obseruation of the ceremonies of the Lawe were necessarie to saluatiō. he sheweth hys owne conuersation, magnifieth hys office and Apostelshyp, and declareth hym selfe to be equal wyth the hye Apostles.

PAVLAN Apostle (not * of men, nether by* mā, but by Iesus Christe, and by God ℣ Father which raysed him frō death)

2 And all the brethren which are ℣ me,

Q.i.

vnto the Churches of Galati
3 *Grace *be* to you and peace
Father, and from our Lord
4 Which gaue him selfe fo
to deliuer vs from this" pres
according to the wyl of God
5 To whom *be* prayse for e
Amen.
6 I marueyle that ye are so
vnto another " Gospel, forsa
had called you vnto the " gr
7 Seing there is no nother:
be some which trouble you,
[a] peruert the Gospel of Chr
8 But thogh that we, or a
heauen, preache vnto you ot
that which we haue preacl
holde him as " accursed.
9 As we sayd before, so say
Yf any man preache vnto y
then that ye haue receaued,
cursed.
10 For " now preache I ma
Gods? other go I about to pl
I studied yet to please men,
seruant of Christe.
11 *I certifie you brethren,
whych was preached of me
the [b] maner of men.
12 For nether receaued I it
was I taught it: but by the
Iesus Christe.
13 For ye haue heard of m
in tyme paste, in the Iewish
that * I persecuted the Chur
tremely, and spoyled it.
14 And profited in the Law

[a] For what is more contrarie to our fre iustification by faith, then the iustification by the Lawe, or our workes? therfore to ioyne these two together, is to ioyne light with darkenes, death with life, and doth vtterly ouerthrow the Gospel.

[b] That is, doctrine inuented bymā, by whose autoritie also I preache it.

aboue many of my companions, which were of mine owne nation, and was a muche more feruent maynteyner of the traditiõs
his fa- "receaued of my father.
so was 15 But when it [e] pleased God, which had
rise I. separated me from my mothers wombe, &
.b. called *me* by his grace,

[e] He maketh thre degrees in Gods eternal predestination, first his eternal counsel: then his appoynting frõ the mothers wombe: and thirdly his calling.

16 To reueile his Sonne to me, that I should preache him among the Gentils: immediat
any ly I communed not *of the matter* with "fleshe and bloud:
17 Nether returned to Ierusalem to them which *were* Apostles before me: but went
e. into [*] Arabia, and came agayne vnto Damascus.
D 18 Then after thre yeres, I returned to Ierusalem to se Peter, and abode with him, fyftene dayes.
19 And no nother of the Apostles sawe I, saue Iames the Lordes brother.
20 The thinges which I write vnto you, beholde, *I witnes* before God, that I lye not.
21 After that, I wẽt into the costes of Syria & Cilicia: for I was vnknowen as touching my person vnto the Churches of Iewrie, which *were* in Christe.
d. 22 But they heard only *some say* [*] He ẅ persecuted vs in tyme past, now preacheth the
, the "fayth, which before he destroyed.
23 And they glorified God for me.

THE II. CHAPTER.

Confirming his Apostleship to be of God, he sheweth that he is nothing inferior to other Apostles: yea and that he hath reproued Peter the Apostle of the Iewes. After he commeth to the prin

cipal scope, which is to proue t
only commeth of the grace of Go
sus Christe, and not by the worke

THen fourtene yeres after
gayne to Ierusalem with
toke wyth me Titus also.
2 And I went vp by reuela
muned with them of the G
preache among the Gentils *
ly with them which were c
lest it should haue bene t
should runne, or had runne
3 Also Titus which was wyt
were a Greke, yet was not "c
circumcised.
4 Which was because of f
that crept in, which came
spye out our libertie, whic
Christ Iesus, that they mygh
to bondage.
5 To whom we gaue no rou
the space of an houre, as co
broght into subiection: tha
the Gospel myght continue
6 Of them which semed to
not taught (what they were i
maketh no matter to me: *
no mans person) neuertheles
are in estimation [b] dyd co
thing with me.
7 But contrary wyse, when
the Gospel ouer the vncircu
mitted vnto me, as the Gosp
cumcision was vnto Peter:
8 (For he that was mighty
Apostleshipe ouer the Circ

* Paul nothing douted of his doctrine: but because many reaported that he taught contrary doctrine to the other Apostles, which rumors hindered the course of the Gospel, he endeuored to remedie it.

[b] But approued my doctrine perfect in all points.

also myghty by me among the Gentils :)
9 And therfore when Iames, Cephas, and Iohn perceaued the grace that was geuen vnto me, which are takē to be pyllers, gaue
token to me and Barnabas the " ryght handes of
e all
in doc- felowshyp, that we *should preache* amōg the Gentils, and they among the Iewes.
1. d. 10 * *VVarning* only that we should remem-
9. a. ber the poore: which thing also I was diligent to do.
C 11 And when Peter was come to Antio-
ng be- che, I withstode him " to his face, for he was
men. worthy to be blamed.
12 For yer that certayne came from Iames, he ate wyth the Gentils: but when they were come, he withdrue & separated him selfe from them, fearyng them which *were* of the Circumcision.
13 And the other Iewes dissembled lykewyse with him, in somuche that Barnabas was broght into their simulation also.
14 But when I sawe, that they went not the right way after the trueth of the Gospel, I sayd vnto Peter before all men, Yf thou being a Iewe, lyuest after the maner of the Gentils and not as do the Iewes, why
ging " causest thou the Gentils to lyue as do the
ncié- dout. Iewes?
e Apo 15 We *which are* Iewes by nature, and not
meth chief ᶜ synners of the Gentils,
* For so the Iewes called the Gētils in reproche.
1. c. 16 Knowe that a mā is not iustified by the
3. a. dedes of the Lawe: but by the fayth of Iesus Christe: euē we *I say* haue beleued in Iesus Christe, that we myght be iustified by the fayth of Christe, and not by the dedes of the Lawe: because that by the dedes of

the Lawe, " no fleshe shalbe iustified.
17 * If then whyle we seke to be made righ tuous by Christ, we our selues are founde [d] sinners, is Christe therfore the minister of synne? God forbyd.
18 For yf I buylde agayne that which I de stroyed, then make I my selfe a trespaser.
19 For I, through the Lawe, am dead to the Lawe, that I myght lyue vnto God: and am " crucified with Christe.
20 I liue verely, yet [e] now not I: but Christ lyueth in me. and the lyfe which I now lyue in the " fleshe, I lyue by the fayth of the Sonne of God which hath loued me, and geuen hym selfe for me.
21 I do not abrogate the " grace of God: for yf rightuousnes cometh of the Lawe, then Christ dyed " without a cause.

" No ma
Rom. 3.

[d] Except our fruts be agreable to our faith, we declare that we haue not Christe.

" And f
strēgth
which
synne.

[e] Not as I was once, but regenerat, and changed into a newe creature, in qualitie, and not in substance.

" In thi
tal bod

" As d
false
ties.
" Or, fo
thing.

THE III. CHAPTER.

He rebuketh them sharpely, and proueth by diuers raisons that iustification is by faith, as appeareth by the example of Abraham, and by the office, and the ende, both of the Lawe, and of faith.

O Folishe Galatians, who hath bewitched you that ye should not obey the trueth? to whom Iesus Christe before [a] was described in your sight, & among you crucified.
2 This only wolde I learne of you, Receaued ye the Sprite by the dedes of the Lawe, or els by the hearing of " fayth *preached?*
3 Are ye so vnwyse, that after ye haue begonne

A

[a] To whome Christe was so lyuely preached, as if his lyuely image were set before your eyes or els had bene crucified amōg you.

" That
doctrin
salvatio
through
in Iesu
ste.

gonne in the Sprite, ye now [b] are made per
remo fect in the " fleshe?
the 4 So many thinges ye haue suffred in vayne, yf that be vayne.
5 He therfore that ministreth to you the Sprite, and worketh miracles among you: doth he it through ỹ dedes of the Lawe, or by the hearing of faith *preached?*
6 Euen as Abraham beleued God, and it
b.b. was * ascribed to him for rightuousnes:
7 *So* ye knowe, ỹ they which are of faith,
d. the same are the children of Abraham.
8 For the Scripture sawe afore hande, ỹ God wolde iustifie the Gentils through faith, and therfore preached before hand
d. the Gospel vnto Abraham, *saying*, *In thee
e. shal all the Gentils be blessed.
9 So then they which *be* of faith, are blessed with faithful Abraham.
10 For as many as are vnder the dedes of the Lawe, are vnder ỹ curse: for it is writ-
d. ten: * Cursed is euery man that continueth not in all thinges, which are written in the boke of the Lawe, to fulfil them.
11 And that no man is iustified by the Lawe in the sight of God, *it is* euident:
a. * For the iuste shal lyue by fayth
b.
g. 12 And the [c] Lawe is not of fayth: but,
8.a. * The mā that shal fulfil those thinges, shal liue in them.
13 Now Christe hath redemed vs from the curse of the Lawe, when he was made
d. accursed for vs: for it is written * Cursed is euery one that hangeth on tree,
14 That the blessing of Abraham might come on the Gētils through Christe Iesus,

[b] The false apostles taught that Christe profited nothing except they were circumcised, and that the Lawe was the perfection, and Christs doctrine only the rudiments there vnto.

[c] The Lawe pronōceth not them iuste which beleue, but which worke.

and that we might receaue t
the Sprite through faith.

15 Brethren, [d] I speake afte
men, * Thogh it be but a mās
firmed by autoritie. *yet* no m
gate it, or [e] addeth any thi
16 To Abraham & his seed
mises made. He sayth not, In
of many: but, In thy sede, a
is Christe.

17 And this I say, That th
began afterwarde, foure hu
ty yeres, can not disanul the
was confirmed afore of Goc
Christe, to make the prom
fect.

18 For if the inheritāce com
it commeth not then of pro
gaue *it* vnto Abraham by p
19 Wherfore thē serueth the
added because of [f] transgres
seede came to whych the pr
de and it was ordeyned by ″
hande of a Mediatour.

20 A Mediatour is not *a*
one: but God is ″ one.

21 Is the Lawe then agains
of God? God forbyd: for, if t
a Lawe geuen which could h
fe, then no doute rightuousn
ue come by the Lawe.

22 But the Scripture hath
thynges vnder synne, that t
the faith of Iesus Christ, sh
to them that beleue.

23 But before ″ fayth came,
and shut vp vnder the Lawe

[d] I wil vse a cō-mon exēple, that you may be asha-med to attribute lesse vnto God thē to suche couenāts which one man ma keth to another.

[e] No more is the promes of God ab rogate by the Lawe, nor yet is the Lawe added to the promes to ta-ke any thing away that was super-fluous, or to sup-plie anything that wanted.

[f] That synne myght appeare, & be made more abō dant, and so all thīge shut vp vn-der synne.

which should afterward be reueiled.

24 Wherfore, the * Lawe was our schole master *to bringe vs* to Christ, that we myght be made rightuous by faith.

25 But after that faith is come, now are we no lenger vnder a schole master.

26 For ye are all the sonnes of God, by fayth in Christ Iesus.

27 * For all ye that are ‖ baptized vnto Christe, haue put on Christe.

28 There is nether Iewe nor Gentil: there is nether man nor woman: but ye are all ‖ one in Christe Iesus:

29 If *ye be* Christes, then are ye Abrahãs seed, and heyres by promise.

‖ So that Baptisme succedeth Circumcision, and so through Christe both Iewe & Gentil is saued.

THE IIII. CHAPTER.

He sheweth wherfore the ceremonies were ordeyned, which being shadowes must end whē Christe the trueth commeth. He moueth them by certeyne exhortations, and confirmeth his argument with a stronge example or allegorie.

A THen I say, That the * heyre as longe as he is a childe, differeth not from a seruant, thogh he be Lord of all,

2 But is vnder ‖ tuters and gouerners, vntyl the tyme appoynted of the father:

3 Euen so, we, as longe as we were children, were in bōdage vnder the ‖ rudimēts of the worlde.

4 But when the tyme was ful come, God sent out his Sonne made of a woman, and made bonde vnto the Lawe,

5 To redeme them which were vnder the Lawe: that we * might receaue the adoption that belongeth vnto the *natural* sonnes.

* The Churche of Israel was vnder the Lawe as the pupil subiect to his tutor, euē vnto the tyme of Christ whē she waxed stronge, and then her nonehyp ended.

6 Because ye are sonnes, G
out the " Sprite of his Sonne
arts, which crieth, Abba, *the*
7 Wherfore, thou art no m
but a sonne: If thou *be* a sonn
the heyre of God through
8 Yea euen then, when ye
God, ye dyd seruice vnto th
" nature are not goddes.
9 But now seing ye know
ther are taught of God: ho
are tourned [c] backwarde
and beggerly ceremonies,
from the begynnyng ye wil
backwardly?
10 Ye obserue [d] dayes, a
and times, and yeres,
11 I am in feare of you, lest
ed on you labour in vayne.
12 Be ye as " I: for *I am* as
I beseche you: ye haue not h
13 Ye knowe, how throug
the fleshe, I preached the G
at the fyrst.
14 And my tentation whi
fleshe, ye despiced not, net
but receaued me as an " Ang
as Christ Iesus.
15 How great was the boas
licitie then? for I beare you
yf it had bene possible, y
plucked out your owne eyes
uen them to me.
16 Am I therfore become
because I tel you the trueth
17 They are gelous ouer you
they intende to exclude vs,

[b] When ye receaued the Gospel ye were idolaters ther fore it is shame for you to refuce li bertie & become seruãts, yea & selg the Iewes desire to be out of their tuteleship.

[c] The Galatians, of Paynims began to be Christiãs, but by false apostles were tourned backward tobegyn anewe the Ieweshe ceremonies: and so instede of goyng forward towarde Christe, they ran backwarde from him.

[d] Ye obserue days, as Sabbaths, newe mones, &c. ye obserue moneths, as the first & seuenth moneth: ye obserue tymes, as Easter, witsontyde, the feast of Tabernacles: ye obserue yers, as the Iubile, or, yere of forgyuenes, which beggerly ceremonies are most pernicious to them which haue receaued the swete libertie of the Gospel, & thrust them backe into slauerie.

altogether loue them.

18 But it is a good thing, to loue earnestly, so it be alwaies in a good thinge, and not only when I am present with you.

19 My lyttel chyldren of whom I trauayle in birth agayne, vntil Christe be " imprinted in you.

20 And I wolde I were with you now, ẏ I might change my voyce: for I stande in doute of you.

21 Tel me, ye that desire to be vnder the Lawe, do ye not heare the Lawe?

22 For it is wrytten, that Abraham had two sonnes: the * one by a bonde mayde, the * other by a fre woman.

D 23 Yea and he *which was* of the bonde woman, was borne after the fleshe: but he *which was* of the fre woman *was borne* by promes.

24 By the which thinges another thing is mēt: for these *mothers* are the two Testamētes, the one which is * Agar of mounte Sina, which gendreth vnto bondage.

25 For Sina is a moūtaine in Arabia, & Ierusalem which now is, answereth to it in like sort, for it is in bondage with her chil dren.

26 But Ierusalem, which is " abouc, is fre: which is the mother of vs all.

27 For it is written, * Reioyce thou " barren that bearest no chyldren, breake forth & crie, thou that trauailest not: for the desolate hath many mo chyldren, then she which hath an housbande.

28 * Therfore brethrē, we are after the maner of Isaac, chyldren of the promes.

29 But as then he that was borne carnal-

* Agar, and Sina represente the Lawe, Sara and Ierusalē the Gospel, Israel the Iewishe Synagoge, & Isaac the Churche of Christe.

ly, persecuted hym that wa
ally: euen *so it is* now.
30 But, what sayth the Sc
away the bonde woman, & h
sonne of the bōde woman sh
re with the sonne of the fr
31 So then brethren, we a
of the bond woman, but of
mā, by that libertie wherw
deliuered vs.

THE V. CHAPT

*He laboureth to drawe them
cumcision, sheweth thē the
the sprite and the fleshe, and
both.*

STande faste therfore, a
rely, wrap your selues
bondage.
2 *Beholde I Paul say vn
ye be circumcised, Christe
nothing at all.
3 For I testifie agayne to
circumcised, that he is bo
whole Lawe.
4 Ye are gone quite from
ny as are iustified by the La
len from grace.
5 We [a] wayte for (by the
faith) the hope of the rygh
6 For in Iesus Christe, net
cision any thyng worth, ne
cumcision, but faith ẅ wo
7 Ye dyd runne wel, who
you, that ye dyd not obeye
8 This persuasion is not o
led you.

* We lyue in ho
pe through that
Spirit which cau-
seth faith, & which
is geuē to the faith
ful that we shuld
by faith & not by
the Lawe obteyne
the croune of glo-
rie, which Christ
geueth frely.

B 9 *A lytel leuen dothe leuen the whole
5.b. lompe of dowe.
10 I haue truste in you through the Lord, that ye wyl be none otherwyse mynded: but he that troubleth you, shal beare his condemnation, whosoeuer he be.
11 And brethren, if I yet preache Circūcision: why do I then yet suffre persecu-
h is, tion? Then is the slander of the "crosse ce-
ctrine used.
ospel. 12 I would to God they were cut of from you, which do disquiet you.
13 Brethren, ye haue bene called vnto libertie, only let not your libertie be an occasion vnto the fleshe, but in loue serue one an other.
econde 14 For " all the Lawe is fulfilled in one
C word, *which is* this, *Thou shalt loue thy
19.d. neighbour as thy selfe.
2.d. 15 If ye byte & deuoure one another, ta-
2.e. b. ke hede lest ye be consumed one of another.
13.d. 16 Then I say, *walke in the "Spirite, and
2.e. ye shal not fulfil the lustes of the fleshe.
man
st. 17 For the fleshe lusteth against the Spirite, and the Spirite against the fleshe. and these are contrary one to the other, so that ye can not do the same things that ye would.
18 And if ye be led of the [b] Sprite, then are ye not vnder the Lawe.
19 Moreouer the dedes of the flesshe are manifeste, which are, aduoutry, fornication, vnclennes, wantonnes,
20 Idolatrie, witchcrafte, hatred, variance, emulations, wrath, stryfe, sedicion,

[b] Yf you be guyded by the Spirit of adoption, that which ye do is agreable to God although it be not perfect.

heresies,
21 Enuie, murther, dronk
and suche lyke, of the whi
fore as I haue tolde you, t
commit suche thinges, sha
the kyngdome of God.
22 But the frute of the S
ioye, peace, longe suffering
odnes, faith,
23 Mekenes, temperancie,
there is " no Lawe.
24 For they that *are* Chris
cified the fleshe with the
lustes.
25 If we lyue in the Spirit
in the " Spirite.
26 Let vs not be desirous
rie, prouokyng one anoth
another.

[a] Christe hath not only remitted their synnes but sanctified thē to newnes of life.

THE VI. CHAP

*He exhorteth them to vse g
de the weake, and to shewe
loue and modestie. also to prou
nisters. to perseuere: to reioyc
Christe: to newnes of life. A
sheth to them with the reste o
prosperitie.*

BRethren, if any man be
sion into any faute, ye w
tual, helpe to amende hin
of meknes: considering thy
also be tempted.
2 Beare ye one anothers b
[a] fulfil the lawe of Christe.
3 For if any man seme to

[a] Christe exhorteth in sondry places to mutual loue & therfore brotherly loue is here called the Lawe of Christe, and his cō mandement, Iohn 13.b.

he is some what, whē *in dede* he his nothīg, the same deceaueth him selfe in his imagi nacion.

4 But let euery man proue his owne wor ke, & then shal he haue [b] reioycing in his owne selfe and not in another.

[b] For his reioy-sing is a testimo-nie of a good con-scie?ce. 2. Cor. 1. c. wherī he may re-ioyce before men, but not before God.

5 * For euery man shal beare his owne burthen.

6 Let him that is taught in the worde, mi nister vnto him that teacheth him, * in all good thinges.

7 Be not deceaued: God is not mocked: for whatsoeuer a man soweth, that shal he also reape.

8 For he that [c] soweth to his fleshe, shal of the fleshe reape death: he that soweth to the spirite, shal of the spirite reape lyfe euerlasting.

* He proueth that the ministers must be nourish-ed: for if mē only prouide for wor-ldely things with-out respect of the lyfe euerlasting, then they procure to them selues death: and mocke God, who hath geuen them his ministers to teache thē heauenly things.

9 * Let vs not be weary of wel doyng: for when the time is come, we shal reape, if we faint not.

10 Whyle we haue therfore tyme, let vs do good vnto all men, and specially vnto thē which are of the housholde of faith.

11 Ye see how large a letter I haue writ-ten vnto you wyth myne owne hande.

12 As many as desire with outwarde appe rance to please carnally, they constrayne you to be circumcised: only because they would not suffre persecution with ȳ cros-se of Christe.

13 For they them selues which are circum cised, kepe not the Lawe: but desire to hā-ue you circumcised, that they might reioy ce in your fleshe.

14 But God forbyd that I should reioyce, but in ȳ crosse of our Lord Iesus Christe:

[d] By the worlde he meaneth all outwarde pōpe, ceremonies, & thīgs which please mens fantasies.

wherby the [d] worlde is cru
and I vnto the worlde.
15 For in Christe Iesus, net
sion auayleth any thinge at
cumcision, but a newe crea
16 And as many as walke
this rule, peace *shal* be to t
cie, and vpon Israel that
God.

[e] Let no mā trouble my preaching frō hēce forth: for my markes are witnesses how valiātly I haue foght.

17 From hence forthe, let
me to busynes: for I beare
[e] markes of the Lord Iesus
18 Brethren, the grace of
Christe *be* with your sprite

Vnto the Galatians written

THE ARGVMENT

Epistle to the Ephes

*While Paul was p
me, ther entered
Ephesiās false t
rupted the true
he had taught t
wherof, he wrote this Epistle t
in that thing which they had
And first after his salutation,
of saluation because they were
stinate by the fre electiō of God,
borne, and sealed vp to this et
holy Gost, geuē vnto thē by the
mysterie he prayeth God to c
them. And to thintent they shul
them selues, he sheweth them
serie, wherin they were plon*

knewe Christe, as people without God, Gentils, to whome the promises were not made: & yet by the fre mercie of God in Christe Iesus, they were saued, & he appointed to be their Apostle, and of all other Gentils. therfore he desireth God to lightē the Ephesians hartes with the perfect vnderstāding of his Sōne, & exhorteth thē like wyse to be myndeful of so great benefits, nether to be moued with the false apostles, which seke to ouerthrowe their faith, and treade vnderfote the Gospel: which was not preached to them, as by chāce or fortune, but according to the eternal counsel of God: who by this meanes preserueth only his Churche. Therfore the Apostle commendeth his ministerie, forasmuche as God therby raigneth amōg men: and causeth it to bring forthe moste plētiful fruits, as innocencie, holynes, with all suche offices apperteyning to Godlynes. Last of all, he declareth not only in general what ought to be the life of the Christians, but also sheweth particulerly, what things concerne euery mans vocation.

THE EPI

OF PAVL TO

Ephesians.

*

THE FYRST CHA

After his salutation he s
chiefe cause of their saluatio
fre election of God through Ch
clareth his good wil towarde t
kes and praying God for their f
stie of Christe.

you, & peace from God ou
from the Lord Iesus Christ

3 * Blessed be God the Father of our Lord Iesus Christe, which hath blessed vs with all maner of [a] spiritual blessinges in heauenly thinges in Christe,

4 * According as he had [b] chosē vs in him, before the foundations of the world were layd, that we should be " holy, and without blame before him through loue.

5 Who dyd predestinate vs, to be adopted through Iesus Christe vnto him selfe according to the good pleasure of his wil.

6 To the " praise of the glorie of his grace, where with he hath made vs accepted in the beloued.

7 By whome we haue redēption through his bloude, *euen* the forgeuenes of synnes, of his riche grace.

8 By the which grace he abōded toward vs moste plētifully in all wisdome & vnderstanding.

9 And hath opened vnto vs the mysterie of his wil, according to his fre beneuolence, which he had purposed " in him.

10 That in the dispensation of the ful tyme he myght gather together agayne [c] all thinges, bothe which are in heauen, & also which are in earth, euen in Christe:

11 In whome also we are chosen when we were predestinate according to the purpose of him, which worketh all thinges after the counsel of his owne wil:

12 That " we, which first trusted in Christ, shoulde be vnto the prayse of his glorie.

13 In whome also ye *haue trusted*, after that ye heard the worde of trueth, *I meane* the Gospel of your saluation, wherin also after that ye beleued, ye were sealed with

[a] As with the knolage of God in Christe, with faith, hope, charitie, and other giftes.

[b] This electiō to life euerlasting cā neuer be changed: but in temporal offices which God hath appointed for a certain space, whē the terme is expired he chāgeth his election, as we see in Saul and Iudas.

[c] By this, he meaneth the whole body of the Churche, which he diuideth into them which are in heauē, and them which are in earthe: also the faithful which remayne in earth, stande of the Iewes and the Gentils.

the holy Spirite of promis.
14 Which is the ernest of o
ce, that we might be *fully* rest
tie, vnto the praise of his gl
15 Wherfore, after that I
faith, which ye haue in the L
loue vnto all the Sainctes:
16 I cease not to geue thāke
kyng mention of you in my
17 That the God of our Lor
ste the Father of glorie, my
you the Sprite of wysedome
you the knowledge of " him
18 And lighten the eyes of
that ye may knowe what that
re vnto he hath called you,
ryches of hys glorious inher
Sainctes,
19 And what is the excedi
his power to vswarde, whic
cording to the workyng of t
ty power.
20 Whych he wroght in Ch
raysed hym from the dead,
at his ryght hande in the he
21 Farre aboue all Rule, a
Might, and Domination, and
that is named, not in thys w
also in the world to come:
22 * And hath made all th
vnder his feete, and hath a
aboue all thinges, the head
23 Which is his body, and
him that filleth all in all thi

d Made him Gouerner of all thīgs both in heauen & in earth: so that Christs body is now onely there, or els it shulde not be a true body. and his ascensiō shulde be but a fantastical thinge and only imagined.

THE II. CHAPT

To magnifie the grace of Chri

only cause of saluation. Paul sheweth thē what maner of people they were before their conuersion, and what they are now in Christe.

A AND you *hath he quyckened also*, ẏ were dead in trespasses and synnes.
2 In the which, in tyme passed ye walked, according to the course of thys worlde, &
b. after the *Gouerner that ruleth in the ayre, and the spirit, that now worketh in the children of disobedience.
3 Among whome, we also had our cōuersation in time past, in the lustes of our fleshe, in fulfilling the wil of the fleshe, & of
crea by the mynde: and were " naturally the chilamu- dren of wrath, euen as wel as other.
ke so 4 But God ẅ is riche in mercie, through his great loue wherwyth he loued vs,
B 5 Euen when we were dead by synnes,
re & hath quickened vs " together in Christ, *by whose* grace ye are saued,
6 And hath [a] raysed vs vp together, and made vs syt together in the heauenly *places* in Christe Iesus:
7 For to shewe in tyme to come the exceding riches of his grace, through his kyndnes to vswarde in Christe Iesus.
8 For by grace are ye made safe through fayth: and that not of your selues: it is the gyfte of God.
9 Not of workes, lest any man should boste hym selfe.
me- 10 For we are hys " workemanshyp creaconted in Christe Iesus vnto good workes, ẅ
gra- by God ordeyned, that we should walke in them.
C 11 Wherfore [b] remember that ye beyng in

[a] We that are the members are raysed vp from death & raigne with our head Christ in heauen by faith.

[b] He sheweth here that the farther the Gētils were of from the grace of God, the greater detters they are now to the same.

time passed Gentils in the fl
re called * vncircumcision, c
are called Circumcision in t
which is made by handes:
12 *Remēber I say*, ỳ ye were
out Christe, and were repu
the cōmen welth of Israel, a
gers from the [c] Couenants
had no " hope, & were withc
world.
13 But now in Christ Iesus,
were farre of, are made nye
I say of Christe.
14 For he is our peace, wh
of bothe one, and hath brol
of the particion wall,
15 In abrogating through h
hatred, *that is to say*, the La
dements *which standeth* in c
to make of twaine, one nev
selfe, *so* making peace.
16 And that he myght r
vnto God in one body by hi
slaye hatred therby.
17 And came, and preache
which were a farre of, and
18 *For through hym we bo
way in, by one Spirite vnto
19 Now therfore ye are n
gers and foreners: but cit
Sainctes, and of the housh
20 And are buylt vpon th
the Apostles and Prophete
being the very corner ston
21 In whom all the buyldy
gether, groweth vnto an
the Lord.

[c] It was but one Couenant, but because it was diuers tymes cōfirmed & established, therfore here he calleth them Couenants.

[d] For in Christe all things were accomplished, which were prefigurate in the Lawe.

22 In whome ye also are buylte together, and made the habitation of God by the Spirite.

THE III. CHAPTER.

He sheweth the cause of his imprisonmēt, dehorteth thē not to faint because of his trouble, and prayeth God, to make thē stedfast in the Sprite.

A FOr this cause I Paul, *am* ỹ [a] prisoner of Iesus Christ for your sakes ẅ are Gētils.
2 If ye haue [n] heard of the ministratiō of the grace of God, which is geuē me to you warde.
3 *That is*, that *God* by reuelation hath shewed this mysterie vnto me, (as I wrote [n] aboue in few wordes,
4 Wherby whē ye rede, ye may knowe my ne vnderstāding in the mysterie of Christ)
5 Which *mysterie* in tymes passed was [b] not opened vnto the sonnes of men, as it is nowe declared vnto his holy Apostoles and Prophetes by the Sprite.
B 6 That the Gentils should be inheriters also, and of the same body, and partakers of his promis *that is* in Christe, by the meanes of the Gospel,
7 Wherof I am made a minister, by the gyfte of the grace of God geuen vnto me through the workyng of his power.
8 * Vnto me *I say*, the least of all Sainctes is this grace geuen, that I should preache among the Gentils, the vnsearcheable riches of Christe:
9 And to make all men se what the felowshype of the mysterie is, which frō the begynnyng of ỹ world hath bē hyd in God,

[a] He reioyseth in that, that he suffred imprisonmēt for the maintenance of Christs glorie.

[b] Although the fathers, and the Prophets had reuelations certein: yet it was not in comparison of that abundance which was shewed whē the Gētils were called: nether yet was the tyme, nor the maner knowen.

who made all thynges throu
ste.
10 To the intēt, that now vnt
Powers in heauenly places, n
wen [c] by the Churche, the n
sedome of God,
11 Accordyng to the ete
w̄ he wroght in Christe Ies
12 By whome we haue bo
trance with confidence, by th
we haue in hym.
13 Wherfore I desire that y
cause of my tribulations fo
which is your glorie.
14 For this cause, I bowe
the Father of our Lord Iesu
15 Of whome is named the
in [d] heauen and in earth,
16 That he myght grante
to the riches of his glorie, t
strengthened by his Sprite
man
17 That Christ may dwel i
by faith, that ye, being rote
ded in loue,
18 May be able to compre
Sainctes, what *is* that " breadt
depth, and heyght:
19 And to knowe what is
Christ, which loue passeth k
ye may be fulfilled with all
nes which commeth of God.
20 * Vnto hym therfore that
exceading abundantly abou
aske or thinke, according to
worketh in " vs,
21 *Be* prayse in the Churc

[c] The Churche being gathered of so many kyndes of people, is an exāple, or a glasse for the Angels to beholde the wisdome of God in, who hath tourned their particuler discords into a vniuersal concorde, & of the Synagoge of bondage, hath made the Churche of fredome.

[d] The faithful which dyed before Christe came, were adopted by him, & make one familie with the Saincts which yet remayne.

Iesus, throughout all generations for euer. Amen.

THE IIII. CHAPTER.

He exhorteth them vnto mekenes, longe sufferynge, vnto loue and peace, euery one to serue & edifie another with the gift that God hath geuen hym, to beware of strange doctrine, to lay asyde the olde conuersation of gredy lustes, and to walke in a new lyfe.

A I therfore, ẅ am a prisoner in the ᵛ Lord, praye you that ye walke worthy of the vocation wher vnto ye are called,

2 With all humblenes of mynde, and mekenes, with longe suffring, forbearing one another through loue.

3 Endeuoring to kepe the vnitie of the Sprite in the bonde of peace.

4 Ther *is* ᵛ one body, and one * Sprite, euē as ye are called in one hope of your calling.

5 *There is* one Lord, one faith, one Baptisme.

6 * One God and Father of all, which is ᵛ aboue all thing, & ᵛ through all thyngs & in you all.

7 * But vnto euery one of vs is geuen grace, according to the measure of the ᵛ gift of Christ.

8 Wherfore he sayth, * When he ascēded vp on hye, he ᵇ led captiuitie captiue, and gaue gyftes vnto men.

B 9 (Now, in that he Ascēded, what meaneth it, but that he hade also descēded first into the lowest partes of the earth?

10 He that descended, is euen the same also, that ascēded vp, farre aboue all hea-

* So that ye can not dissent one frō an other, seing the Spirit which loyneth you in one body can not dissent frō him selfe.

* The Messias came downe frō heauen into the earth to triumphe ouer Satan, death, & synne, and led them supriseoners and slaues, which before were cōquerors, & kept all in subiection, which victorie he gate, and also gaue it, as a moste precious gift to his Churche.

uens, to fulfil " all thinges.)
11 * He therfore gaue some
& some Prophetes, and some
and some Pastours, and Te
12 That the Sainctes mygh
together, that the ministe
" vsed, and that the body of
be edified.
13 Tyl we euery one (in the
and knowledge of the Sõne
vp vnto a perfect man, afte
of the age, of the fulnes of
14 That we hence forth be
dren, wauering and caried a
ry wynde of doctrine, as co
vnto men, & with craftines
laye in wayet to deceaue.
15 But let vs folow the trut
in all thinges growe vp in
is the [c] head, *that is to say*
16 In whom all the body
and knit together in euery
with one ministreth to anot
to the effectual power, as eu
it measure) increaseth the b
edifieng of it selfe in loue.
17 This I say therfore and
Lord, that ye hence forth wa
ther Gentiles walke, in va
[d] mynde:
18 Hauing their cogitation
beyng strangers from the
through the ignorance tha
because of the " hardenes o
19 Which beyng past remo
ence haue geuen thē selues v
to worke all maner of vnc

* Christ being he ad of his Churche nourisheth his membres and ioyneth them to gether by ioyntes: so that euery part hath his iuste proportiõ of fode, that at lẽgth the body may growe vp to perfection.

[d] Man not regenerat hath his mynde, vnderstanding, and hart corrupt.

with gredynes.
20 But ye haue not so learned Christ.
21 Yf so be ye haue heard hym, and haue bene taught by him, euen as the " trueth is in Iesus.
22 That is, * to lay asyde concernyng the conuersation in tyme past, that " old man, which is corrupt through the deceueable lustes.
23 And be renewed in the sprite of your mynde.
24 *And to put on that new man, which " after God is shapen vnto ryghtuousnes, and true holynes.
25 * Wherfore put away lying, and speake euery man trueth vnto his neyghbour: for we are members one of another.
26 * Be * angry, but synne not: let not the " sunne go downe vpon your wrath.
27 * Nether geue place to the deuil.
28 Let him that stole, steale no more: but let hym rather labour and worke with his handes the things which are good, that he may haue to geue vnto hym that nedeth.
29 * Let no corrupt communication procede out of your mouthes: but that which is good: to the vse of edifiing, that it may minister " grace vnto the hearers.
30 And [r] greue not the holy Sprite of God, by whome ye are sealed vnto the day of redemption.
31 Let all bytternes, fiercenesse, and wrath, roryng and cursed speaking be put away from you, with al maliciousnes.
32 Be ye courteouse one to another, and mercyful, forgeuyng one another, euen as

* If it chance that ye be angry: so moderat your affectiõ that it burst not out into any euil worke.

[r] So behaue your selues that the holy Gost may willingly dwel in you and giue him no occasion to depart for sorrow.

God for Christes sake forgau

THE V. CHAPTE

He exhorteth them vnto loue, to beware of vnclennes, couetousne king, and false doctrine: to be circ uoyde dronkennesse, to reioyce an full towarde God, to submit them nother. He entreateth of corporal r the spiritual betwixt Christ a che.

BE ye therfore folowers of chyldren.

2 *And walke in loue, euen as vs,& gaue him selfe for vs, *to b* and a sacrifice of a swete smel God,

3 * So that fornication, and a or couetousnes, be not once n you, as it becommeth Sainct

4 Nether fylthynes, nether kyng, nether [a] iestyng, which ar comely: but rather, geuyng

5 For this ye know, that no w ether vncleane person, or cou which is " an idolatrer, hath tance in the kyngdome of C God.

6 * Let no [b] man deceaue you wordes, for, forsuche thynges, wrath of God vpon the chyld bedience.

7 Be not therfore compa them.

8 For ye were once darke re nowe lyght in the Lorde

[a] Which is ether vayne, or els, by example, and euil speaking, mayhurt your neighbour: for otherwise ther be diuers exãples in the Scriptures of pleasant talke, which is also godly. as. 1. King. 18. c. 2 King. 2. d. Esai. 14. c. &c.

[b] Ether in excusing synne, or in mocking at the menaces, and iudgements of God.

[a] chyldren of lyght.
9 (For the fruite of the Sprite *is* in all go-
C odnes, and rightuousnes, and trueth)
10 Approuing that which is pleasyng to the Lord.
11 And haue no fellowship with the vn-
fruitful workes of darknes: but rather [b] re-
proue them.
12 For it is shame euen to name those thin-
ges, which are done of them in secret.
13 But all thinges when they are reproued of the [c] light, are manifest: for it is light that discouereth all things.
14 Wherfore he sayth, [d] Awake thou that slepest, and stande vp from death, and Chri-
ste shal geue thee lyght.
D 15 Take hede therfore that ye walke cir-
cumspectly: not as foles: but as [e] wyse.
16 [f] Redemyng the tyme: for the [g] dayes a-
re euyl.
17 [h] Wherfore, be ye not vnwyse, but vnder-
stande what the wyl of the Lord is.
18 And be not droncke wyth wine, wherin is excesse: but be fulfylled wyth the Sprite.
19 Speakyng vnto your selues in psalmes, and hymnes, and spiritual songes, singyng and makyng melodie to the Lord in your [i] heartes.
20 Gyuyng thankes alwayes for all thyn-
ges vnto God the Father, in the Name of our Lord Iesus Christe.
E 21 Submitting your selues one to another
in the [k] feare of God.
22 [l] Women, submit your selues vnto your housbandes, as vnto the Lord.
23 [m] For the housband is the wyues head,

[c] The worde of God discouereth the vices which were hid before.

[d] God thus speaketh by his seruãts to drawe the infidels from their blyndenes.

[e] In these perilous dais and craft of the aduersaries, take hede how to byn agayne the occasions of godlynes which the world hath taken frõ you.

[k] Except our frendship be ioyned and knit in God, it is not to be esteemed.

euen as Christe is the head of
and the same is the sauiour
dy.
24 Therfore as the Church
ction to Christe, lykewyse
be in subiection to their housbi
ges.
25 * Housbandes loue your w
Christe loued the Churche,
selfe for it.

s Baptisme is a token that God hath consecrated the Churche to himselfe and made it holy by his worde, that is, his promesse of fre iu stification, and sanctification in Christe.

26 To sanctifie it, and clens
wasshing of water through
27 To make it vnto him sel
Churche, without " spot or w
suche thinge: but that it sh
without blame.
28 So ought men to loue th
their owne bodies. he that l
fe loueth him selfe.
29 For no man euer yet hate
she: but norisheth and chery
as the Lord doth the Churc

h This our coniunction with Christ must be cõsidered as Christ is the housband, & we the wife, which are not onely ioyned to him by nature, but also by the cõmunion of substance, through the holy Gost and by faith: the seale and testimonie therof is the Supper of the Lord.

30 For we are members of
his flesh, and of his bones.
31 * For this cause shal a ma
and mother, and shalbe ioyn
and they which *were* two, sh
fleshe.
32 This is a great secrete, b
Christ and the Churche.
33 Therfore euery one of yo
euery one loue his wyfe, eue
and *let* the wyfe *se* that she fe
band.

THE VI. CHAPT

How chyldren shoulde beh

towarde their fathers and mothers, lykewyse parens towarde their chyldren, seruantes towarde their masters, agayne, masters towarde their seruantes: An exhortation to the spirituall battayle, and what weapons Christen men shoulde fyght withall.

A CHyldren, obey your fathers and mothers in the Lord. for so is it ryght.
δ. 2 * Honour thy father & mother (that is the
b. fyrst cõmandemẽt that hath any ª promis,)
3 That thou mayst be in good estate, and lyue longe on earth.
a. 4 And *ye* fathers moue not your chyldren to ″wrath: but brynge them vp in instructiõ
ritie and information of the Lord.
5 * Seruantes be obedient vnto your carnal masters, with feare and trembling in singlenes of your hearts, as vnto Christe:
c. 6 Not with seruice in the eye sight, as mẽ pleasers: but as the seruantes of Christ, doyng the wyl of God from the heart.
7 With good wyl seruyng the Lord, and not men.
8 And knowe ye that whatsoeuer good thyng any man doth, that same shal he receaue agayne of the Lord, whether he be
B bonde or fre.
9 And ye masters, do euen the same thinges vnto them, putting away threatnynges: and knowe that euen your master also is in heauen, nether is there any * respect of per
d. son with him.
.e. 10 Finally my brethren, be stronge in the
r he Lord, and in the power of his myght.
t or 11 Put on the ″whole armoure of God, that
plet ye may stande stedfast against the craftie

* This is the first commandemẽt of the seconde table, & hath the promes with condition.

assautes of the deuyl.

[h] The faithful haue not only to striue against mē, and them selues, but against Satan the spiritual ennemy, who is moste dangerous.

12 For we wrestle not agai
bloud: but against *Rulers, a
and against the worldly G
princes of the darkenes of t
gaist spiritual wickednesses,
ue.

13 For this cause, take vnto
armoure of God, that ye ma
sist in the euyl day, and haui
thynges, stand stedfast.

14 Stande therfore, and yo
de about with veritie, hauin
plate of " rightuousnes:

15 And your fete shod wit
tion of the Gospel of peace

16 Aboue all, take to you
fayth, wherwith ye may q
fyry dartes of the wycked.

17 * And take the helmet
and the sword of the Sprite
worde of God.

18 And pray alwayes with
yer and supplication in the
che therunto with all perse
plication, for all Sainctes.

19 * And for me, that vttera
uen vnto me, that I may o
boldly, to vtter the secret
pel.

20 Whereof I am messeng
that therin I may speake fre
meth me to speake.

21 But that ye may also kn
res, and what I do, Tychicus
ther and faythful minister
shal shewe you of all thing

22 Whome I sent vnto you for the same purpose, that ye myght knowe what case I stande in, and that he myght comfort your hearts.

23 Peace *be with* the brethren, and loue with fayth from God the Father, and from the Lord Iesus Christ.

24 Grace *be* with all them which loue our Lord Iesus Christ, to *their* " immortalitie. Amen.

uer- hich ie of

Sent from Rome vnto the Ephesians by Tychicus.

THE ARGVMENT OF THE

Epistle to the Philippians.

PAVL being warned by the holy Gost to go to Macedonia, planted first a Churche at Philippi, a citie of the same contrey, but because his charge was to preache the Gospel vniuersally to all the Gentils, he trauailed from place to place, til at the length he was taken prisoner at Rome, wherof, the Philippians being aduertised, sent their minister Epaphroditus with relief vnto him: who declaring him the state of the Churche, caused him to write this epistle: wherin he cõmendeth them that they stode manfully against the false Apostles, putting them in mynde of his good wil towarde them, and exhorteth them that his imprisonment make them not to shrinke: for the Gospel therby was confirmed & not diminished. vpecially he desireth the

surrection, our iustification.
certeyn admonitions both par
ral, with testification of his
them, and thanckful accepting
lence.

THE EPISTLE

OF PAVL TO THE

Philippians.

THE FYRST CHAPTER.

S. Paul discouereth his hart towarde them by his thankes geuing, prayers, and wishes for their faith and saluation. he sheweth the fruit of his crosse, and exhorteth them to vnitie and patience.

A PAVL and Timotheus the seruantes of Iesus Christe, to all the Saictes in Christ Iesus which are at Philippi, with the [a] Bysshops, and Deacons:

2 Grace *be* to you, and peace from God our Father, and from the Lord Iesus Christ.

[a] By bishops here he meaneth the that had charge of the worde and gouerning,as pastors doctors, elders: by deacons, suche as had charge of the distribution, and of the poore and sicke.

3 * I thanke my God *hauing*
memorie.
4 (Alwayes in all my praye
praying with gladnes)
5 Because of the " fellowshi
ue in the Gospel, from the "
now.
6 And am suerly certified o
which began a good worke i
forth wyth it vntyl the " day
7 As it becometh me so t
all, because I beare in perfe
ce [b] that both in my bandes,
defence, and confirmation
you all were partakers of n
8 For God beareth me recc
tely I longe after you all
heart rote in Iesus Christe
9 And thys I pray, that yo
crease, yet more and more
and in all iudgement.
10 That ye may discerne t
fer *one from another*, that ye
[c] go forwarde without an
day of Christ.
11 Fylled wyth the fruites
nes, which come by Iesus
glorie and praise of God.
12 I would ye vnderstode
the things which *haue hap*
are tourned to the great fu
Gospel.
13 So that my bandes in "
mous throughout all the [d]
and in all other *places*.
14 Insomuche that many
in the Lord are boldned th

[b] It was a sure token of their loue, that they dyd helpe him by all meanes possible, when he was absēt and in prison, euen as if they had bene prisoners with him.

[c] That you so increase in godlynes that not only ye can put difference betwene good and euil: but also that ye proffit more & more without sliping backe, or stāding in a staye.

[d] That is, in the Court or Palais of the Emperour Nero.

des, and dare more frankely speake the
fease " worde.
el. 15 Some there are which preache Christe
of enuie and stryfe, and some also of good
wyl.
16 The one parte preacheth Christe of stry
cor- fe and not " purely, supposing to adde mo-
nde. re affliction to my bandes.
17 The other parte of loue, knowing that
I am set to defende the Gospel.
18 What then? So that Christ be preached
all maner wayes, whether it be " vnder a
pretence, or syncerely: I therin ioye, yea,
and wyl ioye.
19 For I knowe that this shal tourne to
my saluation, through your prayer, and by
the helpe of the Sprite of Iesus Christe.
C 20 As I hartely loke for, & hope, that in no
thing I shalbe ashamed: but that wyth all
confidence, as all wayes *in tymes paste, euen
so* now Christe shall be magnified in my
body, whether it be through lyfe, or els
death.
21 For Christe *is* to me both in life, and in
death aduantage.
22 And whether to' lyue in the fleshe, *we-
re* profitable for me, and what to chose I
wote not.
23 For I am greatly in doubte on bothe sy
des: desiring to be lowsed and to be wyth
Christe, which thyng is beste of all.
y. 24 Neuerthelesse, to abyde in the " fleshe
is more needful for you.
25 And thys am I sure of, that I shal aby-
de, and wyth you all continue, for the fur-
therance and ioy of your faith.
26 That ye may more abundātly reioyce in

" Their pretence was to preache Christe, & therfore their doctrine was true: but they were ful of ambition & enuie thinkingto deface Paul and prefeerre them selues.

' To lyue in the fleshe is to lyue in this brittel body, til we be called to lyue euerlastingly: but to liue according to the fleshe, or to be in the fleshe, signifie, to be destitute of the Spirit and to be plonged in the filthy concupiscences of the fleshe.

Iesus Christe for me, by my cō
agayne.
27 *Only let your conuersatio
commeth the Gospel of Christ
ther I come and se you, or els
may heare of your matters tha
nue in one Sprite, and in one
ting all together through the
Gospel.
28 And in nothing feare your
which is to them a [g] token of
to you of saluation, and that
29 For vnto you it is geuen
that not only ye should beleue
also suffre for hys sake :
30 Hauing euen the same fyg
sawe me haue, and now haue h
me.

* The more that tyrants rage agaist the Gospel, the more manifestly they declare that they rune to their owne destruction, and againe constant perseuerãce for Christs sake is an euident signe of saluation.

THE II. CHAPTE

He exhorteth them aboue all militie wherby pure doctrine is teined, promising that he and spedely comme vnto them, and exe ge tariing of Epaphroditus.

IF *there be* therfore any co
Christ, if *there be* any comfo
there be any fellowship of the S
re be any compassion and me
2 Fulfyl my ioye, that ye be li
hauing the selfe same loue, b
accorde, and of [a] one iudgeme
3 That nothyng *be done* throu
vayne glorie, but that in meke
de * euery man esteme other
him selfe.

* From the consent of wils and myndes he proceedeth to the agrement in doctrine, that there might be ful and perfect concorde.

4 And loke not euery man on his owne thynges, but euery mā also on the thinges of other men.

5 Let the same mynde be in you that was in Christe Iesus.

6 Who [b] beyng in the shape of God, thoght it no robbery to be equal wyth God:

7 But he made hym selfe of no reputation, and toke on hym the " shape of a seruāt and was made lyke vnto men, and was founde in " appearance as a man,

8 He humbled hym selfe, & became obedient vnto the death, euē the death of the crosse.

9 Wherfore, God hath highly exalted him, & geuē him a Name aboue all names.

10 * That at ŷ Name of Iesus shoulde euery " knee bowe, bothe of thinges in heauen, and thinges in earth, and thinges vnder earth.

11 * And that euery tonge should confesse that Iesus Christ *is* the Lord, vnto the prayse of God the Father.

12 Wherfore my dearly beloued, as ye haue alwayes obeyed, not whē I was present only, but now muche more in mine absence, euē so [c] make an ende of your owne saluation with " feare and trembling.

13 For it is God which worketh in you, both the wil and also the dede, euen of *his* fre beneuolence.

14 Do all things wythout * murmuring & reasonnings:

15 That ye may be fautelesse, and pure, and the sonnes of God without rebuke in the middes of a naughtie & wicked nati-

[b] Yf Christe being very God equal with the Father, layd asyde his glorie, & being Lord, became a seruant, and willingly submitted him selfe to moste shameful death: shal we which are nothing but vile slaues, through arrogācie tread downe our brethren, & preferre our selues?

[c] Runne forwarde in that race of righteousnes wherin God hath frely placed you through Iesus Christe, and conducteth you his children by his Spirit to walke in good workes, and so to make your vocation sure.

on, among whych, ye shyne as
the worlde,
16 "Putting forth the" worde of
may reioyse in the day of Chris
ue not runne in vayne, nether
red in vayne.
17 Yea and thogh I be offer
the offeryng and sacrifice" of y
am glade, and reioyce wyth y
18 For the same cause also be
reioyce with me.
19 I trust in the Lord Iesus, t
motheus shortly vnto you, tha
be of good comforte, when I
case ye stande in:
20 For I haue no man that is
ded, whych wyth so pure affe
for your matters.
21 For all other" seke theyr o
that whych is Iesus Christes.
22 Also ye knowe the profe
that as a sonne with the father,
bestowed he his labour in the
23 Hym therfore I hope to se
I knowe how it wyl go wyth
24 And trust in the Lord, tha
selfe shal comme shortly.
25 But I supposed it necessary
brother Epaphroditus vnto y
paniō in labour, and felow so
messanger, and he that minist
such things as I wanted.
26 For he longed after you,
of heauines, because that ye
say, that he had bene sycke.
27 And no doute he was sych
nye vnto death: but God had

him: not on him only, but on me also: lest I sholde haue sorow vpon sorow.
28 I sent him therfore the diligentlier, that when ye should se him agayne ye myght reioyce, and I myght be the lesse sorowful.
29 Receaue him therfore in the Lord wyth all gladnes, & make muche of such:
30 Because that for [d] the worke of Christ he " was nye vnto death, and regarded not his life, to fulfyl that seruice which was lacking on your part towarde me.

[d] He calleth it here the worke of God to visit Christe, who was bonde in the persone of Paul, & was in nede of necessaries.

THE III. CHAPTER.

He warneth thē to beware of false teachers, against whome he setteth Christe, likewise him selfe and his doctrine, and reproueth mannes owne ryghtuousnes.

MOreouer, my brethren reioyce in the Lord. It greueth me not to wryte " the same thyngs to you: and for you it is a sure thing.
2 Beware of " dogges, beware of euil workers, beware " of the [a] concision.
3 For we are Circumcision, which worshyp God in the spirite, & reioyce in Christ Iesus, and haue no confidence " in the flesshe:
4 Thoghe I haue wherof I might reioyce also in the fleshe. If any other man thinketh that he hath wherof he might trust in the fleshe: muche more I.
5 Circumcised the eyght day, of the kinred of Israel, of the tribe of Beniamin, " an Hebrue of the Hebrues, " by profession, a Pharisei.

[a] The false apostles gloried in their Circumcision, wher vnto S. Paul here alludeth, calling them concision, which is cutting of & tearing a sunder of the Churche.

6 And as concerning feruent
cuted the Churche, and as t
rightuousnes which is in the
vnrebukable.
7 But the thinges that were
to me, the same I coũted losse
sake,
8 Yea douteles I thinke all
losse for that excellẽt knowle
Christ Iesus my Lord: for wh
counted all things losse, and
but donge, that I might winn
9 And might be "founde in hi
hauyng myne owne rightuousn
of the Lawe, but that which
faith of Christ, I meane, the r
which commeth of God throu
10 That I may knowe him, a
of his resurrection, and the f
his afflictions, & be made cõf
to his deathe:
11 If by any meanes I myght
to the " resurrection of the d
12 [b] Not as thogh I had alr
to *the marke*, ether were alr
but I followe, if that I may c
that for whose sake I am " co
of Christ Iesus.
13 Brethren, I counte not my
haue atteyned to *the marke:* bu
do, I forget that ẅ is behynd
uour my selfe vnto that whic
14 And follow hard vnto tha
pointed, to obtayne the rewar
calling of God in Christe Ies
15 Let vs therfore as many
fect, be thus wyse mynded:

[b] Or haue now taken ful possession therof, not that he douted to attayne vnto it, but because he wolde declare the excellencie therof.

[c] This perfection standeth in forsaking synne, and to be renued through faith, by him which only is perfect.

other wyse mynded, God shal open euen
that the ᵐ same vnto you.
the 16 Neuerthelesse, *in that* wherunto we are
me, come, let vs procede by one rule, * that we
ru- may be affectionned a like.
17 Brethren be followers of me, and loke
on them which walke euen so, as ye haue
D vs for an ensample.
18 *For many walke, of whome I haue told
you often, & now tel you weping, *that they
are* the ennemies of the Crosse of Christ,
19 Whose ᵐ ende *is* damnation, whose God
is their bely, and *whose* ᵈ glorie *is* to their
shame, which are worldely mynded.
20 But our ᵐ conuersation is in heauen, frō
whence also we loke for the * Sauiour, euē
the Lord Iesus Christ,
21 Who shal change our vile bodie, that
it may be fashioned lyke vnto his glori-
ous body, according to the working, wher
by he is able to subdue all thinges vnto
him selfe.

ᵈ The vayne glorie which they seke after in this worlde shal tourne to their confusion, and shame.

THE IIII. CHAPTER.

He exhorteth them to be of honest conuersation, and thanketh them because of the prouision that they made for him being in prison, & so cō cludeth with salutations.

A THerfore my brethren dearly beloued and longed for, my ioy and croune, so continue in the Lord ye beloued, *as I haue tolde you.*
2 I pray Euodia, and beseche Syntyche, ỹ they be of one accord in the Lord.
3 Yea, and I beseche thee faithful yock-felowe, helpe the women which labored with me in the Gospel, wyth Clemente

also, and wyth other my lab
whose names are in the * * b
4 Reioyce in the Lord alway
I say reioyce.
5 Let your patient mynde be
to all men. The Lord is euer
6 *Be not careful: but in all
we your petition vnto God in
supplication wyth geuing of t
7 And the peace of God wh
all vnderstãding, " shal defen
tes and mindes in Christ Iesu
8 Furthermore brethren, wha
ges are true, whatsoeuer thyn
ste, whatsoeuer thynges are iu
uer thinges are pure, whatso
pertayne to loue, whatsoeuer
of honeste reporte: if there
tuous thing, if there be any la
those same haue ye in your r
9 Which ye haue bothe lear
ceaued, & heard, & also sene i
thynges do: and the God of
with you.
10 I reioyce in the Lord grea
at the last ye are reuiued ag
for me, wherin notwithstand
careful, but ye lacked opport
11 I speake not because of " n
I haue learned in whatsoeuer
therwyth to be content.
12 And I can be cast downe,
bunde. Euerywhere in all thin
structed, both to be ful, & to
to haue plenty, and to suffre
13 I can do all thynges throu
of Christe, whych strengthen

*This boke Ezechiel calleth the writing of the house of Israel, and the secret of the Lord. Chap. 13. a.

14 Notwythstanding ye haue wel done, ỹ ye bare part with me in my tribulation.

15 And ye Philippians knowe also that in the " begynning of the Gospel, when I departed from Macedonia, no Churche bare part with me as concerning [b] geuing and receauing, but ye only.

" first
I the
vnto

[b] He had gyuen of his part in communicating with thē spiritual thīgs, but he receaued no thing of thē which oght at least to haue relieued him in his necessitie.

D 16 For *when I was* in Thessalonica, ye sent once, and afterwarde agayne vnto my nedes.

17 Not that I desire a rewarde: but I desire the frute which may forther your rekening.

18 I receaued all, and haue plenty: I was euen fylled, after that I had receaued of Epaphroditus that which *came* from you, an odour that smelleth swete, a sacrifice accepted and pleasant to God.

19 And my God shal fulfil all your nedes through his glorious ryches in Iesus Christe.

20 Vnto God & our Father *be* prayse for euermore. Amen.

21 Salute all ỹ Sainctes in Christe Iesus. The brethren ẅ are with me, grete you.

22 All the Sainctes salute you: and moste of all they which are of the " Emperours housholde.

e as
eng
aupe
o.

23 The grace of our Lord Iesus Christ *be* with you all. Amen.

Sent from Rome by Epaphroditus.

THE ARGVMENT

Epistle to the Colossia

IN this Epistle S. P
ference betwene the
al, and true Christ:
contrefait, and im
whome the false a
And first he cõfirmeth the doctr
phras had preached, wisshing th
faith, to esteme the excellencie
towarde them: teaching them also
and whatsoeuer good thing cã b
deth only in Christe: whome on
by his Gospel. But forasmuche a
thern wolde haue mixed the Law
spel, he toucheth those flatterers
exhorteth the Ephesians to staye
without whome all things are b
tie. And as for Circumcision, absti
tes, external holynes, worshiping
meanes wherby to come to Christ
demneth, shewing what was the
ture of ceremonies which by Chris
so that now the exercises of the C
in mortification of the fleshe, ne
with other like offices apperteyni
rally and particulerly to all the fai

THE EPISTLE

OF PAVL TO THE

Colossians.

***

THE FYRST CHAPTER.

He geueth thankes vnto God for their faith, confirmeth the doctrine of Epaphras, prayeth for thincrease of their faith, he sheweth vnto them the true Christ, and discouereth the counterfait Christ of the false apostles. he approueth his autoritie and charge, & of his faithful executing of the same.

A PAVL AN APOstle of Iesus Christe, by the wil of God, and Timotheus our brother,

2 To them, which are at Collossæ, Sainctes and faithful in Christe, grace *be* to you, & peace from God our Father, and from the Lord Iesus Christe.

3 We geue thankes to God the Father of our Lord Iesus Christe, alwayes praying for you:

4 Since we heard of your faith *in Christ

* For without Christe ther is no faith to be saued by, but only a vayne opinion.

Iesus, and of your loue to all
5 For the hopes sake which i
you in heauen, of which hope
ard before by ỹ worde of tru
the Gospel.
6 Which is come vnto you, e
to all the worlde, and is frut
so among you, from the *first* d
arde & truely knewe the gra
7 As ye also learned of Epa
are felowe seruāt, which is fo
ful minister of Christ:
8 Who also declared vnto
which ye haue ″ by the Spir
9 For this cause we also, sin
heard *of it*, cease not to pra
to desire that ye might be
perfect knowledge of ″ his w
dome, and spiritual vnderst
10 *That ye myght walke
Lord in all thinges that pleas
teful in all good workes, a
in the knowledge of God:
11 Strengthened with all m
his glorious power, vnto all
longe suffring, with ioyfuln
12 Geuyng thankes vnto
hath made vs mete to be p
inheritance of Sainctes in li
13 Who hath deliuered vs
of darknesse, and hath tran
the kyngdome * of his dear
14 In whom we haue rede
his bloud, *that is to say*, the
synnes.
15 Who is the *[b] image of ỹ
the first begotten of euery

[b] For God is made visible in the flesshe of Christe, and the diuinitie dwelleth in him corporally.

16 * For by him were *all thinges created*, which are in heauen, and which are in earth, thinges visible, and inuisible, whether they be Maiestie or Lordeship, ether Rule or Power: all thinges were created by him, and in him,

C 17 And he is before all thinges, & in him all thinges haue their being.

18 And he is the heade of the body of the Churche, *he is* the begynnyng, * and [c] first begotten of the dead. that in all he might haue the preeminence.

19 For it pleased *the Father*, that in him should all [y] fulnes dwel,

20 And by him to reconcile [z] all things vnto him selfe, and to set at peace through the bloude of his crosse, both thinges in earth, and thinges in heauen.

21 And you which were in times past strãgers & enemies, because your myndes *were set* in euil workes, hath he now recõciled,

22 In ŷ body of his fleshe through death, to make you * holy, vnblamable and without faute in his syght,

23 * Yf ye continue, grounded and stablyshed in the faith, and be not moued away from the hope of the Gospel, wherof ye haue heard *and which hath bene* preached to euery creature which is vnder heauen: wherof I Paul am made a minister.

D 24 Now ioye I in my suffringes ẅ I suffre for [z] you, & fulfyl [d] ŷ rest of the afflictions of Christ in my fleshe, for his bodyes sake, which is the Churche.

25 Wherof I am made a minister, according to the ordinance of God, which ordinance is geuen me vnto youwarde, to

[c] He that rose first agayne frõthe dead to take possession of life euerlastig, which rising may be called a new byrth.

[d] As Christe hath once suffered in him selfe to redeme his Churche, & to sanctifie it: so doth he dayly suffre in his mẽbers, as partaker of their infirmities, and therfore a reuliger of their iniuries.

fulfil the " worde of God.
26* *VVhich is* ỳ mysterie hyd sy
begã, & synce ỹ beginnyng of
but now is opened to his Sain
27 To whome God would m
what is the riches of this glor
rie among the Gentiles, whic
Christ in you, * the hope of g
28 Whome we preache, warni
& teaching euery man in all
make euery man perfect in C
29 Where vnto I also labou
euen as far forth as his work
in me mightely.

THE II. CHAPTE

*Hauing protested his good wil t
admonisheth thē not to turne back
the seruice of Angels or any othe
els ceremonies of the Lawe, whic
their office, and are ended in Chri*

FOr I would ye knewe what
haue for your sakes, and fo
odicea, & for as many as hau
" person in the fleshe,
2 That their harts myght be
knyt together in loue, and i
persuaded vnderstãding, for
mysterie of God the Father a
3 In whome are hyd all th
wysedome and knowledge.
4 And this I say lest any m
gyle you with entising word
5* For thogh I be absent in t
am I present with you in the "
and beholding the ordre that

your stedfast faith in Christ.

6 As ye haue therefore receaued Christe Iesus the Lord, *euen so* walke in him.

B 7 Roted and built in him, and stedfast in
1.a. the faith, as ye haue * learned, abunding therin with thankes geuyng.

8 Beware lest any man come and spoyle you through [a] philosophie, and deceatful vanitie, through the traditions of men, according to the ordynances of the world, and not after Christ:

* Teaching you vayne speculatiõs, as worshiping of Angels, of blynde ceremonies, & beggerly traditions.

1.c. 9 * For in him dwelleth all the fulnes of
b. the [b] Godheade bodyly.

10 And ye are complete in him, which is the heade of all Rule and Power.

[b] In saying that the (Godheade) is really in Christ, he sheweth that he is very God: also saying (in ht) he declareth two distincte natures: and by this worde (dwelleth) he proueth that it is ther for euer.

11 In whom also ye are circumcised, with
d. * Circumcision made without handes, by
c. putting of the synful body of the fleshe,
y the Christ through the Circumcision," ỹ is in Christ:
12 In that ye are * buried w̃ him through
a. Baptisme, in whom ye are also rysen agayne through * faith that is wroght by ỹ ope
b. ratiõ of God which raysed hym frõ death.
d.

a. 13 * And ye which were dead in synne, &
C in the vncircumcision of your fleshe, hath he quickened with him, forgeuing you all your trespaces,

14 And putting out the [c] handwryting of ceremonies that *was* agaynst vs, which *I say* was cõtrarie to vs: he toke it out of the way, and hath fastened it on his crosse.

[c] The ceremonies & rites were as it were a publike profession, and hãdwriting of the miserable state of men kynde: for Circumcision dyd declare our naturall pollution, the purifiings and washings signified the fylth of synne: the sacrifices testified that we were giltie of death.

and is 15 And hath spoyled" Rule and Power, & hath made a shewe of them openly, & hath triumphed ouer them in the same *crosse*.

16 Let no man therfore condemne you about meat and drincke, or for a peece

of an " holy day, or of the ne
of the Sabbath dayes.
17 Which are nothing but
thinges to come: but ŷ body
18 * Let no man wilfully be
you by humblenes, and w
Angels, auancing him selfe
ges which he neuer sawe, r
with his fleshly mynde:
19 And holdeth not the hea
the body furnished and kni
iointes & couples, encreaset
creasyng *that commeth* of G
20 Wherfore, yf ye *be* dea
& *are fre* from the ordinãce
why, as thogh ye yet lyued
are ye burdened with tradi
21 *Of them that say,* Touche
Handel not?
22 Which all " perishe wit
them, *and are* after the * co
and doctrines of men.
23 Which thinges haue in
of wysdome, in volontari
and humblenes, and in not
dy: *yet* are of no value *but app*
things wherwith the [d] fleshe

[d] Their doctrine was rather what to eate and drinke, then how to serue God aright.

THE III. CHAP

Against the false exercises a
the false apostles he opposeth t
of the godly, beginnyng at the
is mortificatiõ & newenes of li
he addeth exhortations both ge
culer and so after his recommi
sheth them all prosperitie.

A IF ye then be" rysen agayne with Christe, seke those thinges which are aboue, whe re Christ sytteth at ŷ ryght hãde of God.
2 Set your affection on thinges which are aboue, and not on thinges, which are on the earth.
3 For ye are * dead, and your lyfe is hyd with Christ in God.
4 When Christe which is our lyfe, shal shewe him selfe, then shal ye also appeare with him in glorie.
5 * * Mortifie therfore your members ẅ are on the earth, fornication, vnclennes, wantonnes, euyl concupiscence, and couetousnes which is idolatrie.
6 For ẅ thinges sakes, the wrath of God commeth on the children of disobediẽce.
7 In the which *vices* ye walked once, whẽ ye lyued in them.
B 8 * But now put ye also away all these thinges, wrath, fearcenes, maliciousnes, cursed speaking, filthy speaking out of your mouthes.
9 Lye not one to another, seing that ye haue put of the olde man with his workes,
10 And haue put on the newe, which is renewed in knowledge * after the image of him that made him,
11 Where is nether Greke nor Iewe, Circumcision nor vncircumcision, Barbarous, Scythian, bonde, fre: but Christ is all & in all thinges.
C 12 * Now therfore as electe of God, holy & beloued, put on " tẽder mercie, kyndnes, hũblenes of minde, mekenes, longe suffring:
13 Forbearing one another, and forgeuyng one another, yf any man haue a qua-

* Extinguishe all the strẽgth of the corrupt nature which resisteth against the Spirit.

rel to another: euē as Christe
euen so do ye.
14 And aboue all these thinge
which is the bonde of perfect
15 And the peace of God " rul
arts, to the which *peace* ye are
body: and se that ye be ami
16 Let the " worde of Christ
plenteously in all wysedome
exhorting your owne selues,
hymnes, and spiritual songe
a certeyn grace in your hear
17 *And all thinges whatsoe
worde or dede *do* all in the
Lord Iesus, geuyng thankes t
ther by him.
18 * Wiues, submit your sel
owne housbandes, as it is
Lord.
19 * Housbandes, loue your
not bytter vnto them.
20 * Children, obey your fat
thers in " all thinges: for thi
syng vnto the Lord.
21 Fathers, prouoke not yo
anger lest they cast downe t
22 * Seruantes, be obedient
dely masters in all thinges,
seruice as men pleasers, but
of heart, fearing God.
23 And whatsoeuer ye do, d
as thogh ye dyd it to the L
vnto men.
24 Knowing that of the Lo
ceaue the reward of inheritā
ue the Lord Christe.
25 But he " that doth wronge

[b] Psalmes, properly conteine cōplainings to God, narrations, & expostulations: Hymnes, onely thankes gyuyng: Songes, cōteine praises, and thankes geuing, but not so largely and amply, as hymnes do.

for the wrōge that he hath done: nether is
ther * " respect of persones *with God.*

THE IIII. CHAPTER.

He exhorteth them to be feruent in prayer, to walke wysely vnto them that are not yet come to the true knowledge of Christe, and saluteth them.

A YE masters, do vnto your seruantes, that which is iust, and equal, knowing that ye also haue a master in heauen.

2 * Continue in prayer, and watch in the same with thankes geuyng,

3 * Praying also for vs, that God open vnto vs the " doore of vtterance, that we may speake the mysterie of Christ, wherfore I am also in bondes.

4 That I may vtter it, as it becommeth me to speake.

5 * Walke " wysely to them that are without, and [a] redeme the tyme.

6 Let your speache *be* gracious alwayes, & powdred with " salt, that ye may knowe how to answer euery man.

B 7 Our deare brother Tychicus shal tel you of all my busynes, which is a faithful minister, and felowe seruante in the Lord,

8 Whom I haue sent vnto you for the same purpose that he myght knowe your affaires, and myght comforte your hearts.

9 * With Onesimus a faithful & a beloued brother, which is one of you. They shal shewe you of all thinges which are done here.

10 Aristarchus my prison felowe salu-

* Bestowe the tyme wel, which the malice of men euery where plucketh from you and causeth you to abuse it.

teth you, & Marcus, Barnabas sy
ne (touching whom, ye receaued
mētes, If he come vnto you, rec
11 And Iesus which is called Iu
of the Circumcision. These [b] on
" workefelowes vnto ŷ kyngdom
which were vnto my consolatio
12 Epaphras the seruant of Ch
is one of you, saluteth you, and
boureth feruently for you in pr
ye may stande perfect and full
is the wil of God.
13 For I beare him recorde, tha
feruēt mynde towarde you, & t
of Laodicea, and them of Hier
14 Deare * Lucas the Phisitiō g
and Demas.
15 Salute the brethren which a
cea, and salute Nymphas, and
which is in his house.
16 And when this Epistle is r
cause that it be read in the C
Laodiceans also, & that ye lyke
the epistle " writ from Laodice
17 And say to Archippus, Tak
office, that thou hast receaued i
that thou fulfyl it.
18 The salutation by the hand
Remember my bandes. Grace *b*
Amen.

Sent from Rome by Tychicus,
mus.

[b] Yf they only dyd helpe him to preache the Gospel at Rome, wher was Peter? or those fyue & twenty yers that they fayne he abode at Rome?

THE ARGVMENT OF THE first Epistle to the Thessalonians.

AFter that the Thessalonians had bene wel instructed in the faith, persecutiō, which perpetually followeth the preaching of the Gospel, arose, against the which althogh they dyd constantly stande: yet S. Paul (as moste careful for them) sent Timothie to strengthē thē, who sone after admonishing hī of their estate gaue occasion to the Apostle to cōfirme thē by diuers arguments to be constant in faith, & to suffre whatsoeuer God calleth them vnto for the testimonie of the Gospel. exhorting them to de clare by their godly lyuing the puritie of their religion. And as the Churche can neuer be so purged, that some cockle remaine not among the wheat, so ther were among them wicked men, which by mouing vayne and curious questions to ouerthrowe their faith, taught falsely as touching this point of the resurrectiō from the dead: wherof he briefly instructeth thē what to thinke, earnestly forbidding them to seke curiously to knowe the tymes, willing thē rather to watche lest the sodeyn comming of Christ cōme vpō them at vnwares: and so after certein exhortations, and his commendations to the brethern he endeth.

THE FYR

EPISTLE OF PAV

the Thessalonians.

***

THE FYRST CHAPT

He thanketh God for thē, that th
fast in faith & good workes, and r
spel with suche earnestnes, that th
ple to all others.

AV
anu
mot
ỹ C
the
ans,
God
& in
SVS
grac

and peace from God our Fathe
the Lord Iesus Christe.

2 *We geue God thankes alw
all, making * mention of you i
ers :

3 Without ceasyng remembring your effe
B ctual faith, and diligent loue and perseue-
ring *which standeth* in ỹ hope of our Lord Ie
sus Christe, in the syght of God our Father.
4 Because we knowe brethren beloued,
how that ye *are* elect of God.
5 For our [a] Gospel came not vnto you in
worde only, but also in power, and also in
the holy Gost, and in muche certaintie
of persuasion, as ye know after what maner
we behaued our selues among you for your
sakes.

[a] The effectual preaching of the Gospel is an euident token of our election.

C 6 And ye became folowers of vs and of
the Lord, and receaued the worde in mu-
che affliction, with [b] ioye of the holy
Gost:

[b] To beleue, & to befully persuaded to haue the gifts of the holy Gost, and ioyfully to suffer for Christs sake are most certeine signes of our election

ons. 7 So that ye were as [*] ensamples to all
that beleue in Macedonia and Achaia.
8 For from you sounded out the worde of
the Lord, not in Macedonia and in Achaia
only: but your faith also which ye haue vn
to God, spred abrode in all quarters, that
D it nedeth not vs to speake any thynge at
all.
aith 9 For [*] they them selues shewe of you
what maner of entrīg in, we had vnto you,
and how ye tourned to God from ido-
oles les, for to serue the [*] lyuing and true
d uly God.
nts- 10 And for to loke for his Sonne from
heauen, whome he raysed frō death, *I mea-
ne* Iesus which deliuereth vs frō the wrath
to come.

THE II. CHAPTER.

To the intent they shulde not faint vnder the

crosse, he cõmendeth his diligence and theirs in obeying. he excuseth that he colde not come and open them.

FOr ye your selues knowe bre
our entrance in vnto you, v
vayne.
2 But euen after that we had s
fore, and were shamfully entre
lippi (as ye knowe) then were w
our God, to speake vnto you th
God, wyth muche stryuyng.
3 For our exhortation was not
ceite, nor yet wickednes, nether
gyle.
4 But as we were alowed of G
Gospel should be committed *vn*
so we speake, not as they that
but God which tryeth our hea
5 Nether yet dyd we euer vse
wordes, as ye knowe, nether *dyd*
in coulored couetousnes, God
de.
6 Nether sogh̄t we prayse of
of you, nor yet of any other:
7 When we myghte haue ben
able, as the Apostles of Christe:
gentil among you, euen as a* nc
sheth her chyldren.
8 Thus, being affectioned to
our good wil was to haue deal
not the Gospel of God only: b
owne soules, because ye were
vs.
9 For ye remember brethren, *
& trauayle: for we laboured da

* He humbled him selfe to support all things, without all respecte of lucre, euen as the tender mother which nourceth her children, and thinketh no office to vile, for her childrēs sake

because we would not be chargeable vnto any of you, & preached vnto you the Gospel of God.

C 10 Ye *are* wytnesses, and so is God, how holyly, and iustly, and vnblamably, we behaued our selues amõge you that beleue.

11 As ye know how that we exhorted, and comforted, and besoght euery one of you, as a father his chyldren.

12 That ye would walke worthy of God, which hath called you vnto his kyngdome and glorie.

13 For this cause also thanke we God with out ceasyng, because that when ye receaued of vs the worde wherwith God was preached, ye receaued it not as the worde of men: but (euen as it was in dede) the worde of God, which worde also worketh in you that beleue.

14 For ye brethren, are become folowers
D of the Churches of God, whych in Iewrie are in Christ Iesus, because ye haue suffered like things of your owne contrey men, as they haue suffered of the Iewes.

15 Whych both kylled the Lord Iesus and theyr owne Prophetes, and haue persecuted vs: and God they please not, and are cõ
olde trary " to all men.
l mõ
r sal 16 And forbyd vs to preache vnto the Gẽ tils, that they myght be saued, to fulfyl their synnes always: for the wrath *of God* is
[b] come on them, euen to the vtmost.

17 Forasmuche brethren, as we are kept from you for a season, as concernyng the bodily presence, but not in the heart, we
h. [c] enforsed the more to se your face wyth great desire.

[b] He meaneth not this of all the Iewes in general: but of certeyne of them particularly which ceased not after they had put Christ to death to persecute his worde and his ministers.

18 And therfore we would hau
to you, (I Paul) once or twise: bu
stode vs.
19 For what is our hope or ioye
of reioysing? are not" ye it in th
our Lord Iesus Christ at his c
20 Yes, ye are our glorie and

THE III. CHAPTE

*He sheweth how greatlye he w
towarde them both in that he sent
them, and also prayed for them.*

VVherfore since we could n
beare, we thoght it best to
Athens alone:
2 * And sent Timotheus our
minister of God, and our labo
the Gospel of Christe, to stablis
to comfort you touching your
3 That no man should be mou
se afflictiõs. for ye your selues
we are euen appoynted there
4 For verely when we were w
tolde you before that we sh
tribulation, euen as it came to p
ye knowe.
5 For thys cause when I could
forbeare, I sẽt *him*, that I mygh
ledge of your fayth, leste the t
tempted you in any sort, and
bour had bene bestowed in va
6 But nowe lately when Tim
from you vnto vs, and declare
fayth, and loue, and how th
good remembrance of vs, alwa

to se vs, as we also desire *to se* you.
C 7 Therfore brethren we had consolation in you, in all our aduersitie and necessitie, through your fayth.
8 For now are we [a] alyue, if ye [n] stande sted fast in the Lord.
9 For what thankes can we recompence to God agayne for you, for all the ioye that we ioy for your sakes before our God,
10 Night and day * praying excedingly that we might se you presently, and might [n] fulfil that which is lacking in your faith?
D 11 God hym selfe our Father, and our Lord Iesus Christe gyde our iorney vnto you.
12 And the Lorde increase you and make you flowe ouer in loue one towarde another, and towarde all men, euen as we do towarde you.
13 * To make your hearts stable and vnblamable, in holynes before God our Father, at the comming of our Lord Iesus Christe with all his Sainctes.

* Yf ye remayne constant in faith and true doctrine I shall thinke that all my afflictions be so many pleasures, and shalbe restored from death to life.

THE IIII. CHAPTER.

He exhorteth them to holynes, innocencie, loue, labour, and moderation in lamenting for the dead, describing the ende of the resurrection.

A FVrthermore we beseche you brethren, and exhorte you in the Lord Iesus, that [n] ye excel more and more, euen as ye haue receaued of vs, how ye ought to walke and to please God.
2 For ye knowe what [a] commandemēts we

[a] The greke worde signifieth suche commandements as one receaueth from some man to gyue them in his name to others.

gaue you from our Lord Iesus
3 * For thys is the wyl of God
should be holy, and that ye sh
from fornication.
4 That euery one of you shoul
to kepe his " vessel in holynes
5 And not in the luste of co
as do the Gentils which knov
6 * That no man oppresse and
brother in any matter: for the
ger of all suche thinges, as we
fore tyme and testified.
7 * For God hath not called
clennes, but vnto holynes.
[b] By these preceps of godly life yt appeareth whatwe re the commandements which Paul gaue vnto them.
8 He therfore that despiceth [b]
despiceth not man, but God v
uen * you his holy Sprite.
9 But as touching brotherly l
not that I write vnto you:
taught of God to loue one an
10 Yea and that thyng verel
all the brethren, which are th
Macedonia: we beseche you b
ye excel more and more.
11 * And that ye studie to be
medle wyth your owne busines
ke with your owne handes, " as
ded you.
12 That ye behaue your sel
toward them that " are witho
[c] But that ye may be able by your diligence to supply your want and necessitie.
nothing be [c] lackyng vnto yo
13 I woulde not brethren, ha
rant concerning them which
slepe, that ye sorowe not as ot
haue no hope.
14 For if we beleue that Iesu
rose agayne: euen so them also

" in Iesus, wil God " bring with him.
15 For this say we vnto you in the [d] words of the Lord, *that we which lyue, & are remayning, in the comming of the Lord, shal not preuent them which slepe.
16 For the Lord him selfe shal descend from heauen with a showte, and the voyce of the Archangel and *trompet of God: & the dead in Christ shal rise firste:
17 Then shal " we which *liue and remaine be *caught vp with them also in the cloudes, to mete the Lord in the ayer: & so shal we euer be with the Lord.
18 Wherfore, comfort your selues one another with these wordes.

[d] Which is in the Name of the Lorde, and as he sholde speake him selfe.

* In this soden taking vp, ther shal be a kynde of mutation of the qualities of our bodies which shalbe as a kynde of death.

THE V. CHAPTER.

He enfourmeth them of the daye of dome & cõming of the Lord, exhorteth them to watche, and to regard such as preache Gods worde among thẽ.

A BVt of the *tymes and seasons brethren, ye haue no nede that I wryte vnto you.
2 For ye your selues knowe perfectly, that the *day of the Lord shal come, euen as a thefe in the nyght.
3 For when they shal say, Peace, and all things safe, then commeth on them soden destruction, as the " trauayling of a woman with childe, and they shal not escape.
4 But ye brethren are not in darkenesse, that that day should come on you as it were a thefe.
B 5 Ye are all the children of light, and the chyldrẽ of the day: we are not of the nyght nether of darknes.
6 Therfore let vs not " slepe as do other,

* So muche the more we ought to beware of all dreames and fantasies of men which weary them selues and others in searchig out curiously the tyme that the Lorde shal appeare, al leaging for them selues a vayne prophecie, & most falsely ascribed to Elias, that 2000 yere before the Lawe, 2000 vnder the Lawe, and 2000 after the Lawe the world shal endure.

but let vs watche and be sobe
7 For they that slepe, slepe i
and they that be droncken, a
in the nyght.
8 But let vs whych are of the d
* armed with the breste plate
loue, and wyth hope of saluati
met.
9 For God hath not appoyn
wrath: but to obtayne saluatiō
nes of our Lord Iesus Christ.
10 Which dyed for vs, that
wake or " slepe, we shoulde l
wyth him.
11 Wherfore exhorte one a
edifie one another, euen as y
12 We beseche you brethren,
we them, which labour among
ue the ouersyght of you in the
geue you exhortation.
13 That ye haue them the m
for " their workes sake, and
amonge your selues.
14 We desire you brethren,
that are vnruly, comforte the
ded, forbeare the weake, be
ward all men.
15 * Se that none recompence
vnto any man: but euer folow
ce, both amonge your selue
men.
16 [c] Reioyce euer.
17 * Pray continually.
18 In all thynges geue thank
is the * wyl of God in Christ
you.

[b] As the flocke is bounde to loue the shepherde, so is it his duetie to teache them and exhort them in true religion.

[c] Haue a quiet mynde and conscience in Christe which shal make you reioyce in the myddes of sorrowes. Rom. 5, a. 2. cor. 6. c.

19 Quenche not that [d] Sprite.
20 Despice not " propheciing.
21 Examen all thinges, & kepe that which is good.
22 Abstayne from all kynde of euil.
23 That God * of peace sãctifie you through out: and I pray God that your "whole" sprite both soule and body, be kept fautlesse vnto the cõming of our Lord Iesus Christ.
24 * Faythful is he which called you, which wyl also do it.
25 Brethren, praye for vs.
26 Grete all the brethren wyth an holy kysse.
27 I charge you in the Lord, that thys epistle be read vnto all the brethren the Sainctes.
28 The grace of the Lord Iesus Christ *be* with you. Amen.

schig
orde
.d.
b.
de.
i.e.
b.

[d] God that hath geuen his Spirite to his elect wil neuer suffer it to be quenched, but hath reuelled by what meanes it may be maynteyned, that is, by suche exhortations as these, & by continual increase in godlynes.

* Then is a man fully sanctified & perfect, when his minde thinketh no thing: his soule, that is, his vnderstãding and wil, couet nothing: nether his body doth execute any thing contrary to the wil of God.

The fyrst epistle vnto the Thessalonians. sent from Athens.

V.ii.

away from true religion, stan
the worlde, and that Antichri
the temple of God, finally con
to their prayers, and encourag
cie, he willeth them to correct
lyue idely of other mens labo
do not obey his admonitions,
excommunicat.

THE SECONDE

EPISTLE OF PAVL TO

the Thessalon.

***

THE PYRST CHAPTER.

He thanketh God for their fayth, loue, and pacience, he prayeth for the encrease of the same, and sheweth what fruit shal come therof.

A AVL AND Siluanus, & Timotheus, vnto the Churche of the Thessalonians, *which is* in God our Father, and in the Lord Iesus Christe :

2 Grace *be* to you, and peace from God our Father, and from the Lord Iesus Christ.

La. 3 *We are bounde to thanke God alwayes for you brethren, as it is mete, because that your fayth groweth excedingly, and the loue of euery one of you toward another abundeth.

B 4 So that we our selues reioyce of you in

the Churches of God, *that is*, c
ce and fayth in all your pers
tribulations that ye suffre.

5 * Which is a [a] token of the r
gemēt of God, that ye are cou
of the kingdome of God, for w
suffre.

6 For it is verely a ryghtuou
God, to recompence tribulat
that trouble you:

7 And to you which are trc
wyth vs * when the Lord Iesu
him selfe from heauen wyth
" Angels,

8 In flamynge fyre, rendryn
vnto them that do not kno
ther obeye vnto the Gospel o
sus Christe.

9 Whych shalbe punished w
styng damnation, from the
the Lord, and from the glor
wer.

10 When he shal come * to b
hys Sainctes, and to be made
all them that beleue (because
nie was beleued of you) in t

11 Wherfore, we praye
you, that our God make yo
this calling, and fulfyl [b] all the
lence of his goodnes, and th
fayth, with power.

12 That the Name of our Lo
ste may be " glorified in you, a
through the grace of our Goc
Lord Iesus Christe.

* The faithful by their afflictions se, as in a clear glasse the ende of Gods iuste iudgement, when as they shal raygne with Christ which haue suffered with him, and the wicked shal fe ale his extreme wrath and vengeãce.

[b] The fre benevolence of Gods goodnes, comprehendeth his pour pose, his predestination and vocation: the worke of faith conteyneth our iustification: to the which God addeth glorificatiõ and all these he worketh of his me re grace through Christe.

THE II. CHAPTER.

He sheweth thē that the day of the Lord shal not come tyl the departing from the faith come fyrst, and the kyngdome of Antechrist: and ther fore he exhorteth them not to be deceaued, but to stande stedfast in the thinges that he hath taught them.

A VVe beseche you brethren, by the comming of our Lord Iesus Christ, & in that we shal assemble vnto him,

2 That ye be not sodēly moued from your mynde, and be not troubled nether by " spirit, nether by " wordes, nor yet by letter ẅ should seme *to come* from vs, as thogh the day of Christe were at hande.

a. 3 * Let no man deceaue you by any meanes, for *the day of Christ shal not come*, except there come a departing fyrst, & that that * sinful man be disclosed, the sonne *I say* of perdition.

4 Which is an aduersarie, and is exalted aboue all that is called God, or ŷ is worshypped: so that he shal syt as God in the temple of God, and beare in hand that he is God.

B 5 Remember ye not, that when I was yet with you, I tolde you these thinges?

6 And now ye knowe what b withholdeth: euen that he might be vttered at his tyme.

7 For the mysterie of the iniquitie doth already " worke, onely he ẅ now letteth, *shal let* til he be taken out of the way.

8 And then shal that wicked man be vttered,* whom the Lord shal consume with ŷ " Sprite of his mouth, and shal destroye

* This wicked Antechrist cōprehendeth the whole succession of the persecuters of the Churche, and all that abominable kyngdome of Satā, wherof some were beares, some lyōs, others leopardes, as Daniel describeth them.

b Because the false apostles had persuaded after a sort the Thessalonians, that the day of the Lord was nye, and so the redemption of the Churche, S. Paul teacheth thē to loke for this horrible dissipation before, and therfore rather to prepare them selues to patience, then to rest and quietnes.

him with the appearance of his
9 *Euen him* whose cõmyng is
king of Satan, with all power, *
lying wonders.
10 And in all deceauablenes
ousnes, amõge them that " peris
they receaued not the loue of
that they myght be saued.
11 And therfore God shal send
ge delusion, that they should
12 That all they myght be da
beleued not the trueth, but ha
in vnrightuousnes.
13 But we are bounde to geue
way to God for you brethren
the Lord, for because that God
" the begynnyng chosen you t
through sanctifiing of the Spr
faith of " trueth,
14 Wherunto he called you b
spel, to obtayne the glorie of o
sus Christ.
15 Therfore brethren stande
kepe the " instructions which y
ned: whether it were by our p
by epistle.
16 Our Lord Iesus Christ him
our Father which hath loued v
geuen vs euerlasting consolati
od hope through grace,
17 Comfort your hearts, and
in all doctrine and good doing

* The fonteyn of our election, is the loue of God: the sanctificatiõ of the Spirit, & beleuing the trueth, are testimonies of the same election.

THE III. CHAPTER

*He desireth them to pray for
Gospel may prosper, and geueth th
reproue the ydle, and so wisheth thē*

F

A FVrthermore brethrē praye for vs, that
.c. the worde of God may haue fre passa-
a. ge, and be glorified, as it is with you.
2 And that we may be deliuered from vn reasonable and euil men: for all men haue
they not "faith:
sel- 3 But the Lord is faythful, which shal sta
f the blysshe you, and kepe you from "euyl.
of 4 We haue confidence through the Lord to youwarde, that ye both do, and wil do, that which we commande you.
5 And the Lord guyde your hearts to the loue of God, and the weating for of Christe.
B 6 We commande you brethren in the Name of our Lord Iesus Christ, that ye withdraw your selues from euery brother that walketh inordinately, and not after the
, to "instruction which he receaued of vs.
f he 7 For ye your selues knowe * how ye ogh
.a. to folowe vs: * for we behaued not our selues inordinately among you,
c.
f.
c. 8 Nether "toke we breade of any man for
.b. noght: but wroght with labour & trauaile
2.b. nyght and day, because we would not be chargeable to any of you:
9 Not, but that we had auctoritie: * but to make our selues an ensample vnto you, to folowe vs.
C 10 For when we were with you, this we warned you of, ỹ yf there were any which wolde not * worke, that *the same should* not eat.
11 For we heard say, that there are some, which walke among you inordinately, & worke not at all, but are busy bodyes:
12 Them that are suche, we commande &

* This by the worde of God none ought to lyue ydelly, but ought to gyue him selfe to some vocation, to get his lyuing by, and to do good to others.

exhorte by our Lord Iesus Chri
worke with quietnes, and eat t
breade:
13 *And brethrē be not wery in
14 If any man obey not our sayi
vs word of him by a letter: * & h
pany with him, that he may be
15 Yet count him not as an [b] e
warne him as a brother.
16 Now the Lord of peace geu
ce alwayes, by all meanes, ŷ Lo
you all.
17 The salutation of me Paul,
owne hande, which is the " toke
stles: so I write.
18 The grace of our Lord Iesus
you all. Amen.

[b] The ende of excommunication is not to dryue from the Churche suche as haue fallen, but to wone them to the Churche by amendement.

The seconde Epistle to the The
sent from Athens.

THE ARGVMENT O

first Epistle to Timothie.

*IN writing this Epis
med not only to haue
che Timothie, but chi
other in awe which
rebelled against him,
his youthe. And therfore he doth a
inst those ambitious questionistes,
pretence of zeale to the Lawe disqui
ly with folishe and vnprofitable qu
by they declared, that professing th
knewe not what was the chief ende
and as for him selfe he so confesset*

thines, that he sheweth to what worthines the grace of God hath preferred him, and therfore he willeth prayers to be made for all degres and sor tes of men, because that God by offering his Gospel and Christ to them all, is indifferent to all, as his Apostleship, which is peculier to the Gē tils, witnesseth. And forasmuche as God hath left ministers as ordinarie meanes in his Churche to bring mē to saluation, he describeth what maner of men they ought to be, to whome the mysterie of the Sonne of God manifested in fleshe is committed to be preached. After this he sheweth him what troubles the Churche at all tymes shal susteyne, but specially in the later dayes, whē as vnder pretence of religion mē shal teache things contrary to the worde of God. This done, he teacheth what wydowes sholde be receaued or refuced to minister to the sicke: also what elders ought to be chosen into office, exhorting him nether to be hastie in admitting, nor in iudging any, also what is the duetie of seruants, the natu re of false teachers, of vaine speculations, of coue iousnes, of riche mē, and aboue all things he char geth him to beware false doctrine.

THE FYR

EPISTLE OF PA

to Timothie.

***

THE FYRST CHAPTE

He exhorteth Timothie to wayte u
fice, namely, to se that nothinge be
Gods worde, &c. declaring that fa
good conscience, charitie, and edi
the ende therof, and admonisheth o
and Alexander.

PAVL
tle o
CHRI
cõmis
our S
of our
sus
which
hope
2 Vn
mothie his natural sonne in th
grace, mercie, and peace *be*

from God our Father, and Christe Iesus our Lord.

3 As I besoght thee to abyde styl in Ephe sus when I departed into Macedonia, *euen so do*, that thou mayest commãde some, that they teache no nother doctrine.

b. 4 Nether that they geue hede to * fables and genealogies * which are endlesse, and *a.* brede doutes more then Godly edifiing which is by faith:

c. 5 For * the [a] ende of the [n] Commandement *f the* is loue out of a pure heart, & of a good cõ science, and of faith vnfayned:

B 6 From the which thinges some haue erred, and haue turned vnto vayne iangelyng.

7 Because they would be doctours of the Lawe, and yet vnderstande not what they speake, nether where of they affirme.

e. 8 We * knowe, that the Lawe is good, yf a man vse it lawfully.

d. 9 Vnderstanding this, how that ŷ * Lawe *a.* is not geuen vnto a [b] righteous man, but vnto the lawles and disobediẽt, to the vn- *ons-* godly, and to [n] synners, to vnholy, and vn- *in* cleane, to [n] murtherers of fathers, and mo- *ters.* thers, to manslears,

10 To whoremongers, to them that defyle them selues with mãkynde, to men stealers, to lyers, to periured, and yf there be any other thinge, that is contrary to holesome doctrine:

11 *VVhich is* according to the glorious *.e.* Gospel of the * blessed God, which Gospel is committed vnto me.

C 12 Therfore [c] I thanke him, which hath made me stronge, *that is* Christe Iesus our

* Because these questionistes preferred their curious fables to all other knowlage, & beutified thẽ with the Lawe as if they had bene the very Lawe of God, S. Paul sheweth that the ende of Gods Lawe is loue, which can not be without a good cõsciẽce, nether a good conscience without faith, nor faith without the worde of God.

[b] Whose hartes Gods Spirit doth direct to do that willingly which the Lawe requireth: so that their Godly affectiõ is to them as a Lawe without farther cõstraint.

[c] He declareth to Timothie the excellent force of Gods Spirit in thẽ whome he hath chosẽ to beare his worde, although before they were Gr vtter enemi s, to encourage h this bataille that he shulde fight agaist all infideles & hypocrites.

Lord: for he counted me faithful,
me *in his* seruice,
13 When before I was a blaspher
a persecuter, and an oppresser. bu
wed mercie on me: for I dyd it" ig
through vnbeliefe.
14 Yet ŷ grace of our Lord was
dant with " fayth and " loue ŵ is
Iesus.
15 This is a true saying, and by al
worthy to be receaued, ŷ * Christ
me into the world to saue sinners
me I am chiefe.
16 Notwithstanding, for this c
mercie geuen vnto me, that Ies
should fyrst shewe on me all " lo
ce, vnto the ensample of them w
in tyme to come, beleue on hym
nal lyfe.
17 So then vnto the kynge eu
immortal, inuisible, vnto God,
only wise, *be* honour and prayse
and euer. Amen.
18 This cōmandement commit I
sonne Timothie, accordyng to th
cies, which in tyme past were p
of thee, that thou by them shoul
a good fyght,
19 * Hauing " faith and good con
some haue put away from ther
concerning faith haue made shy
20 Of whose nombre is Hymen
Alexander, * which I haue " deliu
Satan, that they might learne n
pheme.

[d] It appeareth that the vocation of Timothie was approued by notable prophecies which thē were reuelled in the primitiue Churche, As Paul & Barnabas by the oracle were appointed to go to the Gentils.

THE II. CHAPTER.

He exhorteth to pray for all men, how, and wherfore. As touching the apparel and modestie of women.

A I exhorte therefore, that aboue all thinges, supplications, prayers, intercessiõs, and geuyng of thankes be had for [a] all men.

[a] That is, of euery degre, & of all sortes of people.

2 * For [b] kynges, and for all that are *therfore* in auctoritie, that we may lyue a quiet and a peaceable lyfe, in all godlynes & honestie.

[b] Although they persecute the Churche of God, so it be of ignorãce, els if they do it maliciously, as Iulianus apostata, they may not be prayed fore. Gal. 5. b. 1. thes. 2. b. 2. tim. 4. c. 1. iohn 5. d.

3 For this is good & accepted in the sight of God our Sauiour,

4 * Which wil haue "all mẽ saued, and to come vnto the knowledge of the truth.

B 5 For there is one God, and one Mediatour betwene God and man, *which is* the "man Christ Iesus,

6 Which gaue him self a raunsome for all "men, [c] *which is* that testimonie appoinʒted at his tyme.

[c] Which the Prophetes testified, that Christe shuld offre him selfe for the redemptiõ of man at the tyme that God had determined.

7 *Of the which testimonie I am ordeined a preacher and an Apostle (I tel the trueth in Christ, and lye not) a teacher *I meane* of the Gentiles in faith and veritie.

8 I wil therfore ỳ the mẽ pray euery where lifting vp pure handes without wrath, or douting.

C 9 * Likewyse also the women, that they araye them selues in comely apparel, with shamefastnes and modestie, not with broyded heare, other golde, or pearles, or costly araye:

10 But (as becommeth women ỳ professe the feare of God) with good workes.

11 Let the woman learne in sil
all subiection.
12 * I suffre not a woman to * teac
to vsurpe auctoritie ouer the m
to be in silence.
13 For *Adam was fyrst formed
Eue.
14 *And Adam was [d] not decei
woman was deceaued, and was
tie of the transgression.
15 Notwithstanding, through
children" they shalbe saued, so
nue in faith, loue, and holynes
destie

[d] The womā was first deceaued, & so became the instrument of Satā to deceaue the man, and though therfore God ponisheth thē with subiection: yet if they be faithful and godly in their vocation, they shal be saued.

THE III. CHAPTER

He declareth what is thē office and as touching their families, the the Churche, and the principal poin auenly doctrine.

THis is a true saying, * If a n
the office of a " bishoppe, l
a worthie worke.
2 A byshop therfore must b
the housband of " one wyfe, wa
ber, modest, harberous, apt to
3 Not geuen to wyne, no fight
uen to fylthy lucre: but gentle,
fyghtyng, abhorring couetousn
4 One that can rule his owne
nestly, hauyng children vnder
with all honestie.
5 For yf a man can not rule his
se, how shal he care for the
God?
6 He may not be a yonge " scho

* With a feruent zeale to proffit the Churche of God, wher soeuer he shal call him.

swel, and fall into the [b] condemnation of the deuil.

7 He must also be wel reported of amōg them which are without, lest he fall into [a] rebuke, and the snare of the deuyl.

8 Lykewyse must Deacons be honest, not double tonged, not geuen vnto muche wyne, nether to fylthy lucre.

9 * But [c] hauing the mysterie of the faith in pure conscience.

10 And let them fyrst be proued, and thē let them minister, yf they be founde faultlesse.

11 Euē so must their [e] wyues be honest, not euyl speakers, but sober, & faithful in all thinges.

12 Let the Deacons be the housbandes of one wyfe, and suche as can rule their children wel, and their owne housholdes.

13 For they ỹ haue ministered wel, get thē selues a good degree, and great libertie in the faith, which is in Christ Iesus.

14 These thinges write I vnto thee, trusting to come very shortely vnto thee:

15 But and if I tary longe, that then thou mayest yet haue knowledge, how thou ogh test to behaue thy selfe in ỹ house of God, which is the Churche of the lyuing God, the [d] pyllar and grounde of trueth.

16 And without nay, great is the mysterie of Godlynes: God is shewed in the fleshe, [f] iustified in ỹ Sprite, sene of Angels, prenched vnto ỹ Gētiles: beleued on in earth, and receaued vp in glorie.

[b] Lest being proude of his degre he be lykewyse condēned as the deuil was for lifting vp him selfe by pride.

* Hauing the true doctrine of the Gospel, and the feare of God.

[d] This is spoken in respect of men, for as muche as in this worlde the trueth only remaineth in the Churche, by reason of Gods worde: for otherwise Christe is the foundation, & the corner stone, which both healeth, & mainteyneth his Churche.

THE IIII. CHAPTER.

He teacheth him what doctrine he oght to flie,

and what to followe: & wher in he e
cise him selfe continually.

THe Spirite speaketh euydent
ŷ later tymes some shal dep
faith, and shal geue hede vnto "
errour, and doctrines of deuils,
2 Which speake false through
and haue their [a] consciences b
an hote yron:
3 Forbydding to mary, *and* c
to abstayne from meates which
created to be receaued with ge
kes, of them which beleue and
trueth.
4 For all the creatures of God
and nothing *oght* to be refused,
ceaued with thankesgeuyng.
5 For it is " sanctified by the wo
and prayer.
6 If thou put the brethren in r
of these thinges, thou shalt be
nister of Iesus Christe, which h
rished vp in the wordes of fai
good doctrine, which doctrine
continually folowed.
7 *But cast away prophane, an
ues fables: and exercise thy self
lynes.
8 For bodely exercise profiteth
godlynes is profitable vnto all
a thing which hath promise of
is now, and of the lyfe to com
9 This is a sure saying, and of
worthy to be receaued.
10 For therfore we labour and
buke, because we haue sure h

[a] Their dull consciẽces first waxed harde, the after, cãker and corruptiõ brede therin, last of all it was cut of with an hote yron.

lyuing God, which is the [b] Sauiour of all men, but specially of those that beleue.

11 These thinges commande and teache.
12 Let no man despice thy youth, but be vnto them that beleue an ensample, in worde, in conuersation, in loue, in * sprite, in faith, and in purenes.
13 Tyl I come, geue attendāce to reading, to exhortation, and to doctrine.
14 Despice not that gyft that is in thee, which was geuen thee * by prophecie with the laying on of the hādes, by the [c] Elder-ship.
15 These thinges exercise, & geue thy selfe vnto thē, that it may be sene how thou profitest among al men.
16 Take hede vnto thy selfe, and vnto learning, and continue therin: for yf thou shalt so do, thou shalt saue thy selfe, & thē that heare thee.

[b] The goodnes of God declareth it selfe towardes all men: but chiefely towarde the faithful by preseruing them, and here he meaneth not of life euerlasting.

[c] Vnder this name he conteyneth the whole ministerie of the Churche which was at Ephesus.

THE V. CHAPTER.

He teacheth him how he shal be haue him selfe in rebuking all degrees. An ordre concerning widowes, the establishing of ministers, the gouernance of his body, & the iudgement of synnes.

A REbuke not an elder, but exhort him as a father: & the yonger men as brethrē.
2 The elder womē as mothers, the yonger as sisters, with all purenes.
3 * Honour wydowes, which are true wydowes.
4 If any wyddowe haue chyldren or nefues, let * them learne first to shewe godlynes towarde their owne houses, and to re-

[a] Paul willeth that the wydowes put the Churche to no charge which haue other children or kynsfolkes, that are able to releue thē, but that the children nourishe their mother or kynsfolkes according as nature byndeth them.

compence their kynred: for th
nest thing and acceptable befo
5 She that is a very wyddow
lesse, putteth her trust in God
nueth in supplications and pr
and day.
6 But she that lyueth in pleasu
euen yet alyue,
7 These thinges therfore cõ
they may be wythout faut.
8 If there be any that prouid
his owne, and namely for then
sholde, the same denieth the
worsse then an infidel.
9 Let no wyddowe be chosen
score yere olde, and suche a o
wyfe of [b] one man:
10 And wel reported of in g
if she haue norysshed her chi
haue bene liberal to strangers
washed the Sainctes fete, if sh
stred vnto them which were i
if she were continually geuen
ner good workes.
11 The yonger wyddowes refu
they haue begõne to waxe [c] wa
Christe, they wil mary:
12 Hauing [c] damnation, becau
ue broken the first faith.
13 And also they learne to g
to house ydle: yea not ydle o
trifling, and besibodies, speak
which are not comely.
14 I wyl therfore that the yo
mary and beare children, & g
casion to the aduersarie to sp
15 For many of them are a

[b] He meaneth such wydowes which beig iustely diuorced frõ their first housbands maried agayne to the slander of the Churche: for els he doth not reproue the wydowes that haue bene oftener maryed then once.

[c] Not onely haue slãdered the Churche in leauing their charge, but haue forsakẽ their religion, & therfore shalbe punished with euerlasting death.

backe, and are gone after Satan.
16 And yf any man or woman that beleueth haue wyddowes, let them minister vn to them, and let not the Churche be charged, that ye may haue sufficient for them that are wyddowes in " dede.
17 The Elders that rule wel, are worthy of double honour, moste specialy they which labour in the worde and teaching.
18 For the Scripture sayeth, * Thou shalt not mousel the mouthe of the oxe that treadeth out the corne. And, * The labourer is worthy of his rewarde.
19 Against an Elder [d] receaue none accusation, but vnder two or thre witnesses.
20 Them that sinne," rebuke openly, that other may feare.
21 * I testifie before God and the Lord Iesus Christ and ŷ elect Angels, that thou obserue these thinges without preferring one to another, and do nothing parcially.
22 Lay handes sodenly on no man," nether be partaker of other mens sinnes, kepe thy selfe " pure.
23 Drincke no longer water, but vse a litle wine for thy stomakes sake, & thine often diseases.
24 Some mens sinnes are open " before hãde, and go before vnto iudgement: some mens sinnes [e] folowe after.
25 Likewyse also good workes are manifeste before hãde, and they that are otherwise, can not be hid.

[d] Except that he which doth accuse him, haue at lest two witnesses which promes, with the accuser to proue that which they laye to his chardge.

[e] Their sinnes followe, which for a tyme haue deceaued the Godly, and after are detected as Saul, Iudas, & other hypocrites.

THE VI. CHAPTER.

The dutie of seruantes towarde their masters. Against suche as are not satisfied with the

worde of God. Against couetousnes, lynes, and contentation of mynde. to Timothie.

LEt as many seruãtes as are ke, counte their masters w honour, that the Name of Go ctrine be not euyl spoken of.
2 Se ỳ they which haue beleui despice thē not, because they a but the rather do seruice, for they are faithful, and beloued, kers of the "benefite. These thi and exhorte.
3 If any man teache other doc not content with the wholso of our Lord Iesus Christe, & ctrine, which is according to
4 He is pufte vp and knowet but wasteth his braines about strife of wordes, wherof spr strife, raylinges, euil surmisin
5 Vayne disputatiõs of men mindes, and destitute of the t thynke that lucre is godlynes. separate thy selfe.
6 [a] Godlynes is great riches, content with that he hath.
7 * For we broght nothing int de, and it is certeyne, that we thing out.
8 When we haue fode and ray therwith be content.
9 They that wil be riche, fall tion and snares, and into man noysome lustes, which drowne dition and destruction.

[a] They that measure religion by riches, are here taught, that only religion is the true riches.

10 For couetousnes of money is the rote of all euil, which while some luste after, they erred from the faith, and perced them selues throwe with many sorowes.
11 But thou ò″mā of God, flye suche thinges: and folowe rightuousnes, godlynes, faith, loue, pacience, and meaknes.
12 Fyghte the good fight of faith: laye hāde of eternal life, wherunto thou art also called, and hast professed a good profession before many witnesses.
13 *I geue thee charge in the sight of God, which quickneth all thinges, and before Iesus Christ which vnder Poncius Pilate * witnessed a good wytnessyng,
14 That thou kepe this commandement, and be without spot & vnrebukeable, vntyl the famous appearing of our Lord Iesus Christ.
15 Which appearing (when the tyme is come) he shal shewe, that is * blessed & prince only, [b] Kyng of kynges, and Lord of lordes,
16 Which only hath immortalitie, and dwelleth in the lyght that no man can attayne vnto,* whome neuer mā saw, nether can se, vnto whome be honour and power euerlasting. Amen.
17 Charge thē ŷ are ryche″ in this world, that they be not high minded, and ŷ they * trust not in the vncertain riches, but in ŷ liuing God (which geueth vs, abundantly all thinges to enioye,)
18 That they do good, and be riche in good workes, and redye to geue and″ distribute.
19 *Laying vp in store for them selues a

[b] By this mightie power of God the faithful are admonished boldely to stande in their vocation, althogh the worlde, Satan, and hell rage against them.

good foundation agaynst the ty
me, that they may obtayne ete
20 O Timothie : saue ″ that ẅ is
to kepe, and * auoyde vngostly
voyces, and ″ oppositions of sci
so called,
21 Which science whyle some
they haue erred as concerning
Grace be with thee. Amen.

The first Epistle to Timothie se
dicea, which is the chiefe
Phrigia Pacaciana.

THE ARGVMENT O

seconde Epistle to Timoth

THe Apostle being n confirme that doctri bloud which he had taught, encourageth in h̄ all the faithful) of the Gospel, and in the constāt an fession of the same: willing him no for feare of afflictions, but patient the issue, as do housbande men, whi receaue the fruits of their labours: a all feare and care, as souldiers do u ly to please their Capiteyn, shewing the some of the Gospel, which he pr manding him to preache the same ligently taking hede of cōtentions, and vayne questions, to thintent, tha ne may all together edifie. Consider exāples of Hymeneus and Philetus, uerted the true doctrine of the resu

so horrible: and yet to thintent that no mã shuld be offended at their fall, being men of auctoritie and in estimatiõ, he sheweth that all that profes se Christ are not his, and that the Churche is subiect to this calamitie that the euil must dwel among the good til Gods trial come, yet he reserueth them whome he hath elected euen to the en de. And that Timothie shulde not be discouraged by the wicked, he declareth what abominable men and dangerous tymes shal followe, wil ling him to arme him selfe with the hope of the good issue that God wil giue vnto his, and to exercise him selfe diligently in the Scriptures, both against the aduersaries and for the vtilitie of the Churche, desiring him to come to him for certeyn necessarie affaires, and so with his and others salutations endeth.

THE SECO

EPISTLE OF P

to Timothie.

***

THE FYRST CHAPT

Paul exhorteth Timothie to ste
pacience in persecution, and to c
doctrine, that he had taught hy
bonds and afflictions were a gage.
dation of Onesiphorus.

PAV
tle
Chr
wil
* ac
ȳ
lyfe
is i
IES
2 T

* Being sent of God to preache that life which he had promised in Christ Iesus.

my beloued sonne: grace, r
peace from God the Fathe
Iesus Christe our Lord.
3 I thanke God, * whome I ser

[a] elders with pure conscience, that without ceasyng I haue remembrance of thee in my prayers nyght and day.

[a] Following the steppes of myne ancestres, as Abrahã, Isaac, Iacob, and others of whome I am come, and of whome I receaued the true religiõ as by succession.

4 Desiryng to se thee, myndful of thy teares: that I may be fylled with ioye:

B 5 When I call to remembrance the vnfayned fayth that is in thee, whych dwelt fyrst in thy grandmother Loide, and in thy mother Eunica: & am assured that *it dwelleth* in thee also.

6 Wherfore, I warne thee that thou [c] stere vp the gyfte of God which is in thee, by the putting on of my handes.

[c] The gift of God is a certeyn lyuely flame kindeled in our hartes, which Satan & the fleshe labour to quẽche, & therfore we must nourishe it, & stere it vp.

7 For God hath not geuen to vs the Spri-
th god
stroye
te of " feare, but of power, and of loue, and of a sounde mynde.

C 8 Be not therfore ashamed to testifie our Lord, nether be ashamed of me whych am bounde for hys sake: but be partaker of the afflictions of the Gospel, through the power of God,

1.a. 9 Who saued vs, and called vs wyth an *
a. holy callyng, not according to our * dedes,
b. but accordyng to hys owne purpose & grace, which grace was geuen to vs through
3.d. Christe Iesus before the * worlde was.
10 But is now declared openly by the [d] glo
1.d. rious appearyng of our Sauiour Iesus Christe, who hath put away death, and hath broght lyfe and immortalitie vnto lyght through the Gospel.

[d] He speaketh here of his first comming, which though it semed poore & contemptible: yet was honorable and glorious, therfore our myndes ought to be lifted vp frõ the consideratiõ of worldly thinges, to contẽplate the maiestie therof.

2.b. 11 * Wherunto I am appoynted a preacher and Apostle, and a teacher of the Gentils.

12 For the whych cause I also suffre these thynges, nether am I ashamed: for I knowe *him* whome I haue beleued, and I am per-

suaded that he is able to kepe ŷ w
ue " committed to his keping, ag
day.
13 Se thou haue the ensāple of th
me wordes, whych thou heardest
fayth, and loue whych *is* in C
sus.
14 That " worthy thyng, which
mitted to thy kepyng, kepe throu
ly Gost, whych dwelleth in vs.
15 This thou knowest, how tha
which are in Asia, be turned fro
which sorte are Phigellus and H
nes.
16 The Lord geue mercie vnto t
of Onesiphorus. for he ofte refre
and was not ashamed of my cha
17 But when he was at Rome,
me out very diligently, and foun
18 The Lord graūt vnto him, tha
finde mercie wyth the Lord at th
in how many thinges he ministred
at Ephesus, thou knowest very w

THE II. CHAPTER.

*He exhorteth hym to be constant
to suffre manly, and to byde faste in t
me doctrine of our Lord Iesus Christe
him the fidelitie of Gods counsel touch
uation of his, and the marke therof.*

THou therfore my sonne, be st
the grace that is in Christ Ies
2 And what thinges thou hast h
me, many bearyng wytnes, the sam
to faythful men, which are " apte t
other also.

3 Thou therfore suffre affliction as a good souldier of Iesus Christe.

4 No man that warreth, entangleth him selfe with " worldly busines: because he wol de please him that hath chosen him to be a souldier.

5 And thogh a man stryue for a masterie, yet is he not crouned, except he stryue as he ought to do.

B 6 The housband man, must fyrst by laboryng receaue the frutes.

7 Consider what I say. and the Lord geue thee vnderstanding in all thinges.

8 Remember that Iesus Christe *made* of the sede of Dauid, rose agayne from death accordyng to my Gospel.

9 Wherin I suffre trouble as an euyl doer, euen vnto bondes: but the worde of God is not * bounde.

10 Therfore I suffre all thynges, for the * b electes sakes, that they myght also obtayne that saluation which is in Christe Iesus, wyth eternal glorie.

C 11 It is a true saying. For if we be * dead wyth *hym*, we also shal lyue wyth *hym*.

12 If we suffre, we shal also raygne wyth *hym*: * if we denye him, he also shal denie vs.

13 If * we beleue not, *yet* abideth he faith ful, he can not denie him selfe.

14 Of these thinges put them in remembrance, and testifie before the Lord, that they striue not about wordes: which is to no proffit, *but* to the peruerting of the hearers.

15 Studie to shewe thy selfe approued vnto God, a workeman that nedeth not to be

" his & lina- n.

* a

b

C b.

d. f. 9.b

* Not withstanding myne imprisonement the worde of God hath his race, & increaseth.

b To confirme their faith, moue esteming the edification of the Churche then him selfe.

ashamed, " diuiding the worde o
iustly.
16 * Suppresse prophane and va
des. For they shal encrease vnt
vngodlynes.
17 And their wordes shal fret
doth a cancre: of whose numbre i
neus and Philetus.
18 Which as concerning the tru
erred, saying that the resurrecti
alredy, and do destroye the fayth
persons.
19 But the sure groūd of God re
& hath thys seale, The Lord knov
are hys, and, Let euery one that
the Name of Christe, departe frō
20 Notwithstanding in a [c] gre
are not only vessels of gould &
but also of wood and of earth, so
nour, and some vnto dishonour.
21 If a man therfore purge him
" these, he shalbe a vessel vnto hon
ctified, and mete for the Lord, a
red vnto all good workes.
22 Lustes of youth auoyde, an
ryghtuousnes, fayth, loue, and pe
thē that * call on the Lord with pu
23 * Folishe and " vnlearned ques
from thee, remembryng that the
gendre stryfe.
24 But the seruant of the Lord n
stryue: but muste be peasable vnt
apte to teache, and one that can
euyl men patiently.
25 And can informe thē that [d] are
mynded *prouing* if God at any tyn
ue them grace, that being conue

* Because the wicked shulde not couer them selues vnder the name of the Churche, he sheweth by this similitude, that both good & bad may be therin.

[d] He meaneth not this of Apostats, or heretikes, whome he willeth to flie: but of them only which as yet are not come to the knowledge of the trueth, and fal through ignorance.

may knowe the trueth.
26 And being deliuered out of the snare of the deuyl, may come to amendement, & performe hys wyl.

THE III. CHAPTER.

He prophecieth of the parelous times, setteth out hypocrites in their colours sheweth the state of the Christians, and how to auoyde dangers: also what proffit commeth of the Scriptures.

A THys vnderstãde, that in the laste dayes shal come parelous tymes.
a. 2 For [a] men shalbe louers of their owne selues, couetous, bosters, proude, coursed speakers, disobedient to father & mother, vnthankeful, vnholy,
b. [a] He speaketh of them which make profession to be Christians.
3 Without charitie, trucebreakers, false accusers, riatours, fearce, despicers of thē which are good.
4 Traytours, heady, hye mynded, gredy vpon volupteousnes more then the louers of God.
B 5 Hauing a similitude of godly lyuyng, but haue denyed the power therof: and turne away from suche.
kes, and ypo. 6 Of thys sorte are they which [b] crepe into houses, and bring into bondage women laden with sinne, and led with diuers lustes.
7 *Which women are* euer learning, and neuer able to come vnto the knowledge of the trueth.
b. 8 [c] As Iannes and Iambres withstode Moses, euen so do these also resiste the trueth, men they are of corrupte myndes, and lewde as

concerning the fayth.
9 But they shal preuayle no lo
theyr madnes shalbe vttered vn
as theyrs also was.
10 But thou hast sene the ex
[b] Not only what I taught and dyd, but also what my mynde & wil was. my doctrine, maner of lyuyng
faythe, longe sufferyng, loue, p
11 Persecutions, and afflicti
happened vnto me at *Antioch
um, and at Lystri: which persecu
fered: but from them all the
liuered me.
12 Yea and all that wil liu
Christe Iesus, muste suffre
on.
13 But the euyl men and ″ dece
waxe worsse and worsse, whyle
ue *others* and are deceaued *the*
14 But cōtinue thou in the thy
thou hast learned, which are al
ted vnto thee, knowīg of whom
learned them:
15 And forasmuche also as tho
wen holy Scripture of a childe
able to make thee wise vnt
through the faith which is in
sus.
16 *For the whole Scripture *i*
inspiration of God, and *is* profi
che, to improue, to amend & to
rightuousnes:
17 That the man of God may
and instructed vnto all good w

THE IIII. CHAPTE

He exhorteth Timothie to be fe
worde and to suffre aduersitie, make

his owne death, and biddeth Timothie come vnto him.

A are. I " Testifie therfore before God, and before the Lord Iesus Christe, which shal iudge the quicke and deade at his appearyng and in his kyngdome:

2 Preache the worde, be feruēt, in season and out of season: improue, rebuke, exhort with all longe suffryng and doctrine.

3 For the tyme wil come, when they wyl not suffer wholesome doctrine: but hauing their eares ytching, shal after their owne lustes, get them an heepe of teachers.

4 And shal turne their eares from the truand eth, and be geuen vnto " fables:

ble 5 But watch thou in all thynges, and suffre aduersitie, and do the worke of an Euāgelist, fulfyl thyne office vnto the vtmost.

B 6 For I am now ready to be offered, and the tyme of my departyng is at hande.

7 I haue foght a good fyght, and haue fulfylled my course, and haue kept the fayth.

d. 8 From henceforth is layd vp for me a * crowne of ryghtuousnes, which the Lord that is a ryghtuous iudge, shal geue me at that day: not to me only, but vnto all them also that loue his comming.

9 Make spede to come vnto me at once.

10 For Demas hath left me, and hath embraced this present world, and is departed vnto Thessalonica. Crescens *is gone* to Galacia, and Titus vnto Dalmacia.

11 * * Only Lucas is with me. Take Marke C & bryng him with thee: for he is necessary

* Hereby it is manifest that Peter as yet was not at Rome, and if euer he was there it is incertayne.

vnto me, for to minister.
12 And Tychicus haue I sent
sus.
13 The " cloke that I lefte at T
Carpus, when thou commest, b
thee, and the bokes, but speciall
chements.
14 Alexander the coppersmyth
ne me muche euil, the Lord " re
accordyng to his dedes.
15 Of whom be thou ware als
wythstode our preachyng sore.
16 At my fyrste answeryng, no
sted me, but all forsoke me: *I p*
that it may not be layd to th
ges.
17 Not withstandyng the Lor
me, and strengthened me, that
preachyng should be fulfylled
most, and that all the Gentils s
re. and I was deliuered out of t
of the " lyon.
18 And the Lord shal deliuer m
"euyl doyng, and shal kepe me v
auenly kyngdome: to whome be
euer and euer. Amen.
19 Salute Prisca, and Aquila, an
sholde of Onesiphorus.
20 Erastus abode at Corinthus:
I lefte at Miletum sycke.
21 Make spede to come befo
Eubúlus greteth thee, and Pu
Linus, and Claudia, and all
thren.
22 The Lord Iesus Christe *be* wi
te. *his* Grace *be* with you. Am

The seconde Epistle written from Rome vnto Timothie which was the first bishope elected, of the Churche of Ephesus, when Paul was presented the seconde tyme befo re the Emperour Nero.

THE ARGVMENT OF THE Epistle to Titus.

WHEN Titus was left in Creta to finishe that doctrine which Paul had then begon, Satan sterred vp certeyn which went about not only to ouerthrowe the gouernement of the Churche, but also to corrupt the doctrine. for some by ambition wolde haue thrust in them selues to be pastors: others, vnder pretext of Moses Lawe broght in many tryfles. Against these two sortes of men Paul armeth Titus: first teaching him what maner of ministers he ought to chose, chiefely requiring that they be mē of sounde doctrine to the intent they might resist the aduersaries, and amongs other things he noteth the Iewes which put a certeyn holynes in meates & such outward ceremonies, teaching them which are the true exercises of a Christian life, & what things apperteyne to euery mans vocatiō. Against the which, if any man rebelle or els doth not obey he willeth him to be auoyded.

THE EPIST

OF PAVL TO TI-

tus.

THE FYRST CHAPTE

He aduertiseth Titus touching the of the Churche, the ordonance and q sters. the nature of the Cretians, and sowe abroad Iewish fables and in men.

AVL uant and Iesu *to p* fayt elec ackn ing true

according to godlynes,

2 Vnto the hope of eternal lyfe

* Hath willingly and of his mere liberalitie promesed without foreseing our faith or workes as a cause to moue him to this fre mercie.

fe God that can not lye, hath * p fore the * world began:

3 And hath opened his worde me appoynted through preachi preaching is * committed vnto ding to the commission of God our.

4 To Titus my natural [b] sonne in the com
mon fayth, grace mercie and peace from
God the Father, and from the Lord Iesus
Christ our sauiour.

5 For this cause left I thee in Creta, that
thou shouldest continue to redresse that
B which resteth, and shouldest ordeyne El-
ders in euery citie, as I appoynted thee.

.a. 6 * If any be fautlesse, the housband of one
wyfe, hauing faithful chyldren, which are
not slandered of ryote, nether are disobe-
dient.

7 For a bishop must be fautlesse, as it be-
hath commeth " Gods steward: not frowarde
nna- not angry, not giuen muche to wyne, no
his fyghter, not geuen to fylthy lucre:

8 But harberous, one that loueth goodnes,
mē. wise, " righteous, " holy, temperate.
de

9 And suche as holdeth fast the true word
C of doctrine, that he may exhorte with whol
some learning, and improue them that say
against it.

10 For there are many disobedient and
talkers of vanitie, and deceauers of myn-
des, namely they of the [c] Circumcision.

11 Whose mouthes must be stopped, which
subuert whole houses, teaching thynges
which they oght not, because of filthy
lucre.

12 One beyng of them selues, which was
ides a [d] prophet of their owne, sayd, The Cretiās
are alwayes lyars, euyl beastes, and slowe
belyes.

D 13 This witnes is true, wherfore rebuke
them sharpely, that they may be sound in
the faith.

.a. 14 And not taking hede to Iewes fables

[b] In respect of faith which was cō mon to them both so that hereby they are brethren. but in respect of the ministerie Paul begate him as his sonne in faith.

[c] Which were not only the Iewes, but also the Hebionites, and Cherinthians heretikes which taught that the Lawe must be loyned with Christe.

[d] He calleth Epimenides the philosopher, whosoever he here reciteth a prophet, because the Cretians so estemed him, and as Laertius writeth they sacrificed vnto hī as to a God, forasmuch as he had a maruelous gift vnderstand things to come. which thing Satan by the permission of God hath opened to the infideles from tyme to tyme but it turneth to their greater cōdemnation.

and commandementes of men, t
from the trueth.
15 Vnto the pure, * are all thyn
but vnto them that are defyled
leuyng, *is* nothyng pure: but eue
mindes & consciences of them ar
16 They professe that they know
with the dedes they deny him, a
minable and disobedient, & vnt
workes discommendable.

THE II. CHAPTER.

He commendeth vnto him the
ctrine, and telleth him how he shal
grees to behaue them selues, throug
of the grace of Christ.

BVt speake thou that which b
" wholesome learnyng.
2 That the elder men be sober, h
crete, sounde in the fayth, in lo
pacience.
3 And the elder women lykev
they be in suche behauiour as b
holynes, not false accusers, not
muche wyne, but teachers of ho
ges.
4 That they may instruct the yo
to be sobre mynded, that they
housbandes, that they loue their
5 That they be discrete, chast,
home, good, and * obedient vnto
bandes, that the word of God b
spoken of.
6 Exhorte yonge men lykewyse
be sobre mynded.
7 Aboue all thinges shewe thy

sample of good workes with vncorrupt doctrine, with grauitie.

8 And with the wholesome worde, which can not be rebuked, that he which withstãdeth, may be ashamed, hauing nothing in you that he may dispraise.

C 9 * The seruantes *exhorte* to be obedient vnto their masters, and to please *them* in all thinges, not answeryng agayne:

10 Nether to be pickers, but ẏ they shewe all good faithfulnes, ẏ they may do worshyp to the doctrine of our Sauiour God in all thinges.

11 * For the grace of God, that bryngeth saluation vnto all men, hath appeared.

12 And teacheth vs that we should denye vngodlynes, and worldy lustes, and that we shulde lyue sobrely, ryghteously and godly in this present worlde,

D 13 Loking for that blessed hope, and notable appearing of the glorie of the mygh ty God, which is of our Sauiour IESVS Christ,

14 Who gaue him selfe for vs, to redeme vs from all vnrighteousnes, and to purge vs a * peculiar people vnto him selfe, feruently geuen vnto good workes.

15 These thinges speake, and exhorte, and rebuke, with all * autoritie. Se that no man despice thee.

THE III. CHAPTER.

Of obedience to suche as be in auctoritie. He warneth Titus to beware of folyshe and vnprofitable questions, concluding with certeyn priuat matters and salutations.

[a] All thogh the rulers be infidels yet we are bounde to obey them in ciuil polices, & where as they cōmande vs nothing against the worde of God.

VVarne them that they [a] subselues to Rule and Power, that they be ready vnto all g kes.
2 That they speake euyl of no they be no fyghters, but softe, sh mekenes vnto all men.
3 ″ * For we our selues also wer past, vnwyse, disobedient, dece uing to lustes, and to diuers mān lupteousnes, lyuyng in malicio enuie, full of hate, hating one a
4 But after that the kyndnes of our Sauiour God to manwar red.

[b] God doth not iustifie vs for respect of any thing which he seith in vs, but both preuēt vs with his grace, & frely accepteth vs.

5 * Not [b] of the dedes of ryg which we wroght: but of his me ued vs, by the ″ fountayne of byrth, and with the renuyng o Gost,
6 Which he shed on vs al through Iesus Christ our Sauio
7 That we, being iustified by should be made heyres accord hope of eternal lyfe.
8 This is a true saying, and of ges I wil thou shouldest certifie which haue beleued in God, mi ligent to mainteyn good work thinges *are* good and profitable
9 * And suppresse folish questiō logies, and brawling, and strife Lawe: for they are vnprofitable fluous.

[c] This cōmandemēt is geuē to the minister, & so particulerly to all mē to whome the swor de is not cōmitted, but els the magistrat whose chiefe office is to mainteyn Gods glorie in his Churche ought to cut of all such rotten and infectuous membres from the body.

10 [c] Reiect him that is an here once or twise admonition,

11

ther pe of ofs. dy, & 11 Knowing that he that is suche, is " perverted, and " synneth euen damned by his owne iudgement.

D 12 When I shal send Artemas vnto thee, or Tychicus, be diligent to come to me vn to Nicopolis: for I haue determined there to winter.

roba- d he nter- f the Mo- Apol- 13 Bringe Zenas the " lawiar, and Apollos on their iourney diligently, that they lack nothing.

14 And let ours also learne to exercise good workes, as far forth as nede requireth, that they be not vnfrutful.

15 All that are with me, salute thee. Grete them that loue vs in the faith. Grace be with you all. Amen.

To Titus, which was ordeyned the fyrst bi shope of the Churche of the Cretiās, written from Nicopolis a citie of Macedonia.

THE ARGVMENT OF

Epistle to Philemon.

ALbeit the excellencie of
rit wōderfully appeareth
his Epistles, yet this E
great witnes, and a
of the same, for farre p
basenes of his matter, he flyeth as it
heauen, and speaketh with a diuine
maiestie. Onesimus seruant to Phil
robbed his master, and fled away, wh
hauing wone to Christ, sent agayne
ster, earnestly begging his pardon
waigtie arguments prouing the due
Christian to an other: and so with
endeth.

THE EPISTLE

OF PAVL TO PHI

lemon.

THE FYRST CHAPTER.

He reioyseth to heare of the faith and loue of Philemon, whom he desireth to forgeue his seruant Onesimus, and louyngly to receaue him agayne.

A PAVL THE prisoner of IESVS Christ, & our brother Timothie, vnto Philemon our dere friende, and fellow helper.
2 And to oure dere *sister* Appia, and to Archippus our felowe souldier, and to the Churche that is in thy house:
3 Grace *be* to you, and peace from God

our Father, and from the Lo
CHRIST.

4 *I geue thankes to my God, m
tion alwayes of thee in my pra
5 (When I heare of thy loue a
thou hast towarde the Lord Ies
arde all Sainctes :)

* Thy beneuolẽce towarde the Saincts, which procedeth of a lyuely and effectual faith.

6 That the [a] fellowshyp of thy
be made fruteful, & that whats
od thing is in you through Ch
may be knowen.

7 For we haue great ioye and
in thy loue: because by thee (br
Sainctes " hearts are comforted

8 Wherfore, thogh I be bolde
to enioyne thee, that which b
thee,

9 Yet for loues sake I rather bes
thogh I be as I am, euen Paul ag
in bondes for Iesus Christes sak

10 I beseche thee for my sonn
mus, whom I begate in my bo

11 Which in tyme passed was t
proffitable: but now proffitable
thee and to me,

12 Whom I haue sent home aga
therfore receaue hym, that is to
owne bowels,

13 Whom I would fayne haue
with me, that in thy stede he m
ministred vnto me in the bõdes
spel.

14 But, without thy mynde, w
nothing, that thy benefit, shuld n
were of necessitie, but wyllingl

15 Perchance he therfore " depa

season, that thou shuldest receaue him for euer,

16 [b] Not now as a seruant, but aboue a seruant, *I meane* a brother beloued, specially to me, but how muche more vnto thee, both in the flesh, and also in the Lord?

[b] For he is thy seruant by condition, & also now the Lords, so that both for thyn owne sake and for the Lords, thou oghtest to loue him.

D 17 If therfore thou countest our things, commune, receaue hym as my selfe.

18 If he hath hurt thee, or oweth thee

rpon ught, that " lay to my charge.

eco- 19 I Paul haue wrytten *this* with myne owne hande, I wil recompence it, albeit I do not say to thee, that thou owest vnto me euen thyne owne selfe.

it. 20 Verely brother, let me obteyne " this fruit of thee in the Lord, cõforte my [c] bowels in the Lord.

" Grant me this benefit which shal be most acceptable vnto me of all others.

21 Trusting in thine obedience, I wrote vn to thee, knowing that thou wylt do more then I say,

22 Moreouer prepare me lodging for I trust through the help of your prayers, I shalbe geuen vnto you.

23 There salute thee Epaphras my felowe for Christe Iesus,

24 Marcus, Aristarchus, Demas, Lucas, my helpers.

25 The grace of our Lord Iesus Christ *be* with your spirite. Amen.

Sent from Rome to Philemon, by Onesimus a seruant.

THE ARGVMENT OF

Epistle to the Hebrues.

FOrasmuche as diuers, bo
Grekes and Latins wit
the writer of this Epistle
causes wolde not haue
knowen, it were curiositi
part to labour muche therin. for seing
of God is the autor therof, it diminish
the autoritie althogh we knowe not
penne he writ it, whether it were Paul
not like) or Luke, or Barnabas, or Clem
other, his chief purpos is to persuade
brues (wherby he principally mean
that abode at Ierusalem, and vnder
the rest of the Iewes,) that Christ Iesu
only the redemer, but also that at his
ceremonies must haue an ende. foras
his doctrine was the conclusion of all
pheties. and therfore not only Moses
rior to him, but also the Angels, for th
re seruants, and he the Lord: but so Lo
hath also taken our fleshe, and is mad
ther to assure vs of our saluatiō throug
fe. for he is that eternal Prieste, whe
Leuitical Priests were but shadowes.
re at his comming they oght to cease: a
crifices for synne to be abolished, as h
from the seuenth chap. verse 11. vnto th
verse 18. Also he was that Prophet
all the Prophets in tyme past witnes
declared frō the 12. chapter, verse 18. to
and fyue verse, of the same chapter.
the Kyng to whome all things are subie
peareth from that verse 25. to the beg

the last chapter. wherfore according to the examples of the olde fathers we must constantly beleue in him, that being sanctified by his iustice, taught by his wisdome, and gouerned by his power, we may stedfastly, and courageously persewre euen to the ende in hope of that ioye that is set before our eyes, occupiing ourselues in Christian exercises that we may both be thankful to God, and ductiful to our neighbour.

THE EPIST

TO THE HE-

brues.

THE FYRST CHAPTER.

He sheweth the excellencie of Chr
the Angels, and of their office.

[a] God, who is euer constant and merciful to his Churche, declared his wil in tyme past, not all at once, or after one sort, but from tyme to tyme, and in sondry sortes: but now last of all he hath fully declared all trueth to vs by his Sonne.

[a] GOD
at so
tymes
diuers
in th
tyme
father
Proph
2 In
last dayes he hath spoken vnt
his Sōne, whome he hath made h
thinges, [b] by whome also he m
worlde,

[b] He entreateth here of Christe, both as touching his persōne, which is very God, & very man, by whome all thinges are made, and also as touching his office, wherby he is King, Prophet, & Priest.

3 * Which Sonne beyng the bryg
the glorie, and the ingraued form
personne, bearing vp all thinges
worde of his power, hath by h

ourr
s be
no
ea-
ore
ther
rea-

" purged our synnes, and sytteth at the right hand of that moste highest maiestie.
4 And is made so muche more excellent then the "Angels in as much as he hath by inheritance obteyned an excellenter name then they.
5 For vnto which of the Angels sayd he at any tyme: *Thou art my Sonne,[c] this day begate I thee? And agayne, I* wil be his Father, and he shalbe my Sonne.

* Because he was at the tyme appoin ted declared to the worlde.

b.
b.
.b.
.b.

6 And agayne when he bringeth in the
C first begottē Sonne into ŷ world, he saith,
.c. * And let all the Angels of God worshyp hym.
4. 7 And of the Angels he sayth, * He maketh the spirits his messengers, and his ministers a flamming fyre.
.b. 8 But vnto the Sōne *he sayth*,* ò God thy se-
nini- ate *shalbe* for euer and euer, the" scepter of
f thy thy kyngdome is a right scepter.
e is
9 Thou haste loued rightuousnes and hated iniquitie. Wherfore, God which is thy God, hath [d] anointed thee with the oyle of gladnes aboue thy felowes.

" This is mōst, in that that the worde is made fleshe, and that the holy Gost was powred on him without measure.

D 10 And, *Thou Lord in ŷ begynnyng hast
2.d. establysshed the earth: and the heauēs are the workes of thy handes.
11 They shal perishe, but thou doest remayne: and they all shal waxe olde as dothe a garment:
12 And as a vesture shalt thou change them, and they shalbe changed: but thou art the same and thy yeres shal not fayle.
0.a. 13 Vnto which of the Angels sayd he at
.d. any tyme, * Syt at my right hande, tyl I ma
5.e.
).e. ke thyne enemies thy fote stole?

13 Are they not all ministryng
sent to minister, for theyr sakes
shalbe heyres of saluation?

THE II. CHAPTER.

*He exhorteth vs to be obedient vnt
Lawe whych Christe hathe geuen vs a
be offended at the infirmitie and lowe
Christe. because it was necessarie that
kes he should take such an humble n
hym, that he myght be like vnto hys bre*

VVherfore we oght diligētly to
de to ŷ thynges whych we hau
lest at any [a] tyme we shulde not k
2 For if the ″ worde whych was sp
Angels was stedfaste: and euery tr
sion and disobedience receaued a
compence of rewarde,
3 How shal we escape, if we de
″ great saluation? whych saluatio
fyrst begā to be preached of the L
selfe, and *after warde* was confirm
vs, by ″ them that hearde him,
4 * God bearyng wytnes therto
wyth signes and wonders also, a
diuers miracles, and gyftes of t
Gost, accordyng to hys owne wyl
5 For he hath not put in subiecti
the Angels the ″ worlde to come,
we speake.
6 But * one in a certayne place wy
saying, [b] What is man, that thou
be myndeful of hym: or the sonn
that thou woldest loke vpon hym
6 Thou madest him for a season
to the Angels: thou crounedest hy

[a] We most diligētly kepe in memorie the doctrine which we haue learned, lest like vessells ful of chappes we leake, and renne out on euery part.

[b] He speaketh here chiefely of the faithful which are made through Christe citizens of the worlde to come, wher they shal enioye with their prince all these things which now they haue only but in part.

" honour and glorie, and hast set hym aboue the workes of thy handes.

8 * Thou hast put all thynges in subiection vnder hys fete. And in that he hath put all thynges vnder hym, he lefte nothyng that shuld not be subiect vnto hym. e But, we yet se not all thynges subdued vnto " hym.

9 But we se Iesus " crowned with glorie & honour: which for a while was made inferior to ŷ Angels, through the suffering of death, that by Gods benefit he might taste death for all men.

10 For it became hym, for whome are all thynges, and by whome are all thynges, seing that he broght many sonnes vnto glorie, that he shoulde cōsecrate ŷ " d Prince of theyr saluation through " afflictions.

11 For he that sanctifieth, and they whych are sanctified, are all e " of one. wherfore, he is not ashamed to call them brethren,

12 Saying, * I wyl declare thy Name vnto my "brethrē, in the myddes of the Churche wyl I sing prayses to thee.

13 And agayne, * I wyl put my trust in hym. And agayne, *" Beholde here am I, and the chyldren which God hath geuen me.

14 Forasmuche then as the chyldren were partetakers of fleshe and bloude, he also hym selfe lykewyse toke part wyth thē, for * to put downe through death, hym that had Lordshyp ouer death, that is the deuyl,

15 And that he might deliuer them, which for feare of " death were all there life time in danger of bondage.

e To them which obiect that they se not these thinges accomplished in mā, the Apostle answereth that they are fulfilled in Christ our Capitayne who leadeth his to the same glorie with him.

d In hūbling him selfe and taking vpon him the forme of a seruant, which was our fleshe & mortalitie.

* The head and the membres are of one nature, so Christe which sanctifieth vs and we that are sanctified are all one, by the vnio of our fleshe.

16 For he in no sort toke the " Ange
he toke the seed of Abraham.
17 Wherfore " in all thinges it
hym to be made lyke vnto his br
that he myght be merciful, and a
hie Prieste in thinges concerning G
to purge the peoples synnes.
18 For in that he hym selfe f suffe
was tẽpted, he is able to sucker th
are tempted.

f Forasmuche as he is exercised in our miseries, we may be assured that at all tymes in our tentations he will sucker vs.

THE III. CHAPTER.

He requireth them to be obedient worde of Christ, who is more worthy ses. The punishement of suche as wyl dō their hartes, and not believe, that th haue eternal rest.

THerefore holy brethren, partak heauen by callyng, consider the le and hye Prieste of our professio Iesus :
2 Who was faithful to him that h pointed " hym, euen as * Moses *wa ful* in all his house.
3 And yet was this man counted of more glorie then Moses, inasm he which hath builded the house more honour then the house.
4 For euery house is builded of s but he that made all thinges is "
5 And Moses verely was faithful house, as a seruant, to beare wytn thinges, which should be spoke warde.
6 But Christe as the Sonne, ℣ h ouer his owne house, whose hous

* Moses was but part of the house, that is, the Churche wherof the pastors are the lyuely stones, but Christe builded it and layed the stones, therfore he deserueth more praise.

b Christ is the foundation, & head of his Churche: he is our brother, and Lord: he is the Sõne of God, & very God, workyng all things by his owne power.

if we holde faste the confidence and the re ioycing of that hope vnto the ende.

7 Wherfore, as the holy Gost sayeth, * To day if ye shal heare his voyce,

8 Harden not your hearts, as in the *day* of prouoking *God*, in the day of that tentatiō in the * wildernes,

9 Where your fathers tempted me: proued me, and saw my workes fourty yeres long.

10 Wherfore I was greued with that generation, and sayd, They erre euer in their hearts, nether haue they knowen my wayes.

11 Therfore I sware in my wrathe, If they shal enter into my [c] rest.

12 Take hede brethrē lest there be at any tyme in any of you an euil heart, and vnfaithful, to departe away from the lyuing God.

13 But exhort one another dayly, while it it called "To day, lest any of you waxe hard hearted through ŷ deceitfulnesse of sinne.

14 For we are made partakers of Christ, if we kepe sure vnto the [d] ende the begynning, wherwith we are vpholden,

15 So long as it is sayd, To day if ye heare his voyce, harden not your hearts, as in ŷ *day* of prouokyng.

16 For some, when they heard, angred *the Lord:* howbeit, not all that came out of Egypt by Moses.

17 But with whom was he displeased fourtie yeres? Was he not displeased with thē that sinned, * whose " carkases were ouerthrowen in the desert?

18 And to whome sware he ŷ they should

* As disobeying God, they in olde tyme were debarred frō the quietnes of the land of Chanaan: so they which do not obey Christ shal not enter into the heauēly rest.

[d] Which is by faith to embrace, & holde fast the true doctrine of Iesus Christ.

not enter into his rest, but vnto thes
obeyed not?
19 And we se that they coulde no
in because of vnbeliefe.

THE IIII. CHAPTER.

The Sabbath or reste of the Christian
shement of vnbeleuers: the nature of t
of God.

LEt vs feare therfore, lest at an
by forsakyng the promis of ent
to hys reste, any of you should sem
depriued.
2 For vnto vs was the Gospel prea
also vnto them: but it proffited n
that they hearde the worde, becau
ŷ heard it, had not the [a] mixtion
3 For we which haue beleued, d
into rest, as *contrary wyse* he sayd
ther, I haue sworne in my wrathe,
shal enter into my rest. All thogh "
kes were made perfect from the
tion of the worlde.
4 For he spake in a certayne plac
seuenth day, on this wise, *And
rest the seuenth day from all his
5 And in this place agayne, If th
enter into my rest.
6 Seing therfore it foloweth ŷ son
enter therīto, & they to whō it was
ached, entred not therī for vnbelef
7 Agayne he appoynted " in Daui
tayne *day* by (*To day*) after so longe
saying *as it is rehearsed*, *This day
re his voyce harden not your hear
8 For if Iosue had geuen them re
would he not afterward haue spo
an other day.

* He compareth the preaching of the Gospel, as it were to wyne, wherof if we wil taste, that is, heare and vnderstande with proffit, we must tẽper or mixe it with faith.

[b] Althogh that God by his rest, after the creation of his workes, signified the spiritual rest of the faithful: yet he sware to gyue rest in Chanaã, which was but a figure of the heauẽly rest & dured but for a tyme

9 There remayneth therfore yet a reste to the people of God.

10 For he that is entred into his rest, * hath also ceased from his owne workes, as God did from his.

* Hath cast of his appetites, mortified his flesshe, renounced him selfe, & followeth God

11 Let vs study therfore to entre into that rest, lest any man falle after the same ensample of stubbernes.

12 For the worde of God *is* quycke, and mighty in operation, and sharper then any two edged sworde: & [d] entreth through, euen vnto the diuidyng a sonder of the " soule and the " sprite, and of the ioyntes and the marye: and is a discerner of the thoghtes and the intentes of the heart:

[d] For it mortally woundeth the rebellious, and in the elect it killeth the olde man that they shoulde liue vnto God.

13 Nether is there any creature, which is not manifest in his sight: but all thynges *are* naked and " open vnto his eyes, with whome we haue to do.

14 Seyng then that we haue a great hye Priest whych hath entred into heauen (I meane Iesus the Sonne of God) let vs holde fast our profession.

15 For we haue not an hye Priest, which can not be touched with the feling of our infirmities: but *was* in all poyntes tẽpted, like *as we are: but yet* wythout synne.

16 Let vs therfore go boldely vnto the throne of grace, that we may receaue mercie, and fynde grace to helpe in tyme of nede.

THE V. CHAPTER.

He compareth Iesus Christe with the Leuitical Priests shewing wherin they ether agree or dissent, afterwarde he reproueth the negligences of the Iewes.

[a] He sheweth that man can haue nō acces to God without hie Priest, because that of hī selfe he is prophane and synful.

FOr euery hye Prieste is take among men, and is [a] ordeyned in thinges pertayning to God: to o tes and " sacrifices for synne.
2 Which is able sufficiently to ha passion on the " ignorant, and on th are out of the way, because that h fe also is compassed with infirmit
3 And for the same infirmities sa bounde to offer for synnes, as we owne parte, as for the peoples.
4 * And no man taketh this hon him selfe, but he that is called of *was* Aaron.
5 Euen so lykewyse, Christe tol him selfe this honour, to be made Priest: but he that sayd vnto hyn art my Sonne, this day begate I t *it him.*
6 As he also in another place s

[b] Who was bothe Priest and Kyng.

* Thou art a Priest for euer after der of Melchi-sedec.
7 Which in the " dayes of his fle offer vp prayers and supplicatio

[c] He meaneth that most earnest prayer which Christ prayed in the gardē wher he swat dropes of blode.

[c] stronge crying and teares vnto was able to saue hym from deat also hearde, [d] in that which he
8 And thogh he were *Goddes* S learned he obediēce, by the thing he suffered.

[d] Beīg in perple xitie & fearing the horrors of death, yet was deliuered.

9 And being consecrat was mad tor of eternal saluation vnto all obey him.
10 And is called of God, an h after the order of Melchi sedec.
11 " Wherof we haue many thing which are hard to be vttered, b

are made dull of hearing.

D 12 For when as concerning the tyme, ye ought to be teachers, yet haue ye nede agayne that we teache you the fyrst principles of the worde of God: and are become such as haue nede of mylke, and not of stronge meat:

13 For euery man that is fed wyth mylke, , the is inexpert in the " worde of rightuousnes: for he is but a babe.

14 But stronge meat belongeth to them that are growen in age, which through custome haue their wittes exercised, to iudge both good and euyl.

THE VI. CHAPTER.

He procedeth in reproving them, and exhorteth them not to faynt, but to be stedfast and patient: for so muche as God is sure in his promise.

A THerfore, let vs leaue the doctrine perteyning to the beginning of a Christē man, and let vs go vnto perfection, and no more laye the [a] foundation of repentance from dead workes, and of faith towarde God,

enne spoin apti- 2 Of the doctrine of " baptismes, and laying on of hādes, and of resurrection from the dead, and of eternal iudgement.

3 And so wil we do, " if God permit.

is sin ft to in 4 * For it is not possible that they, which . were once lyghted, and haue tasted of the L d. heauenly gift, and were made partakers d. of the holy Gost,

. 6. 5 And haue tasted of the good worde of God, and of the power of the worlde to come:

* He mencioneth fyue points of the Catechisme, which was the in vse: the Confession of ame dement of life: the some of the faith: a brief explicatiō of Baptisme, & laying on of handes: the article of the resurrection & the last iudgement.

6 If they fall away, should be re
gayne by repentance: forasmuche
haue [b] crucified to them selues th
of God a freshe, making a mocke
7 For the earth whych drinketh
rayne that cometh ofte vpō it, & l
forth herbes mete for them that d
receaueth blessyng of God.
8 But *that grounde* whych beareth
and bryars, *is* reproued, and is n
cursyng: whose ende *is* to be bu
9 But deare friendes we haue pe
our selues better things of you,
che as accompany saluatiō, thogh
speake.
10 For God is not vnrighteous,
should forget your worke, & labo
procedeth of loue, whych loue ye
towarde hys Name, in that ye hau
stred vnto the Sainctes, and yet n
11 And we desire that euery one
shewe the same diligence, to the
suasion of hope, euen vnto the en
12 That ye faint not, but be folo
them, which through fayth and p
inherit the promis.
13 For when God made promis to
because he had no greater to swear
sware by him selfe,
14 Saying, "Surely I wyl moste abu
ly blesse thee and multiplie thee
measure.
15 And so after that he had taryed
ly, he enioyed the promis.
16 For men verely sweare by hym
greater *then themselues*, and an othe
firme the thyng, is among thē an
all stryfe.

[b] They which are Apostats, and synne against the holy Gost, hate Christe, crucifie, & mocke him, but to their owne destruction, and therfore fall into desperation & can not repent.

17 So God wylling very ″ abundantly to shewe vnto the heyres of promys, the stablenesse of his counsel, he assured by an othe,

18 That by [c] two immutable thinges, in which it is vnpossible that God shulde lye we myght haue stronge consolation, which haue fled *to this*, for to holde faste the hope that is set before vs.

[c] Gods worde & othe, are two thigs in hym vnchangeable.

19 Which hope we haue, as an ancre of the soule, both sure and stedfast, & it ″ entreth in, into the thynges which are within the [d] vayle.

[d] Which is heaoen whither Christe is gon before to prepare vs place.

20 Whither the forerunner is for vs entred in: I meane Iesus that is made an hie Priest for euer after the order of Melchisedec.

THE VII. CHAPTER.

He compareth the Priesthode of Christ vnto Melchi-sedec, but to be farre more excellent, also Christs Priesthode with the Leuites.

FOr this Melchi-sedec *was* kyng of Salem, the hie Priest of the most hye God, and met Abraham, as he returned from the slaughter of the kynges, and blessed hym:

2 To whome also Abraham gaue tythes of all thinges, who fyrst is by interpretation king of rightuousnes: after that, *he is* kyng of Salem, that is, king of peace:

3 Without [a] ″ father, without mother, without kinne, and hath nether begynning of hys dayes, nether yet ende of his lyfe: but is lykened vnto the Sonne of God, and continueth a Priest for euer.

[a] So called, because that Moses maketh no mentio of his parents or kynsfolkes, but as he had bene sodenly sent of God into the worlde to be a figure of Christe our euerlasting Priest, and shortely taken out of the world agayne.

4 Consider what a man this was, vnto

whom the " Patriarke Abrahā g
of the spoyles.
5 And verely they which are th
of Leuie, which receaue the of
Priesthode, haue a *" commande
ke, accordyng to the Law, tythes
ple, that is to say, of their bre
thogh they " sprouge out of the
Abraham.
6 But he whose kinred is not c
mong them, [b] receaued tythes of
and blessed hym that had the p
7 And without all nay, he whic
receaueth blessyng of hym whic
ter.
8 And here, men that dye, recea
but there, he *receaueth tythes*, of
wytnessed, that he " lyueth.
9 And to say the truth, Leui hin
which receaueth tythes, payed
Abraham.
10 For he was yet in the loyne
ther Abraham, when Melchi-s
hym.
11 If now therfore perfection ca
Priesthode of the Leuites (for
Priesthode the Lawe was establis
people) what neded it furthermo
ther Priest should ryse after the
Melchi-sedec, & not to be calle
order of Aaron?
12 For douteles, if the Priestho
slated, then of necessitie must t
be translated also.
13 For he of whom these thinge
kē, pertaineth vnto another tribe
neuer man serued at the aultre.

The Leuites receaued tythes of their brethern, but Melchi sedec of Abraham the patriarke, therfore his priesthode is more excellent then the Leuitical.

* The Lawe and the Priesthode are both of one condition: so that both Aarons and Moses office perteyne to Christe, which is Priest and Lawe maker.

14 For it is euident, that our Lord sprange of the tribe of Iuda, as concerning the which tribe Moses spake nothing touching the Priesthode.

15 And it is yet a more euident thyng, *because* that after the similitude of Melchi-sedec, there aryseth another Priest.

16 Which is not made *Priest* after the Lawe whose commandement is [n] carnal: but after the power of the endlesse lyfe.

17 For he testifieth thus, *Thou art a Priest for euer, after the order of Melchi-sedec.

18 For the commandement that went afore, is disanulled, because of [d] it weakenes and vnproffitablenes.

19 For the Lawe made nothyng perfect: but the bringing in of a better hope *made perfect*, by which hope, we drawe nye vnto God.

20 And forasmuche as it is not without an othe (for those Priestes are made without an othe,

21 But this Priest *is made* with an othe, by hym that sayd vnto hym, *The Lord sware, and wyl not repent, Thou *art* a Priest for euer, after the order of Melchi-sedec)

22 By so muche is Iesus made a suretie of a better Couenant.

23 And amonge them many were made Priestes, because they were not suffered to endure, by the reason of death.

24 But this man, because he endureth euer, hath an [n] euerlasting Priesthode.

25 Wherfore, he is able also [e] perfectly to saue them that come vnto God by hym, seyng he euer lyueth, to make intercession for them.

[d] For the Lawe hath no vertue nor profflit til a mā be come to Christe.

[e] The fruit of his Priesthode is to saue and that fully and perfectly, not by supplying that that wanteth, but by taking awaye the Lawe which is vnperfect.

26 For suche an hye Prieste it
to haue, which is holy, harmeles
filed, separate from sinners, and
then the heauens.
27 Which neded not dayly as
Priestes to offer vp sacrifice, * fy
owne synnes, and then for the pe
nes: for that dyd he " once, when
vp hym self.
28 For the Lawe maketh mer
which haue infirmitie: but the
the othe *that came*[f] synce the La
the Sonne *Priest*, who is perfec
more.

[f] Not that it was first made after the Lawe was geuen: but because the declaration of that eternal othe was then reueled to the worlde.

THE VIII. CHAPTER

He proueth the abolishing as wel
tical Priesthode, as of the olde Couen
spiritual and euerlasting Priesthode
and by the Newe Couenant.

OF the thynges which we hau
this is the sūme, That we hat
hye Priest, that sytteth at the r
de of the throne of the heaue
stie.
2 And *is* a minister of the inwa
ctuarie, and of the very " Taberna
God pight, and not " man.
3 For [a] euery hie Priest is ordey
fer gyftes and sacrifices: wherfor
necessitie, that this man shulde h
what also to offer.
4 For he were not a Priest, yf h
the earth, where remayne Prieste
cordyng to the Law offer giftes.
5 Which Priestes serue vnto th

[a] He proueth that Christs body is the true Tabernacle, and that he must nede be made mā, to thintent that he might haue a thig to offre, which was his body.

and shadowe of heauenly thynges: euen as the answer of God was geuen vnto Moses,
B when he was about to fynyshe the Taberna
b.d. cle, *Take hede (said he) that thou make all thynges accordyng to the [b] patrone shewed to thee in the mount.

[b] Seing the offerings of the Leuites were but shadowes of heauenly thigs, as appeareth by the oracle to Moses, it followeth then that Christs heauenly Sanctuarie, his Tabernacle and office are farre more excellent.

6 But now *our hie Priest* hath obtayned a more excellent office, in asmuch as he is the mediatour of a better Couenant which is established in more worthy promises.

7 For yf that fyrst Couenant had ben faultlesse: then should no place haue ben soght for the seconde.

C 8 For in rebukyng them he sayth, *Behold
f. the dayes wyl [c] come sayth the Lord, when
k. I shal make with the house of Israel, and with the house of Iuda, a new Couenant:

[c] That is when Christ shal remit our synnes by the preaching of the Gospel.

9 Not lyke the Couenant that I made with theyr fathers, at that tyme when I toke thē by the handes, to lede them out of Egypte, for they [d] continued not in my Couenant, and I regarded them not sayth the Lord.

[d] Man by transgressing the bides of the Couenāt colde not enioye the cōmoditie therof.

10 For this is the Couenant that I wyl make wyth the house of Israel, afer those dayes sayth the Lord, I wyl put my lawes in their myndes, and in their hearts I wyl wryte them, and I wyl be theyr God, and they shalbe my people.

D 11 And they shal not [e] teache euery man his neyghbour, and euery man his brother, saying, Knowe the Lord: for all shal knowe me, from him that is litle among them to him that is great among them.

[e] Men shal not in the tyme of the Gospel be so ignorant as they were before, but shal knowe God muche more perfectly through Christ.

12 For I wyl be merciful to their vnrightuousnesses, and to theyr synnes, and I wyl remember their iniquities no

more.
13 In that he sayth a newe Couena
hath abrogate the olde : Now that wh
disanulled and waxed olde, is redy t
nyshe away.

THE IX. CHAPTER.

*How that the Ceremonies and sacr
the Lawe are abolished by the eternitie a
fection of Christs sacrifice.*

THē that first *Couenāt* verely, had
religion ordeyned, and a " wordl
ctuarie.
2 For the first * Tabernacle was mad
rin was the Candelsticke, and the T
the Shewbread, which *Tabernacle* i
the Holy places.
3 And with in the middle vayle,
Tabernacle, which is called the Ho
all.
4 Which had the golden senser,
Arcke of the Couenant ouerlayde
about with golde, wherin the gol
which had Manna, and * Aarons
was, that had spronge, and the * T
the Couenant.
5 * And ouer the Arke were the g
Cherubins, shadowing the " propiti
of which thinges we wyl not now
particularly.
6 When these thinges were thus
ned, the Priestes went alwayes i
fyrst Tabernacle, and executed
tes.
7 But into the second, went the * hy
alone, once euery yere : not withou

de, which he offered for him selfe, and for the " ignorances of the people.

8 Wherby the holy Gost this signified, that the [a] way into the Holyest of all, was, not yet opened whyle as yet the fyrst Tabernacle was standyng.

9 Which *Tabernacle* was a figure for the tyme then present, wherin were offered giftes and sacrifices that could not make the minister " holie, as pertayning to the conscience.

10 Which things were layed vpon vs in meates only and drinckes, and diuers washynges, and [b] carnal rites, vntyl the tyme of reformation.

11 But Christ being come an hye Priest of good thynges, by a greater and a more perfect " Tabernacle, not made with handes that is, not of this maner buyldyng.

12 Nether by the bloude of goates and calues: but by his owne bloude entred in once into the " Holy place, and " purchased eternal redemption *for vs*.

13 * For yf [c] the bloud of bulles and of goates & the asshes of an heyfer, sprinckling them that are vncleane, sanctifieth as touching the purifiyng of the " flesh:

14 How muche more shal the * bloude of Christ which through the eternal Sprit, offered hym selfe without spot to God, purge your conscience from dead workes, for to * serue the liuing God?

15 And for this cause is he the mediatour of the new Couenant, that through * death which was for the redēption of those trās-gressions that were in the " former Testament, they which were called, myght re-

[a] For so long as the hie Priest offered once a yere for his owne synnes & for the peoples, & also while this earthly Tabernacle stode, the way to the heauenly Tabernacle, which is made open by Christs bloude colde not be entred into.

[b] Which ceremonies although they were ordeyned of God: yet cōsidered in them selues, or els compared with Christe, are but carnal, grosse, and earthly.

* The Leuitical Priest offered beasts bloude: but Christ the true & eternal Priest offered his owne bloode, which was most holy and pure: the Leuitical Priest offered yerely, and therfore dyd only represent the true holynes: but Christ by one only sacrifice hath made holy for euer all the that beleue.

ceaue the promisse of eternal enhe
ce.
16 For whersoeuer is a testament,
must also be the death of hym that m
the testament.
17 *For the testament taketh autorit
men are dead: for it is yet of no valu
ge as he that made it, is a lyue.
18 For which cause also, nether tha
testament was ordeyned without *b
19 For when Moses had expounded
precept to the people, according to t
we, he toke the bloude of calues & o
tes, with water and purple wolle an
sope, and sprinckled both the boke,
the people,
20 *Saying, This is the bloude of the
ment, whych God hath appoynte
you.
21 Moreouer, he sprinckeled likew
Tabernacle with bloude also, and
ministryng vessels.
22 And almost all thynges, are by t
we pourged with bloud, and withou
dyng of bloude is no remission.
23 It is then nede, that the similitu
heauenly thynges be purified with
thinges: but the heauenly thynges t
ues are purified with better [d] sacrifi
are these.
24 For Christ is not entred into th
places that are made with handes,
are but similitudes of the true *Sanc*
but *is entred* into very heauen, for t
re now in the sight of God for vs:
25 Not to offer hym selfe often, as
Priest entreth into the Holy pla

[d] Albeit ther is but one sacrifice, which is Christ him selfe once offered, yet because this true and eternal sacrifice, is cõpared with all those which were figuratiue, and is more sufficient then all they, therfore he calleth it in the plural nomber, sacrifices.

ry yere with other bloud.

26 (For then must he haue often suffered
is, synce the worlde began.) but now in the "
aies ende of the worlde, hath he appeared once
rist to put synne to flyght, by the offeryng vp
of hym selfe.

27 And as it is appoynted vnto men that
they shal once dye, and then *commeth* the
iudgement:

28 Euen so * Christ was once offered to ta
d. ke away the synnes of " many, and vnto thē
lect. that loke for hym, shal he appeare agayne
ueri " without synne vnto saluation.
une,
abo-

THE X. CHAPTER.

The olde lawe had no power to clense awaye synne, but Christ dyd it with offeryng of his body once for all. An exhortation to receaue the goodnesse of God thankefully with patience and stedfast fayth.

A FOr the Lawe hauyng the shadowe of
good thynges to come, and not the very
tiues. " image of the thynges, can neuer with those sacrifices which they offer yere by yere continually, make the commers therunto perfect.

2 For wold not then those sacrifices haue ceased to haue bene offered, because that the" offerers once purged, should haue had no more conscience of synnes?

3 But, in those *sacrifices* is there mention made of synnes euery yere.

4 For it is vnpossible that the bloude of
i.e. bulles, & goates should * take away synnes.

B 5 Wherfore, when he " commeth into the
christ worlde, he sayth, * Sacrifice and offe-
e mā.
b. ryng thou wouldest not haue: but a * body

* In the hebrew it is, thou hast perced myn eares throwe, that is, hast made me prompt and ready to heare. and in the greke, thou hast made me a body, that is, to obey thee, which both tende to one purpose.

hast thou ordeyned me.
6 In burnt sacrifices and synne offe
thou hast no pleasure.
7 Then I sayd, Lo I am here (In the
nyng of the "booke it is wrytten of m
I should do thy wyl, ò God.
8 Aboue, when he had sayd, Sacrif
offeryng, and burnt sacrifices, and s
fringes thou wouldest not haue, neth
alowed (which yet are offered by the
9 Thē sayd he, Lo I am here to do t
ò God: he taketh away " the fyrst,
blish the " latter.
10 By the which wyl, we are sancti
the offeryng of the body of Iesus
once *made*.
11 And euery Priest appeareth da
nistryng, and ofte tymes offereth o
ner of offerīg, which can neuer take
synnes:
12 But this man after he had offe
sacrifice for synnes, * sitteth for eue
ryght hand of God:
13 And from hence forth taryeth,
foes be made his fotestole.
14 For with one offeryng hath h
perfect for euer them that are sanc
15 For the holy Gost also beareth
de euen when he tolde before,
16 * This is the Couenant that I w
vnto thē after those dayes, sayth th
I wyl put my Lawes in theyr hearts
theyr myndes I wyl wryte them.
17 And theyr synnes and iniquitie
remember no more.
18 And where [b] remission of these t
is, there is no more " offeryng for

[b] Wher ther remayne no synnes to be for geuē ther is no more sacrifice, seing therfore that only Christs death hath washed away all synes, and doth euer a freshe when synners do repent, ther can be no nother sacrifice but it, and it can be no more reiterat.

19

D 19 Seyng therfore brethren, that by the meanes of the bloude of Iesus, we may be bolde to enter into that Holy place,

20 By the newe and [c] lyuyng way, which he hath prepared for vs, through the vayle, that is, by his flesh.

[c] The bloude of Christ is alwayes freshe and lyuely, before the father to sprincle and quicken vs.

21 *And seyng also that we haue* an hye Priest which is ruler ouer the house of God:

22 Let vs drawe nye with a true heart, in a fulfayth, sprinckeled in our hearts from an euil conscience, and washed in our bodyes with pure water.

23 Let vs kepe the profession of our hope, without wauerynge (for *he is* faythful that promised)

24 And let vs consider one another, to prouoke vnto loue, and to good workes.

E 25 Not forsakyng the fellowship that we haue among our selues, as the maner of some *is:* but let vs exhort *one another*, and that so muche the more, because ye se that the day draweth nye.

a. 26 [a] For yf we synne [a] willingly after that
a. Sa. we haue receaued the knowledge of the
Iu- trueth, there remayneth no more sacrifi-
po- ce for synnes.

27 But a feareful loking for iudgement, and violent fyre, which shal deuoure the aduersaries.

28 He that despiceth Moses Lawe, dyeth
d. without mercie [a] vnder two or thre wyt-
nesses.

29 Of how muche sorer punishmēt suppose ye shal he be coūted worthy, which treadeth vnder fote the Sonne of God, & coun-

teth the bloude of the Couenant as
holy thing, wher with he was sanctif
doth dishonour to the Sprite of grace
30 For we knowe hym that hath say
geance belongeth vnto me, I wil rec
ce sayth the Lord. And agayne, The
shal iudge his people.
31 It is a * feareful thinge to fall in
handes of the lyuyng God.
32 Call to remembrance the dayes t
passed, in the which after ye had re
light, ye endured a great fight in a
ties.
33 Partely whyle all men wondred
sed at you for the shame and trib
that was done vnto you, and partly
ye became [d] companions of them
were so tossed.
34 For both ye sorrowed with me
bondes, and suffred with ioye the sp
of your gooddes, knowing in your
how that ye had in heauen a better,
endurynge substance.
35 Cast not away therfore your co
ce whych hath great recompence
warde.
36 For ye haue nede of pacience, t
ter ye haue done the wyl of God, ye
receaue the promes.
37 * For yet a very lytle whyle, and
shal come wil come, and wil not t
38 Now ỹ iust shal lyue by faith. bu
withdraw him selfe, my soule shal h
pleasure in hym.
39 We are not they which withdr
selues vnto damnation, but beleue
saluation of the soule.

[d] For the which thing also S. Paul praiseth the Philippians and Thessalonians.

THE XI. CHAPTER.

VVhat faith is, & cõmendatiõ of the same. The stedfaste belefe of the fathers in olde tyme.

A FAyth is ỷ, which causeth those things to appeare in deed w̃ are hoped for, & sheweth euidētly ỷ thinges w̃ are not sene.
2 For by it our elders were wel [a] reported of.
3 *Through faith we vnderstand that the world was ordeined by the worde of God, so that the thinges which we se, are not made of thinges which " dyd appeare.
4 By faith Abel * offered vnto God a more plēteous sacrifice then Cain: by * which faith he obteyned wytnes that he was " ryghteous, God testifiyng of his giftes: by which faith also he being dead, yet speaketh.
5 By faith was *[b] Enoch trāslated, that he shuld not se death: nether was he founde: for God had taken him away: for before he was takē away, he was reported of, that he had pleased God:
B 6 But without faith it is vnpossible to please *hym*: for he ỷ cometh to God must beleue that *God* is, and that he is [c] a rewarder of them that seke hym.
7 By faith * Noe being warned of God, of the thinges which were as yet not sene, moued with reuerence prepared the arcke to the sauyng of his housholde, through the which arcke, he cõdemned the worlde, & was made heyre of ỷ rightuousnes, which commeth by faith.
C 8 By faith * Abraham, when he was called obeyed *God*, to go out into a place, which

[a] * Haue bene approued: and so obteyned saluation.

[b] For Enochs & Elias taking vp, was suche a thinge as is spoken of 1.Cor.15.g. and 1. thes.4.d.

[c] * First God must fynde vs before we can seke him, then we must seke him with a pure hart in Christ, who is reuciled in his worde, and therby we learne to beleue Gods fre mercie towards vs in his sone, through whome we obteyne the rewarde of his promes, & not of our deserts.

he should afterward receaue for inh
ce: and he went out, not knowing w
he should go.
9 By faith he abode in the land
was promised him, as in a strange c
as one that dwelt in tabernacles, a
Isaac, and Iacob heyres with him of
me promis:
10 For he loked for a citie hauyng
dation, whose buylder and maker
11 Through faith * Sarra also re
strength to be wyth childe, and w
uered of a childe when she was pa
because she iudged him faithful
had promised.
12 And therfore sprang there of o
of one which was" dead, *so many* as t
res of the skye are in multitude, and
sand of the sea shore which is inn
ble.
13 And they all dyed in faith, and
ued not the promises, but sawe the
re of, and beleued *them*, and receau
with thanckes, and confessed that
re strangers and pylgrems on the
14 For they that say suche thynges
re plainly that they seke a countre
15 If that they had bene mindeful
countre, from whence they came o
had leasure to haue returned agay
16 But now they desire a better, t
heauenly, wherfore God him selfe
ashamed to be called their God:
hath prepared for them a citie.
17 By faith * Abraham offered vp
when he" was tempted, & he offer
being his onely begottē sonne, wh
re

receaued the promises.

b. 18 (To whome it was sayd, *In Isaac shal thy sede be called,)

19 For he considered that God was able to rayse it vp euē from death: from whence he receaued him also after a sort.

d. 20 By faith *Isaac blessed Iacob and Esau, concerning thinges to come.

a. 21 By faith * Iacob when he was a dying, g. blessed both the sonnes of Ioseph, & *leaning on the ende of his staffe worshipped *God*.

E 22 By faith *Ioseph when he died, remembred the departing of the children of Israel, and gaue commandement of his bones.

a. 23 * By faith Moses when he was borne, was hyd thre monethes of his father and mother, because they sawe he was a proper chylde: nether feared they the kynges * cō mandement.

24 By faith * Moses when he was come to age, refused to be called the sonne of Pharaos daughter:

25 And chose rather to suffre aduersitie with the people of God, then to enioy the [d] pleasures of sinnes for a ceason,

26 Esteming the rebuke of Christ greater riches then the treasures of Egypt: for he had respect vnto the rewarde.

27 By faith he forsoke Egypt, and feared not the fearcenes of the kyng: for he endured, euen as he that had sene hym which is inuisible.

F 28 Through faith he ordeyned the *Easter d. lambe, and the effusion of bloude, lest he that destroyed the firste borne, should

[d] The entisinges of the worlde which drawe vs frō God, and which we cā not vse with out prouoking of Gods angre.

touche them.
29 By faith they * passed through
sea as by dry land, ẅ when the Eg
had assayed to do, they were drou
30 By faith the * walles of Ieric
doune after they were compassed a
uen dayes.
31 By faith ŷ harlot * Rahab perish
with them which obeyed not, whē *
receaued the spies to lodging peas
32 And what shal I more say, t
would be to short for me to tell of
on, of * Barac, and of * Sampson, & o
te, also of * Dauid, and Samuel, and
Prophetes:
33 Which through faith subdued
mes, wroght rightuousnes, obtey
promises, stopped the mouthes o
34 Quēched the violence of fire,
the edge of the sword, of weake w
de strong, waxed valiēnt in fight, t
flight the armies of the alientes.
35 And the [e] women receaued th
raysed to lyfe agayne: other were
and would not be deliuered ŷ they
receaue a better resurrection.
36 Other suffred mockinges and s
ges, moreouer bondes and prisone
37 They were stoned, they were
sunder, they were tempted, they w
ne with the sword, they wandered
doune in shepes skynnes, & in goat
nes, in nede, tribulation, and vexa
38 Which the worlde was not wo
they wandred in wyldernesses, in
taynes, in dennes and caues of th
39 And these all through faith o

* As Elias rayssed vp the widowe of Sareptas sonne. and Eliseus the Sunamites sonne.

good report, and receaued [f] not the promis.

[f] They had not such cleare light of Christe as we, for they lokedfore that which we haue, therfore it were shame for vs if at leaat we haue not as great constancie as they.

40 God prouiding a better thing for vs, that they " without vs should not be made perfect.

are
ody

THE XII. CHAPTER.

An exhortation to be patient and stedfaste in trouble and aduersitie, vpon hope of euerlastyng rewarde. A commẽdation of the new Testament aboue the olde.

A VVherfore, let vs also, seyng ŷ we are compassed with so great a " cloude of wytnesses, cast away all ŷ [a] presseth downe, and the synne that hangeth so fast on, let vs rune with pacience the race that is set before vs,

[a] As riches, cares and suche like, & so to be come Christs disciples, by denying our selues, and taking our crosse to followe him.

ua.
.
b.
a.
our

2 " Lokyng vnto Iesus the auctor and finisher of our faythe, who, for the ioye that was set before hym, abode the crosse, and despiced the shame, and is set at the right hand of the throne of God.

3 Consider therfore, who he is that endured suche speakyng agaynst hym of sinners, lest ye should be weryed and faynte in your mindes.

4 Ye haue not yet resisted vnto bloude striuing agaynst [b] sinne.

[b] Which by reason of our concupiscence assalleth vs on all sydes.

B 5 And ye haue forgotten the consolation, which speaketh vnto you as vnto chyldrē:

b. * My sonne despice not the chastenyng of the Lord, nether faynt when thou art rebuked of hym:

6 For whome the Lord loueth, him he chasteneth: and he scourgeth euery sonne that he receaueth.

7 If ye endure chastenyng, God of
hym selfe, vnto you as vnto sonnes :
sonne is ỹ whome ỹ father chastenet
8 If ye be without correction where
are partakers, then are ye bastardes
" [c] sonnes.

[c] He concludeth that they which refuce the crosse, deny to be of the nõber of Gods children.

9 Moreouer we haue had the fath
our " bodies which corrected vs, and
ue them reuerence : should we not
rather be in subiection vnto the Fa
[d] sprits, that we myght lyue ?

[d] As he doth creat our sprites without any worldly meane : so he doth instructe and mainteine them by the wonderful vertue of his Spirit.

10 For they verely for a fewe daye
stened vs after their owne pleasure :
chasteneth vs for our proffit, that we
be partakers of his holynes.
11 No maner chastysing for the pre
me semeth to be ioyous, but greuo
afterward, it bringeth the quiet fr
rightuousnes, vnto them which are
exercised.
12 Wherfore lift vp your handes
hange doune, and your weake knee
13 And se that ye haue strayght s
vnto your fete, lest [e] that which *is*
lead you out of the way, but let it
be healed.

[e] Their halting partely declared their aloenes, & partely their inconstãcie in doctrine.

14 * Follow peace wyth all men, a
lynes : wythout the which no man sh
Lord.
15 Take hede, that no man fall a v
the grace of God, and that no " rot
ternes spring vp and trouble, and
many be defyled :
16 And that there be no fornicator,
cleane person as * Esau, which for on
tion of meate, solde his title of the f
gotton.

17

E 17 * For ye knowe how that afterwarde al
f. so when he wold haue inhereted the blessynge, he was put by, for he founde no place to *his* repentãce, thogh he soght *the blessing* with teares.

c. 18 For ye are not come vnto the * mounte that [r] might be touched, & vnto burnyng fyre, nor yet to blacknes and darcknes, & tempeste of wether,

19 Nether vnto the sounde of a trompet, and the voyce of wordes: which voyce they that heard it, excused thẽ selues, that the communication should not be spoken to them any more.

20 (For they were not able to abyde, that
d. which was commanded, * If as muche as a
F beaste touche the mountayne, it shalbe stoned, or thrust thorow with a darte:

21 And so terrible was the sight which appeared, that Moses sayd, I feare & quake.)

e the *f* God me. 22 But ye are come vnto the mounte [n] Siõ, and to the citie of the lyuing God, the [g] celestial Ierusalem: and to the compagnie of innumerable [h] Angels.

23 And to the congregation of the fyrst borne sonnes, which are wrytten in heauẽ, and to God the iudge of all, & to the spirites of iust and perfect men:

24 And to Iesus the Mediator of the Newe testament, and to the bloud of sprinckling that speaketh better thinges then the
b. bloud of * Abel.

G 25 Se that ye despice not hym that speaketh: for if they escaped not which refused him, that spake on earth: much more shal we *not escape*, if we turne away from him, that *speaketh* from heauen.

26 Whose

[r] Which might be touched and sene, for as muche as it was material, but God had commanded that none shulde touche it.

[g] Which shalbe extended through all the world.

[h] By the Gospel we are ioyned with the Angels & Patriarkes.

26 Whose voyce then shouke the e
now declared saying, * Yet once mor
shake, not the earth onely, but also
27 No dout that same that he saye
once more, signifieth the remouyn
of those thinges, which are shaken
thinges which are made *with hande*
the thynges which are not shaken
mayne.
28 Wherfore seing we receaue a k
me, which can not be shaken, let
grace, wherby we may so serue Go
may please him w reuerēce & godly
29 For * our God is a consuming

THE XIII. CHAPTER.

*He exhorteth vs vnto loue, to hospit
thinke vpō suche as be in aduersitie, to
ne wedlocke, to auoyd couetousnesse,
muche of them that preache Gods word
ware of strange learnyng, to be content
rebuke with Christe, to be thankeful
and obedient vnto our heades.*

LEt brotherly loue continue.
2 Be not forgetful to lodge str
for therby some haue * receaued
into their houses vnwares.
3 Remember them that are in bond
as thogh ye were bounde with the
them which are in aduersitie as if
afflicted in the body.
4 Wedlocke *is* to be had in honour
all men, and the bed vndefiled, for
kepers and aduouterers God wyl i
5 Let your conuersation be witho
teousnes, *and be* content with those

* As incontinēce is a disease cōmon to men of all sortes&degres: so ma riage the remedie is offred by the fre mercie of God to all maner of men without respect.

rd. that ye haue: for "he hath sayd, *I wil not
i. fayle thee, nether forsake thee:
B 6 So that we may boldely say, *The Lord
3.b. is my helper, nether wil I feare what man
can do vnto me.
7 Remember them which haue the ouer
sight of you, which haue declared vnto
you ỹ worde of God: whose faith folowe,
considering what hath bene the ende of
their conuersation.
is.& 8 Iesus Christ "yester day, and to day, the
e fo. the same also continueth for euer.
for 9 Be not caried about with diuers and
strãge learning: for it is a good thing that
the heart be stablysshed with grace, and
not with [b] meates, which haue not profited
them that haue bene occupied ther in.
C 10 We haue an aulter wherof they may
not [c] eate which serue in the Tabernacle.
.d. 11 *For the bodyes of those beastes whose bloude is broght into the Holy place
the by the hye Priest to purge synne, are "burnt
had without the tentes.
ther 12 Therfore Iesus, to sanctifie the people
with his owne bloud, suffered without the
gate.
13 Let vs go forth therfore out of the tẽtes, and suffer rebuke with him.
14 For here haue we no continuing citie:
but we seke one to come.
15 By him therfore offer we the sacrifice of praise alwayes to God, that is, the
a. *frute of the lyppes, which confesse his
ge- Name.
ing 16 "To do good, and to distribute forget
our not: for with suche sacrifices God is pleaspls. sed.

[b] By reprouing them which superstitiously put difference betwixt meates, he condemneth all the seruice which stode in ceremonies, comparing it with the spiritual worshiping, and regeneration.

[c] They that sticke to the ceremonies of the Lawe cã not eate, that is cã not be partakers of our aulter, which is thankes geuing and liberalitie, which two sacrifices or offerings are now only left to the Christians.

17 Obey them that haue the ouers
you, & submit your selues to them: f
watche for your soules, euen as th
must geue accomptes: that they m
with ioye, and not with grefe: for
vnprofitable for you.
18 Pray for vs: for we truste that
a good conscience, in all thinges,
to lyue honestly.
19 And I desire you some what t
earnestly, that ye so do, that I ma
stored to you more quickly.
20 The God of peace that broght
from death our Lord Iesus, the gre
herde of the shepe, through the
the euerlasting Couenant,
21 Make you perfect in all good
to do his wyl, workyng in you tha
is pleasant in his sight through
Christ. to whome *be* prayse for e
euer. Amen.
22 And I beseche you brethren, s
wordes of exhortation: for we hau
vnto you in fewe wordes:
23 Knowe that our brother Timot
liuered, with whome (if he come s
I wyl se you.
24 Salute all thē that haue the ou
of you, and all the Sainctes. They
salute you.
25 Grace *be* with you all. Amen

Sent to the Hebrues from Italie
motheus.

THE ARGVMENT OF THE Epistle of Iames.

IAmes the Apostle and sonne of Alpheus writ this Epistle to the Iewes which were conuerted to Christ, but dispersed throughout diuers countreys, and therfore he exhorteth them to patience and prayer, to embrace the true worde of God, & not to be partial, nether to boast of an idle faith, but to declare a true faith by lyuely fruits, to auoyde ambition, to brydel the tonge, to rule the affections, to be humble and loue their neighbours, to beware of swearing, to vtter their fautes whē they haue offended, to praye one for another & to bring him which is out of the way to the knowledge of Christe.

THE GENE-

RAL EPISTLE

of Iames.

***

THE FYRST CHAPTER.

He exhorteth to reioyce in trouble, to be feruēt in prayer with stedfast belief, to loke for all good thinges from aboue, to forsake all vice, and thankefully to receaue the worde of God, not only hearinge it, and speakinge of it, but to do ther after in dede. VVhat true religion is.

IAMES the seruant of God, and of ỹ Lord IESVS CHRIST, sēdeth greting to the twelue Tribes, which ar scattered abrode. A

2 My bretheren, count it exceding ioye, when ye fall into diuers " tentations. "Or, s

3 * Knowing

3 * Knowing that the "tryyng of your faith bringeth pacience:

4 And let pacięce haue her * perfect worke, that ye may be perfect and sounde, lackyng nothing.

* Our patience ought to cõtinue to the ende til by working she hath polished vs, and made vs perfect in Christe.

5 If any of you lacke [b] wisedome, let him aske of him, which geueth, *that is* God, *and geueth I say* to all men frely, and casteth no man in the teath: and it shalbe geuen hym.

[b] To endure patiẽtly what soeuer God layeth vpon vs.

6 * But let him aske in faith, & wauer not: for he that douteth, is like a waue of the sea, tost of the wynde, and caried with violence.

7 Nether let that man thinke that he shal receaue any thing of the Lord.

8 A "wauering minded man *is* vnstable in all his wayes.

9 Let the brother of lowe degre reioyce in that he is exalted,

10 Agayne he that is riche, in ỹ he is made "lowe: for euen as the flower of the grasse, shal he * vanyshe away.

11 For *as when* the sunne riseth with heat, then the grasse wythereth, and his flower falleth away, and the beautie of the fashion of it perisheth: euen so shal the riche man fade away in all his " wayes.

12 * Happy is the man, that endureth tentation, for when he is tried, he shal receaue the crowne of lyfe, which ỹ Lord hath promised to them that loue him.

13 Let no man say when he is [c] "tempted, that he is tempted of God: for God can not be tempted with euyl, nether tẽpteth he any man.

[c] He meaneth now of the inwarde tentations as of our disordered appetites, which cause vs to synne.

14 But euery man is tempted, when he is drawne away, by his owne cõcupiscẽce, &

is entised.
15 Thē when lust hath cōceaued, she
geth forth synne, and synne when it
nisshed, bringeth forth death.
16 Erre not my deare brethren.
17 Euery good geuing, and euery p
gyft is from aboue, and cōmeth dow
the Father of lyghts, with whō is n
[d] He alludeth vn to the sunne which in his course, and turning some time is cleare & bright, some tyme darke & cloudy: but Gods liberalitie is euer like it selfe, bright and cōtinually shyning.
blenes, [d] nether shadowing by tourn
18 Of his owne wyl begat he vs wi
worde of lyfe, that we should be as
frutes of his creatures.
19 Wherfore deare brethren, * let
man be swift to heare, slowe to speal
slowe to wrath.
20 For the wrath of man doth not e
the " righteousnes of God.
21 Wherfore lay apart all fylthyne
all superfluitie of maliciousnes, and
aue with mekenes, the worde that is
fed in you, which is able to saue yo
les.
22 * And se that ye be doers of the
& not hearers only, deceauyng you
selues.
23 For yf any heare the worde, an
not, he is like vnto a man, that beh
his lyuely face in a glasse.
24 For assone as he hath loked o
selfe, he goeth his way, and forgett
mediately what his fashyon was.
25 But who so loketh in the perfec
of libertie, and cōtinueth therin, he,
much as he is not a forgetful hear
a doer of the worke, shalbe happy
dede.
26 If any man among you semet

gious, and refraineth not his toung, but deceaueth his owne heart, this mannes religion is in vayne.

27 Pure religion and vndefiled before God the Father, is this, to visit the fatherlesse and wyddowes in their aduersitie, and to kepe hym selfe vnspotted of the worlde.

THE II. CHAPTER.

He forbiddeth to haue any respecte of personnes, but to regarde the poore as well as the ryche, to be louynge and mercifull, and not to boast of faith where no dedes are: for it is but a deade faith, where good workes folowe not.

A 3.c. MY brethren haue not the faith of our glorious Lord Iesus Christ, [a] in respect of persons.

[a] As esteming faith and religion by the outwarde appearance of mē.

c. a. 2 For yf there come into your companye a man with a golde rynge, and in goodly apparel, & there come in also a poore man in vyle rayment,

3 And ye haue a respect to him that weareth the gaye clothing, and say vnto him, Syt thou here in a good place: and say vnto the poore, Stande thou there, or syt here vnder my fotestole:

4 Are ye not partial, in your selues, and haue iudged after euyl thoghtes?

B 5 Harken my deare beloued brethren, hath not [b] God chosen the poore of this world, *that they shuld be made* riche in faith, and heyres of the kyngdome which he promised to them that loue hym?

[b] Seing God esteemeth the, we may not cōtemne them.

6 But ye haue despiced the poore. Do not the riche oppresse you, by tyrannie and

drawe you before the iudgement seat
7 Do not they blaspheme that [c] w
Name after which ye be named.
8 If ye fulfil the " royal Lawe acco
to the Scripture *which saith*, Thou
loue thy neyghbour as thy selfe,
wel.
9 But yf ye regarde one person mor
another, ye commit synne, & are re
of the Lawe, as transgressours.
10 * Whosoeuer shal kepe the
Lawe, & yet fayleth in one point, he
ty in all.
11 For he that sayd, * Thou shalt no
mit adulterie, sayd also, Thou sha
kyl. Thogh thou doest none adulter
yf thou kyllest, thou art a transgre
the Lawe.
12 So speake ye, & so do, as they tha
be iudged by the Lawe [d] of libertie
13 For there shalbe iudgement m
to him that sheweth no mercy, and
" reioyseth against iudgement.
14 What auayleth it my brethrē, th
mā sayeth he hath [e] fayth, whē he h
dedes? Can that faith saue him?
15 If a brother or a syster be * nak
destitute of dayly fode,
16 And one of you say vnto them,
in peace, warme your selues, and f
bellies: notwithstanding ye geue th
those thinges which are nedeful to
dy what helpeth it?
17 Euē so faith, yf it haue no dedes,
ad in it selfe.
18 But a man might saye, Thou hast
& I haue dedes: shewe me thy faith

[c] The Name of God and Christe, wherof you make profession, and in that they dishonour God, it is not here that you his childrē shulde honor them

[d] By the mercy of God which deliuereth vs from the curse of the Lawe.

[e] S. Paul to the Romains and Galatians, disputeth against thē, which attributed iustification to the workes: & here S. Iames reasoneth agaīst thē, which vtterly cōdēne workes, therfore Paul sheweth the causes of our iustificatiō, and Iames the effectes: ther it is declared how we are iustified: here how we are knowen to be iustified: ther workes are excluded as not the cause of our iustificatiō: here they are approued as effects proceding therof: ther they are denied to go before thē that shalbe iustified: and here they are said to follow them that are iustified.

" dedes: and I wil shew thee my faith by my dedes.

19 Thou beleuest that ther is one God: thou doest wel: the deuyls also beleue, and tremble.

20 Wylt thou vnderstand ô thou vayne man, that that faith *which is* without dedes is deade?

21 Was not Abraham our father iustified through workes, whē he * offered Isaac his sonne vpon the aulter?

22 Thou seyst how that faith " wroght with his dedes, and through the dedes was the faith made ' perfect:

23 And the Scripture was fulfylled which sayth, * Abraham beleued God, and it was reputed vnto him for rightuousnes: & he was called the friend of God.

24 Ye se then how that of dedes a man is " iustified, and not " of faith only,

25 Lykewyse also was not * Rahab the harlot iustified through workes, when she receaued the messengers, and sent thē out another waye?

26 For as the body, without the sprite is deade, euen " so that faith *which is* without dedes is dead.

' The more his faith was declared by his obedīce, & good workes, the more was it knowē to men to be perfect, as the goodnes of a tree is knowē by her good fruit. other wise no man can haue perfectiō in this worlde, for euery man must pray for remission of his synnes, and increase of faith.

THE III. CHAPTER.

He forbiddeth all ambition to seke honour aboue our brethern. He describeth the propertie of the tongue, and what difference ther is betwixe the wisdome of God, and the wisdome of the worlde.

MY brethrē, be not euery man a master, remēbring how ŷ we shal receaue the

more damnation :
2 For in many thinges we synne all. If
man synne not in worde, the same is a
fect man, and able to brydel all the b
3 Beholde we put byttes into the h
mouthes that they should obey vs, an
turne about all their body.
4 Beholde also the shyppes, which t
they be so great, and are dryuen of
wyndes, yet are they turned about w
very smal rudder, whether soeuer th
uerner listeth.
5 Euen so the tounge is a lyttel me
and boasteth great thinges : beholde
great a " thing a lyttle fyre kyndleth
6 And the tounge is fyre, yea a " w
of wyckednes : so is the tounge set a
our membres, that it defyleth the
* The intemperâ cie of the tongue is as a flamme of hel fyre.
le body, and * setteth a fyre the cou
our life, and is it selfe set a fyre e
hel.
7 The whole nature of beastes, & o
des and serpentes, and thinges of the
tamed and hath bene tamed of the n
of man.
8 But the tounge can no man tame : I
vnruly euyl, ful of deadely poyson.
9 Therwith blesse we God the Fath
therwith curse we men, which are m
ter the similitude of God.
10 Out of one mouth proceadeth
syng and cursing : my brethren, these
ges oght not so to be.
11 Doth a fountayne send forth at o
ce swete water and bytter also ?
12 Can the fygge tree my brethren,

the fruit of olyues, other a vyne beare fygges? so can no fountayne geue both salte water and freshe also.

13 Who is a wyse man and endued with le arnyng among you? let him shewe the workes of his good cõuersation with mekenes of wysedome.

14 But yf ye haue bytter enuying and stryfe in your hearts, reioyce not, nether be lyers agaynst the trueth.

D 15 This wisdome descendeth not from aboue: but *is* earthy, sensual, and dyuelyshe.

16 For where enuieng and stryfe is, there is sedition, and all maner of euyl workes.

17 But the wysedome that *is* from aboue, is fyrst pure, then peaceable, gentle, and easy to be entreated, ful of mercy and good frutes, without [b] iudging, and without simulation.

[b] And examining thigs with extreme rigour as hypocrites, who only iustifie them selues, & condẽne all others.

heir cor- heir 18 And the [y] frute of rightuousnes is sowen in peace, of them that mayntayne peace.

THE IIII. CHAPTER.

Hauing shewed the cause of all wronge, and wickednes, and also of all graces and goodnes, he exhorteth them to loue God, and submit them selues to him, not speaking euil of their neighbours, but patiẽtly to slepẽde on Gods prouidẽce.

A FRom whence commeth warres and contentions among you? come they not here hence, euen of your volupteousnes, that [a] fyght in your members?

[a] For the Lawe of the members continually fyghteth agaist the Lawe of the mynde.

2 Ye luste, and haue not: ye enuie, and

haue indignation, and can not obtayn
fyght and warre, & gayne not, becau
aske not.
3 Ye aske and receaue not, because
ke a mysse : euen to consume it vpo
voluptuousnes.
4 *Ye men, and women that are [b] ad
rers, know ye not ỹ the friendshyp
world, is ennemitie to godwarde ? * W
euer therfore wyl be a friend of ỹ
is made the enmye of God.
5 Eyther do ye thinke that the Sc
re sayth in vayne, The "sprite that dw
in vs, lusteth after enuie?
6 But *the Scripture* offereth more
& therfore sayeth, * God resisteth ỹ
de, and geueth grace to the afflicte
7 *Submit your selues to God : resi
deuil, and he wyl flye from you.
8 Drawe nye to God, and he wyl
nye to you. Clense your hãdes ye sy
and pourge your hearts ye wauering
ded.
9 Suffre afflictions, and [c] sorowe y
wepe : let your laughter be turned to
ning, and your ioye to heauynes.
10 *Cast downe your selues before ỹ
and he shal lyft you vp.
11 Backbyte not one another, bre
He that backbyteth his brother, or h
condemneth his brother, backbytet
Law, and "condemneth the Lawe : & y
condemnest the Lawe, thou art not
seruer of the Lawe, but a iudge.
12 There is one Lawe geuer, which
to saue, and to destroye. *Who art t
iudgest another man ?

[b] He calleth adouterers here after the maner of the Scriptures, the which preferre the pleasures of the world to the loue of God.

[c] The Greke worde signifieth that heauines, which is ioyned with a certeyn shamfastnes, as appeareth in the countenance.

1

D 13 Go to now ye that say, To day or to mo-
at to rowe we wil go into suche a citie, and con-
rsel tinue there a yere, and bye and sel, and get
e pro of gayne.

14 (And yet can not tel what *shal happen* to morowe. For what is your lyfe? It is euen a vapour that appeareth for a lytle tyme, & then vanysheth away)

f. 15 For that ye ought to say, * Yf the Lord
b. wyl, and, If we lyue, we wil do this, or that,

16 But now ye reioyce in your bostynges: all suche reioysyng is euyl.

17 Therfore, [d] to hym that knoweth how to do wel, and doth it not, to hym it is synne.

[d] He answereth to thē which sayd they knewe what was good, but they wolde not do it.

THE V. CHAPTER.

He threateneth the wycked ryche men, exhorteth vnto patience, to beware of swearyng, one to knowledge his faultes to another, one to praye for another, and one to labour to brynge another to the trueth.

A GO to now ye ryche men, wepe, and [a] howle for your miseries that shal come vpon you.

[a] He menaceth them with the vēgeance of God, which shal not only make them to wepe, but to howle and despaire.

2 Your ryches are corrupt, your garmentes are motheaten.

3 Your golde and siluer is cankred, & the
yndle rust of thē shalbe a [z] wytnesse against you,
th of and shal eat your fleshe as *it were* fyre. Ye
ainst haue heaped treasure together for the [z] last
ice til dayes.
ie of
id.
9. c.
.c.

4 Beholde, the * hyre of the labourers which haue reped doune your feldes (w̄ hyre is of you kept backe by fraude) cryeth

and the cryes of them which haue r
are entred into the eares of the Lord
mies.

5 Ye haue lyued in pleasure on the
and in wantonnes. Ye haue noryshed
[b] Which were the daies of the sacrifices, or feasts when they vsed to banket and fede more abundantly then other dayes.

heartes, as in a day of [b] slaughter.
6 Ye haue condēned and haue kylle
iuste, and he hath not resisted you.
7 Be pacient therfore brethren, vnt
comming of the Lord. Beholde the
band man wayteth for the precious
of the earth, and hath long patience
vpon, vntyl he receaue the [a] forther a
latter rayne.

8 Be ye also pacient therfore and
your hearts, for the commyng of the
draweth nye.

9 Grudge not one against another
thren, lest ye be condemned: behold
iudge standeth before the dore.

10 Take (my brethren) the Prophet
an ensample of sufferyng aduersitie,
longe pacience, whych spake in the
of the Lord.

11 Beholde we count them happy
endure. Ye haue heard of the pacien
Iob, and haue knowen what ende the
made. For the Lord is very pitiful and
cyful.

[a] That which must be affirmed, affirme it simply and without othe, likewise that which must be denyed, by this he taketh not from the magistrat his autoritie who may require an othe, for the mayntenance of iustice, iudgement, and trueth.

12 But aboue al thinges my brethren,
are not, nether by heauen, nether by e
nether by any other othe: but let your
be yea, and your naye naye: lest ye fall
" condemnation.

13 Is any among you afflicted? let
praye. is any mery? let him syng.

14 Is any sike among you? let him ca

the Elders of the Churche, and let them praye for hym, & anoynt hym wyth [d]oyle in the [e] Name of the Lord.

[d] Which in those daies was a signe of the gift of healing, but now the gift being taken away the signe is to no vse.

15 And the prayer of fayth shal saue the sicke, and the Lord shal rayse hym vp: and if he haue committed synnes, they shalbe forgeuen hym.

16 Knowledge your fautes one to another, & praye one for another, that ye may be healed. for the prayer of a ryghteous man auayleth muche, if it be feruent.

17 [*] Helias was a man mortal euen as we are, and he prayed in his prayer that it myght not rayne: and it rayned not on the earth by the space of thre yeres and sixe monethes.

18 And he prayed agayne and the heauē gaue rayne, and the earth broght forth her frute.

19 Brethren, if any of you hath erred from the trueth, and another hath conuerted hym,

20 Let the same knowe that he which conuerted the synner from goyng a straye out of hys way, shal saue a soule from death, & shal hyde the multitude of synnes.

THE ARGVMENT OF T

first Epistle of Peter.

HE exhorteth the faithful
them selues and to conte
worlde, that being deliuer
all carnal affections and
ments, they may more spe
teyne to the heauenly kyngdome of Chris
runto we are called by the grace of God
to vs in his Sonne, and haue already rec
by faith, possessed it by hope, and are the
firmed by holynes of life. And to the int
faith shulde not faint, seing Christ conte
reiected almost of the whole worlde, he d
that this is nothing els but the accompli
the Scriptures which testifie, that he sh
the stombling stone to the reprobat, and
fundation of saluation to the faithful, the
exhorteth them courageously to go forwa
sidering what they were, and to what
God hath called them. After, he entreatet
culer points, teaching subiects how to ob
gouernors, and seruants their maisters. a
maried folkes ought to behaue them selu
because it is appointed for all that are
suffre persecutions, he sheweth them wh
issue their afflictions shal haue, and contr
se what ponishement God reserueth for t
ked. Last of all he teacheth how the m
ought to behaue them selues, forbidding t
vsurpe autoritie ouer the Churche. also tha
ge men ought to be modest and apt to learne
endeth with an exhortation.

THE FYRST

EPISTLE GENERAL

of Peter.

***

THE FYRST CHAPTER.

He sheweth that through the aboundant mercy of God we are begotten agayne to a liuely hope: and how faith must be tried: that the saluation in Christ is no newes, but a thynge prophecied of olde: He exhorteth them to a godly conuersation, forsomuch as they are nowe borne a newe by the worde of God.

PETER an Apostle of Iesus Christe, to [*] the strangers that dwel here and there throughout Pontus, Galacia, Cappadocia, Asia, and Bithynia:

2 Elect accordyng to the [a] foreknowledge of God the Father vnto sanctificatiō of the sprite, through [b] obediēce and sprinckling of the bloud of Iesus Christe: Grace be wyth you and peace be multiplied.

3 [*] Blessed be God the Father of our Lord

[*] The fre electiō of God is the efficient cause of our saluation: the material cause is Christs obedience. our effectual calling is the formal cause: & the final cause is our sanctificatiō.

Iesus Christ, which accordyng to hi
dant mercy begat vs agayne vnto a
hope by the resurrection of Iesus C
from the dead.

4 *That is,* to an inheritance immort
vndefyled, and that perysheth not,
ued in " heauen for you.

5 Which are kept by the power o
through fayth vnto saluation, which
tion is prepared, to be shewed in th
tyme.

6 Wherin ye reioyce thogh now fo
son (if nede [b] require) ye are in he
through manyfolde tentations.

7 That the trial of your fayth, being
more precious then golde that per
(thogh it be tryed with fyre) myght
de vnto your praise, glorie and hon
the " appearing of Iesus Christe:

8 Whome ye haue not sene, and y
hym, in whome euen now, thogh ye s
not, yet do you beleue, and reioyce
ioye vnspeakable and glorious.

9 Receauyng the " ende of your
the saluation of your soules.

10 Of which saluation the * Pro
haue inquired and searched, whyc
phecied of the grace that should co
to you.

11 Searchyng when or what tyme t
warnig Sprite of Christ which was
should declare the suffrings *that sho*
me vnto Christe, & the glorie that s
folowe them.

12 Vnto whych Prophetes it was
red, that [c] not vnto them selues, bu
vs, they should minister the thynges

[b] As nede doth so require, whē it pleaseth God to lay his crosse vpon his, for to drawe them from earthly thīgs & make them partakers of his heauenly graces.

* Their ministerie was more profitable to vs then to them, for we se the things accomplished which they prophecied.

are now shewed vnto you of them which
c. * haue preached vnto you the Gospel by
the holy Gost sent doune from heauen, the
which things the Angels desire to behol-
de.
e. 13 Wherfore, gyrde vp the * loynes of
ss. your myndes, be sober, and "truste perfectly
om- on the grace that is broght vnto you, by
the reuelation of Iesus Christe:
14 As obedient chyldren, not fashyoning
your selues vnto the olde lustes of your i-
gnorance:
15 But as he whych called you is holy, euē
g. so be ye holy also in * all maner of conuer-
sation.
g. 16 Because it is wrytten, * Be ye holy, for
b. I am holy.
17 And if so be that ye call him Father
d. whych wythout * respect of person iudgeth
b. accordyng to euery mans [d] worke, se that
ye passe the tyme of your dwelling here in
feare.
D 18 Forasmuche as ye knowe, how that * ye
were not redemed wyth corruptible *thyn-
ges, as* syluer and golde, from your vayne
ze- conuersation, whych ye receaued by the *
c. traditions of the fathers:
d. 19 * But wyth the pretious bloud of Christ,
as of a Lambe vndefiled, and wythout
spot.
20 Whych was * ordeyned before the worl
d. de was made: * but was declared in the laste
tymes for your sakes.
c. 21 Whych by his meanes do beleue on
God that raysed him from the dead, & glo-
rified him, that your fayth and hope might
be in God.

[d] According to the synceritie of the hart.

* When Christ ap peared vnto the worlde and when the Gospel was preached.

22 And forasmuche as your soule
purefied in obeing the trueth throug
Sprite, for to * loue brotherly withou
ning, se that ye loue one another wit
re heart feruently.
23 Being borne a newe, not of mort
but of immortal, by the worde of
who liueth and lasteth for euer.
24 For all * flesh *is* as grasse, and
glorie of man is as the floure of grass
grasse wythereth, & ŷ flower falleth
25 But the worde of the Lord endu
uer, & this is the worde which by th
pel is preached among you.

THE II. CHAPTER.

*He exhorteth men to laye aside all vyc
wing that Christe is the fondation wh
they buylt, & prayeth thē to abstayne frō
lustes, and to obey the rulers. How se
should behaue them selues toward the
sters. He exhorteth to suffre after the e
of Christe.*

VVherfore, laye asyde all malici
and all gyle, and dissimulation,
uie, and all backbyting:
2 And as newe borne babes desire* t
cere mylke of the worde, that ye may
we therby.
3 If so be that ye haue tasted how
the Lord is.
4 To whome ye come as vnto a lyuy
ne disalowed of men, but chosen of
pretious.
5 And ye as liuing stones, be made
ritual house, an holy * Priesthode,
offer vp spiritual sacrifices acce

* In this their infancie and newe comming to Christe he willeth them to take hede lest for the pure milke, which is, the first begynnings of learning the syncere worde, they be not deceaued by them which chope and change it, and gyue poyson in stede of it.

to God by Iesus Christ.

B 6 Wherfore it is contayned in the Scripture, * Beholde I put in Sion a chief corner stone, electe and precious: and he that beleueth on him, shal not be ashamed.

7 Vnto you therfore which beleue, he is precious: but vnto them which be disobedient, the * stone which the [b] buylders refused, the same is made the head stone in the corner.

* The Priests, doctors, and ancients of the people.

8 And a * stone to stomble at, and a rocke of offēce to them which stōble at the worde, disobedient, vnto the which thing they were also ordeyned.

9 But ye are a chosen generation, a royal * Priesthod, an holy nation, a peculiar people, that ye should shewe the vertues of him that called you out of darcknes into his maruelous light.

10 * Which in tyme past were not a people, yet are now the people of God: which in tyme past were not vnder mercy, but now haue obtayned mercy.

C 11 Derely beloued, I beseech you as strangers and pilgrems, * abstayne from fleshly lustes, which fight against the soule.

12 And se that ye haue honest conuersation among the Gentils, that they which backbyte you as euyl doers, maye se your * good workes and prayse God in the day of [c] visitation.

* Your good conuersation shalbe as a preparatiue against that day that God shal shewe mercie vnto them and tourne them

13 * Submit your selues vnto all maner ordinance of man for the Lordes sake, whether it be vnto the Kynge as vnto the chiefe head:

14 Other vnto Rulers, as vnto them that are sent of hym, both for the punyshmēt of

euyl doers, and also for the praise of t
that do wel.
15 For so is the wyl of God, that ye pu
silence the ignorance of the folyshe n
16 As fre, and not as hauyng the lib
for a cloke of maliciousnes, but eue
the seruantes of God.
17 Honour all men. * Loue brotherly
lowshippe. Feare God, Honour the k
18 * Seruantes obey your masters wyt
feare, not only if they be good and co
ous, but also thogh they be [d] fro
de.
19 * For this is thanke worthye, if a ma
conscience towarde God endure griefe
feryng wrongfully.
20 For what prayse is it, if when ye b
feted for your fautes, ye take it pacien
but and if when ye do wel, ye suffer w
ge and take it paciently, this is accep
to God.
21 For here vnto ye are called: for Ch
also suffered for vs leuyng vs an ensa
that ye should folowe hys steppes.
22 * Which dyd no synne, nether was
gyle founde in hys mouthe.
23 Which when he was reuyled, re
not agayne: when he suffred, he threat
not: but committed the ponishemēt t
that iudgeth righteously.
24 * Which hys owne selfe bare our sy
in hys body on the tree, that we being
uered from synne, should lyue in ry
ousnes: by whose stripes ye were
led.
25 For ye were as shepe going astraye
are now returned vnto the shepherd
bi

[d] In all obedience, this must be before our eyes, that we obey in the Lord: for if any cōmande things against God, then let vs answer, It is better to obey God then men.

bishope of your soules.

THE III. CHAPTER.

How wyues oght to ordre them selues towarde theyr housbandes, and in theyr apparel. The dutie of men toward theyr wyues. He exhorteth all men to vnitie and loue: and patiently to suffre trouble by the example and benefit of Christe.

A LYkewyse let the wyues be in subiection
.c. to theyr housbandes ỳ euen they which
obey not the worde, may wythout the
word be wone by the conuersation of the
wyues:

2 Whyle they behold your pure conuersa tion *coupled* wyth feare.

2.c. 3 * Whose apparel let it not be outwarde with broyded heare, and golde put about, ether in putting on of gorgious apparel.

4 But let the hid man of the heart be vncorrupt with a meke & quiet sprite, which is before God a thing muche set by.

B 5 For after this maner in the old time did the holy women which trusted in God, tier them selues, & were obedient to their housbandes.

.b. 6 As Sara obeyed Abraham, and * called him Syr: whose daughters ye are, as long
ngly as ye do wel, not being " afrayde of any ter-
ine- rour.

.a. 7 * Lykewyse ye men dwel with them as be commeth men that haue knowledge: [a] geuyng honour vnto the wyfe, as vnto the weaker vessel, and as they which are together [b] heyres of the grace of life, that your

* Taking care, & prouiding for her.

[b] Man oght to loue his wife, because they lead their life together, also for that she is the weaker vessel, but chiefely because that god hath made thē as it were fellowes heires together of life euerlasting.

prayers be not let.
8 In conclusion, be ye all of one myn
one suffre with an other, loue as brethr
be pitiful, be courteous:
9 * Not rendring euil for euil, nether r
ke for rebuke: but contrary wyse, blesse
membring that ye are therunto called, t
ye should be [c] heyres of blessyng.
10 * For if any man longe after lyfe, &
ueth to se good dayes, let hym refrayne
tonge from euyl, and hys lippes that t
speake not gyle.
11 * Let him eschue euil & do good: let
seke peace, and ensue it.
12 For the eyes of the Lord are ouer
rightuous, & his eares are open vnto t
prayers. and the face of the Lord * be
deth them that do euil.
13 And who is it that wil harme you, i
folow that whych is good?
14 * Notwithstandyng, happy are ye i
suffre for ryghtuousnes sake. Yea and f
not thogh they seme terrible to you, ne
be troubled.
15 But [a] sanctifie the Lord God in y
hearts. and be redy alwayes to geue an
were to euery man that asketh you a
son of the hope that is in you.
16 * And that with meaknes and reuere
hauyng a good conscience, that when
backbyte you as euyl doers, they ma
ashamed, forasmuch as they falsely ac
our good conuersation in Christ.
17 For *it is* better (if the wil of God be
that ye suffre for wel doing, then for
doing.
18 * For Christ also hath once suffered
sin

[c] God hath made vs whē we were his ennemies, heires of his kyngdome, and shal not we for geue our brethrē a smale faute?

synnes, the iust for the vniust, for to bring vs to God, and was killed as partayning
pow. to the fleshe, but was quickened in the " spi
d. rite.

19 By the which [d] sprite he also went, & preached vnto the sprites that *are* in prison,

20 Which were in tyme passed disobedient, when once the longe suffering of God
i. a. abode in the dayes of * Noe, while the arc-
i. d. ke was preparing, wherin fewe, that is to
e. oms. say, eight " soules were saued in the water.

21 To the which the figure of Baptisme is agreing now ỳ saueth vs also: not the putting away of the fylthe of the fleshe, but in that a good conscience maketh request to God, by the resurrectiō of Iesus Christ,
. b. 22 Which is * at the right hand of God: gone into heauen, to whom the Angels, powers, and mighte are subdued.

[d] Christ beig ñ the begynning head & gouernor of his Churche, came in the dayes of Noe, not in body, which thē he had not, but in Sprite, & preached by the mouth of Noe for the space of 120 yeres to the disobedient which wolde not repent, & therfore are now inprison reserued tothe last iudgement.

THE IIII. CHAPTER.

He exhorteth men to cease from synne: to spēde no more tyme in vyce, to be sober and apt to praye, to loue eche other: to be patient in trouble: and to beware that no man suffre as an euyll doer, but as a Christien man, and so not to be ashamed.

FOrasmuch thē as Christe hath suffered for vs in the fleshe, arme your selues ly
wtin- kewyse with the same " minde: *which is*, that
oleth dnts, he which hath suffered in the fleshe, hath
g to ceased from synne,
s ly- 2 That he hēce forwarde shoulde lyue (as
God. muche tyme as remayneth in the " fleshe:)
ly.

not after the lustes of men, but after
wyl of God,
3 * For it is sufficient for vs that we h
spent the tyme that is past of the lyfe,
ter the lust of the Gētiles, walkyng in
tones, lustes, dronckenes, in eating, dri
king, and in abominable idolatrie.
4 And it semeth to them a strange th
ge, that ye runne not also with them
the same excesse of ryote, & therfore
ake they euyl *of you*,
5 Which shal geue accomptes to h
that is ready to iudge quicke and d
de.
6 For vnto this purpose was the Go
preached also vnto the [a] dead, that t
myght be condemned, according to m
that is, in the fleshe, but might lyue ac
ding to God, *that is*, in the sprite.
7 The ende of all thinges is at hande.
ye therfore sober, and watching in p
er.
8 But aboue all thinges haue feruēt
among you : [*b] for loue couereth the m
tude of synnes.
9 Be ye * herberous one to another,
that without grudgyng.
10 * As euery man hath receaued the
te, so minister the same one to another
good ministers of the manifolde grac
God.
11 If any mā speake, *let hym talke* as tho
he spake the wordes of God. If any
mynister, *let him do it* as of the abilit
God ministreth vnto him : that God i
thynges may be glorified throught I
Christ, to whom is prayse and domi

[a] Although the wicked thinke this Gospel, newe & vexe you that imbrace it: yet hath it bene preached to them of time past, which now are dead, to the intēt that they might haue bene condēned, or dead to synne in the flesh, andalso might haue lyued to God in the sprit, which two are the effect of the Gospel.

[b] As hate moueth vs to reproche our brother whē he offendeth vs: so loue hydeth and pardoneth the fauts which he committeth against vs, thogh they be neuer so many.

for euer, and euer. Amen.

12 Dearely beloued, be not as strangers troubled in this trial by the fyre, which nowe is come amonge you to proue you, as thogh some strange thinge had happened vnto you:

13 But reioyce, in as muche as ye are partakers of Christes passions, that when his glorie shal appeare, ye may be mery and glad.

5. b. 14 * If ye be rayled vpon for the Name of
c. Christ, happie *are ye:* for the Sprite of glorie, and of God resteth vpō you: *which* on
i infi. their " parte is euyl spoken of: but on your parte is glorified.

15 Se that none of you suffre as a murtherer, or as a thefe, or an euyl doer, or as a busibody in other mens matters.

16 But if *any man suffre* as a Christen mā, let him not be ashamed: but glorifie God in this behalfe.

met. 17 For the tyme is come, that " iudgemēt
f. must begyn *at the house of God. If it fyrst
e. *begin* at vs, what shal the ende be of them which obey not the Gospel of God?

l. d. 18 * And if the righteous scarsely be saued, where shal the vngodly and the synner appeare?

19 Wherfore let them that suffer according to the wil of God, commit their soules to him with wel doying, as vnto a faithful Creator.

THE V. CHAPTER.

The duetie of Pastors is, to fede the flocke of Christ, & what rewarde they shal haue yf they be diligent. He exhorteth yonge persons to sub-

mit thē selues to the elder, euery one to loue ther, to be sober, and to watche that they ma sist the ennemie.

[a] By elders he vnderstandeth all thē which preache, teache, or minister in the Churche.

THe [a] Elders which are amōge you, I seche which am also an Elder, & a nes of the afflictions of Christe, and a partaker of the glorie that shalbe ope
2 Fede the flocke of God, which de deth vpon you, caring for it, not as th ye were compelled therto, but wyllin not for the desire of filthy lucre, but good mynde.
3 Not as thogh ye were lordes ouer heritage: but that ye be ensamples t flocke.
4 And when the chief shepherd shal pere, ye shal receaue an incorruptible ne of glorie.
5 Lykewyse, ye yōger, submit your se vnto ancient mē, & submit your selues ry man, one to another,* decke your se inwardely in lowlynes of minde. for * resisteth the proud and geueth grac the humble.
6 Submit your selues therfore vnder myghty hand of God, ỳ he may exalt when the tyme is come.
7 Cast all your care on him: for he ca for you.
8 Be sober and watche, for * your adue rie the deuyl as a roring lyon wal about, sekyng whom he may deuoure
9 Whom resist stedfast in the faith, k ing [b] that your brethren which are in worlde fulfil the same afflictions.
10 And the God of all grace, which

[b] Nothing commeth vnto vs, which we se not to appertayne to the rest of Christs mēbres: and therfore we ought not to refuse that condition which is common to all the Saincte.

ca

called vs vnto his eternal glorie by Christ Iesus, he *I say* after ye haue suffred a lytel
D affliction make you perfect, settle, strengthen and stablyshe you.

11 To him be glorie & dominiō for euer and euer. Amen.

12 By Siluanus a faithful brother vnto you (as I suppose) haue I writtē briefly, exhorting and testifiing how that this is the true grace of God, wherin ye stand.

13 The Churche that is at Babylon [c] elected together with you, saluteth you, and Marcus my sonne.

[c] Which was a famous Citie in Assyria where Peter then was the Apostle of the Circumcision.

14 Grete ye one another with the * kysse of loue. Peace be to you all which are in Christe Iesus. Amen.

THE ARGVMENT OF THE S

conde Epistle of Peter.

The effect of the Apostle here,
exhorte thē which haue once
fessed the true faith of Chris
stāde to the same euē to the las
ath. Also that god by his effe
grace towardes mē moueth thē to holynes of
in ponishing the hypocrites which abuse hi
me, & in increasing his gifts in the godly,
fore by godly life he being now almost at
thes dore exhorteth them to approue their
tion. not setting their affectiōs on wordly t
(as he had oft writ vnto them) but lifting
eyes towarde heauen, as they be taught b
Gospel wherof he is a cleare witnes, chief
that he harde with his owne eares that C
was proclaymed from heauen to be the Son
God, as likewise the Prophets testified. And
they shulde promise to them selues quietn
professing the Gospel, he warneth them be
troubles which they shulde susteine by the
teachers, and also by the mockers and cont
of religion, whose maners and trade he l
setteth forth as in a table: aduertising the f
ful not onely to waite diligently for Christe
also to beholde presently the day of his cōm
and to preserue them selues vnspotted again
same.

THE SECON-

DE EPISTLE GENE

ral of Peter.

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THE FYRST CHAPTER.

For somuch as the power of God hath geuē them all thinges partayninge vnto lyfe, he exhorteth them to flye the corruption of worldlye lust, to make their calling sure with good workes, and fruites of faith. He maketh mention of his owne death, declaring the Lord Iesus to be the true Sonne of God, as he him selfe had sene vpon the mounte.

SIMEON Peter the seruant & Apostle of Iesus Christ, to them which haue obtayned lyke precious faith with vs by the rightuousnes of our God and Sauiour Iesus Christ:

THE II. CHAPTER.

He prophecieth of false teachers, and th their punishement.

THere were false Prophetes also a ge the people, euen as there shall se teachers amōg you: which pryuely brynge in damnable heresies, euen ing the Lord, that hath boght them bringe vpon them selues swyft da tion,

2 And many shal folow their " da ble wayes, by whom ŷ way of trueth be euil spoken of,

3 And through couetousnes shal th fayned wordes make marchandise of whose iudgement long agone is not re of, and their damnation slepeth no

4 For yf God spared not the * An that had synned, but caste them dow to hell, & deliuered them into chai darkenes, to be kept vnto damnation

5 Nether spared the old worlde, bu ued * Noe the eyght *persone* a preac rightuousnes, and broght in the flou the world of the vngodly,

6 And * turned the cities of the So tes and Gomorrhe into asshes: ouer them, damned them, and made on th ensample vnto all that after should vngodly:

7 *And deliuered iuste Loth vexed the vnclenly conuersation of the wic

8 (For he being righteous, and dw among them, in seing and hearing, his righteous soule from day to daye their vnlawful dedes.)

9

9 The Lord knoweth how to deliuer the godly out of tentation, and how to reserue the vniust vnto the day of iudgement for to be punished:

C 10 Namely thē that walke after the flesshe, in the luste of vnclennes, and despice the Gouernement: presumpteous are they, and stande in their owne conceite, & feare not to speake euyl of thē, ẏ are in dignitie.

11 When the Angels which are greater
2. e. bothe in power, and might* gyue not raylyng iudgement agaynst them before the Lord.

12 But these as * brute beastes, led with natural sensualitie and made to that ende that being takē they shulde be destroyed, speake euil of those things which they knowe not, & shal perisshe through their owne corruption.

13 And shal receaue the rewarde of vnryghtuousnes, as they which count it pleasure to lyue deliciously for a season. Spottes they are & blottes [b] deliting thē selues in ẏ they deceaue you, in feasting ẅ you.

14 Hauing eyes ful of aduoutrie, and that can not cease to synne, begyling vnstable soules: they haue hearts exercised with couetousnes, detestable fellowes,

15 Which forsakyng the right waye, haue
e. gone astraye, folowyng ẏ way of * Balaam the sonne of Bosor, which loued ẏ rewarde of vnrightuousnes:

D 16 But he was rebuked for his iniquitie: *for* the domme beast, wher on he sat speaking with mans voyce, forbade the folysh nes of the Prophete.

17 * These are welles without water, and

* As beasts without reason or wit followe whether nature leadeth thē: so these wicked mē destitute of the Spirit of God, only seke to fulfil their sensualitie, and as they are vessels made to destructiō, & appoynted to this iudgement, so they fall into the snares of Satan to their destruction.

[b] For in your holy feasts they sit as members of the Churche wher as in dede they be but spotts, & so deceaue you.

[c] They haue some appearāce out warde, but with in they are drye and barren, or at most they cause but a tempest.

[c] cloudes caried about with a tempest whom the blake darcknes is reserued euer.

18 For in speaking swelling wordes o nitie, they begyle with wantōnes thr the lustes of the fleshe mē that were ne escaped from them which are wra in errours.

19 Promissing vnto them libertie, & them selues the bond * seruants of cor tion: for of whō soeuer a man is ouerc vnto the same is he in bondage.

20 * For if they, after they haue esc frō the filthines of ỹ worlde, throug

[d] Which cōmeth by hearing the Gospel preached.

[d] knowledge of the Lord, & of the Sa Iesus Christ, are yet tāgled agayne th & ouercome: then is the latter ende w with them then the begynning.

21 For it had bene better for them, n haue knowē the way of rightuousenes after they haue knowen it, to turne the holy " cōmandement geuen vnto t

22 But it happeneth vnto them, a ding to the true prouerbe, * The dog turned to his owne vomit agayne: and sowe that was wasshed, to her wallo in the myer.

THE III. CHAPTER.

He sheweth the impietie of thē which m Gods promises. after what sort the ende world shalbe, & that they prepare thē selu vnto. & who they are which abuse the of S. Paul, and the rest of the Scriptures. ding with eternal thankes to Christ Iesus.

THis is the secōde Epistle ỹ I now vnto you beloued, wherwith I

vp, and warne your pure myndes,
2 To call to remembrance the wordes, ẅ were told before of the holy Prophets, & also the cõmandement of vs the Apostles of the Lord and Sauiour.
a.a. a. 3 * This fyrst vnderstande, that there shal come in the last days, mockers, which wyl walke after their lustes,
4 And say, Where is the promis of his cõming? for synce the fathers died, all thinges continue in the same estate wher in they were at the beginning.
5 For this they knowe not (ª and that willingly) how that the heauens a great whyle ago were, by the worde of God, and the earth that was in the water appeared vp out of the water,
B hing utie and hich erin, hem re in 6 Wherfore the " world that then was, perished, ouerflowed with the water.
7 But the heauens and earth, which are now, are kept by the same worde in store, and reserued vnto fyre, against the day of damnation, and destruction of vngodly men.
8 Derely beloued, be not ignorant of this one thinge, how that owne day is with the Lord, as a thousand yere, and a thousand yere, as one day.
9 The Lord is not slacke to fulfil his promes (as some men count slacknes) but is pacient to vswarde, and * wolde haue no mã lost, but woulde receaue all men to repẽtance.
2.b r. C 10 * And the day of the Lord wyl come as .d. a thiefe in the night, in ŷ which day, the .d. heauens shal passe away with a noyse, and .c. the elementes shal melt with heate, and

* He meaneth thẽ which had once professed Christian religion, but became afterward contẽners & mockers, as Epicuriẽs, and Atheistes.

the earth with the workes, that are t
shal burne.
11 Seing therfore all these thinges r
be dissolued, what maner persons og
to be in holy conuersation and godly
12 Loking for, and hastyng vnto the
ming in the day of God, in which the
uens shal be dissolued with fyre, & t
mentes shal melt with heat.
13 But, we loke for * new heauens,
newe earth, according to his promis,
rin dwelleth rightuousnes.
14 Wherfore dearly beloued, seing
ye loke for suche thinges, be diligen
ye may be founde of him in * peace,
out spotte and vndefiled.
15 And suppose that the longe su
of the Lord is saluation, euen as ou
ly beloued brother Paul, according
wysdome geuen vnto hym, wrote to
16 As one, almoste in euery Epistle
kyng of suche thinges: amōg which
some ar [b] harde to be vnderstand,
that are vnlearned and vnstable " p
as they do also other Scriptures vnt
owne destruction.
17 Ye therfore beloued, seyng ye
these things before hāde, beware, l
be also plucked away with the erro
wicked, & fall frō your owne stedf
18 But growe in grace, & in the k
ge of our Lord and Sauiour Iesus C
to whome be glorie both now & fo
Amen.

[b] As no mā condēneth the brightnes of the sunne because his eye is not able to susteyne the clearnes therof: so the hardenes which we can not some tyme cōpas or perfectly vnderstande in the Scriptures ought not to take away from vs the vse of the Scriptures.

THE ARGVMENT OF THE

fyrst Epistle of Iohn.

AFter that S. Iohn had sufficiently declared, how that our hole saluatiō doth cōsiste only in Christe, lest that any man shoulde therby take a boldenes to synne, he sheweth that no man can beleue in Christe, onlesse he doth endeuour him selfe to kepe his comman demētes: which thing being donne, he exhorteth thē to beware of false prophetes, whome he calleth Antichristes, and to trie the sprites. Laste of all he doth earnestly exhorte thē vnto brotherly loue, and to beware of deceauers.

THE FYRS

EPISTLE GENERA

of Iohn.

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THE FYRST CHAPTER.

True wytnesse of the everlasting word The bloude of Christ is the purgation fr ne. No man is without synne.

THat whic
" from t
ginning,
haue " he
we haue
w our
w we
loked
& our
haue ha

of the Worde of life,
2 (For the life appeared, and we hau
and beare wytnes, and shewe vnto
eternal lyfe, which was " with the F
and appeared vnto vs)
3 That *I say* which we haue sene &

declare we vnto you, that ye may also [a] haue fellowship with vs, and that our felowship may be with the Father and with his Sonne Iesus Christ. And this write we vnto you, that your ioye may be ful.

[a] The effect of the Gospel is, that we all being ioyned together in Christ by faith shulde be the sonnes of God.

C 5 This then is the tydinges which we haue heard of him, and declare vnto you, ỹ God * is [b] light & in him is no darckenes.

[b] The fruits of our faith must declare whether we be ioyned in God or no: for God being the very puritie & right wil not haue felowship with the which lye in synne & darckenes.

6 If we say that we haue fellowship with him, and yet walke in " darkenes, we lye, & do not syncerely.

7 But if we walke in light as he is in light, then haue we mutual felloship with him, & the * bloude of Iesus Christ his Sōne clenseth vs from all synne.

D 8 * If we say that we haue no synne, we deceaue our selues, and trueth is not in vs.

9 If we [c] acknowledge our synnes, he is faithful and iuste, to forgeue vs our synnes, and to clense vs from all vnrighteousnes.

[c] Yf we be not ashamed, earnestly and openly to acknowledge our selues before God to be synners.

10 If we say we haue not sinned, we make him a lier, and his " worde is not in vs.

THE II. CHAPTER.

Christ is our Aduocate. Of true loue, & how it is tried. to beware of Antichrist.

A MY babes, these thinges write I vnto you, that ye synne not. and if any man sinne, we haue an " Aduocat with ỹ Father, Iesus Christ, the righteous.

* That is, of the which haue embraced the Gospel by faith in all ages, degrees, and places: for ther is no saluation without Christ.

2 And he it is that obteyneth grace for our sinnes: not for our sinnes only, but also for *the sinnes* of * all the worlde.

3 And herby we are sure that we " kno
hym, if we kepe his commandementes.
4 He that sayeth, I know him, and kepe
not his commãdementes is a lyer, and t
trueth is not in hym.
5 But whosoeuer kepeth hys worde,
him is " ŷ loue of God perfect in dede, h
by we know that we are in him.
6 He that sayeth he bideth in hym, og
also to walke, euen as he hath walked.
7 Brethren, I wryte no newe " commãd
ment vnto you : but that olde commanc
ment, which ye haue had from the " beg
ning : this [b] olde commandement is t
worde, which ye haue heard from the b
ginning.
8 Agayne, a newe commandement I wr
vnto you, *a thinge* that is true in hym, a
also in you : for the darcknes is past, & t
true lyght now shyneth.
9 He that sayeth that he is in the lig
and yet hateth his brother, is in darckn
euen vntil this tyme.
10 * He that loueth his brother, abideth
the light, and there is none occasiõ of e
in him.
11 But he that hateth his brother, is in c
knes, and walketh in darcknes and cã t
tel whyther he goeth, because that darc
nes hath blinded his eyes.
12 [c] Litle children, I write vnto you, bec
se your sinnes are forgeuen you for " h
Names sake,
13 I writ vnto you fathers, because ye h
ue knowẽ him that is from the begynni
I write vnto you yong men, because ye h
ue ouercome the " euil man.

[b] Loue thy neighbour as thy selfe, is the olde cõmandement taught in the Lawe: but whẽ Christ saith, So loue one another as I haue loued you, he geueth a newe cõmandemẽt only as touching the forme, but not as touching the nature or substãce of the precept.

[c] He nameth all the faithful, children, as he being their spiritual father, attributing to olde mẽ knowlage of great thigs : to yonge men strength : to children obedience and reuerence to their Gouernors.

14

14 I write vnto you babes, because ye haue knowen the Father: I haue written vnto you fathers, because ye haue knowen hym, that is frō the beginning: I haue written vnto you yong men, because ye are stronge, and the worde of God abideth in
euil. you, and ye haue ouercome that "wycked man.

aduer God. 15 Se that ye loue not the "worlde, nether the thinges that are in the world. If any mā loue the worlde, the loue of the Father is not in him.

16 For all that is in the worlde, as ŷ luste
ue in of the "fleshe, the "luste of the eyes, and the
e. mnes, "pride of life, is not of the Father, but of
ion & the worlde.

17 And the world passeth awaye, and the luste therof: but he that fulfilleth the wyl of God, abideth euer.

D 18 Babes it is the last time, and as ye haue hearde that Antichrist shal come, euen now are there many Antichristes come alredy: wherby we knowe that it is the laste tyme.

19 [d] They went out from vs, but they were not of vs: for if they had bene of vs, they would douteles haue continued with vs. But *this cometh to passe*, that it might appeare, that they are not all of vs.

ace of 20 But ye haue an "oyntement, that came
oly from him, that is "Holy, & ye haue knowē
is all thinges.

21 I [e] haue not writ vnto you, because ye knowe not ŷ trueth: but because ye knowe it, and that no lye commeth of trueth.

22 Who is a lyer, but he that denieth that Iesus is [f] Christ? The same is ŷ Antichriste

[d] Which semed to haue bene of our nōber, because for a tyme they occupied a place in the Churche.

[e] In this Epistle which I now write vnto you.

[f] He that taketh away or diminisheth ether of the natures in Christ, or he that confoundeth thē, or separateth thē, els he that putteth not differēce betwē the persone of the Sōne, & also he that beleueth not to haue remission of synnes by his onely sacrifice denieth Christ to be the true Messias.

that denyeth the Father and the Sonne
23 Whosoeuer denieth the Sonne, the
me " hath not the Father.
24 Let therfore abyde in you that sa
which ye haue heard from the begynni
If that which ye haue heard from the
ginning, shal remayne in you, ye also s
continewe in the Sonne, & in the Fath
25 And this is ŷ promis that he hath p
mised vs, euen eternal life.
26 These thinges haue I writtē vnto y
concerning them that deceaue you.
27 But the Anoynting which ye recea
of him, dwelleth in you: and ye nede
that any man teache you: but as the sa
"Anointing teacheth you of all thinges
is true, and not lying, and as it taught y
euen so shal ye abyde in " him.

z By this name he meaneth the whole Churche of Christe in general

28 And now z litle childrē abyde in h
that when he shal appeare, we may be b
de and not be ashamed before him at
comming.
29 If ye knowe that he is righteous, ye
ue knowen that he which foloweth ri
tuousnes, is borne of him.

THE III. CHAPTER.

The singuler loue of God toward vs: and we agayne oght to loue one another.

BEholde, what loue the Father hath
wed on vs, *which* is, that we should

a Being made the sonnes of God in Christ he sheweth what qualities we must haue to be discerned from bastards.

a called the sonnes of God: for this ca
the worlde knoweth you not, becaus
knoweth not him.
2 Dearly beloued, now are we the son
of God, but yet it doth not appeare w

Chri we shalbe: and we knowe that when * *he*
nem- shal appeare, we shalbe " lyke him: for we
bead shal se him as he is.
a ma 3 And euery man that hath thys hope in
per- hym, pourgeth hym selfe, euen as he is pu-
re.

4 Whosoeuer [b] committeth synne, trans- [b] That is, in who me synne doth rai gne, so that he se keth not to be sanctified.
gresseth also the Lawe, for synne is the
transgression of the Lawe.

b. 5 And ye know that he is reueiled to * ta-
d. B ke awaye our synnes, and in him is no sin-
ne.

6 As many as byde in him sinne not: who-
soeuer sinneth, hath not sene hym, nether
hath knowen him.

7 Litle children, let no man deceaue you:
he that doeth ryghtuousnes, is rightuous,
euen as he is ryghtuous.

8 He that * committeth sinne, is of the de
ared uyl: for the deuil sinneth sence the "begyn-
nyng. For thys purpose appeared the Son-
ne of God, to lowse the workes of the de-
uyl.

9 Whosoeuer is borne of God, sinneth not
the for his " sede remayneth in hym, nether cā
he [c] sinne, because he is borne of God. [c] He can not be vnder the power of synne, because the Spirit of God correcteth his euil and corrupt affections.

10 In this are the chyldren of God kno-
wen, and the children of the deuil: whoso-
euer doeth not ryghtuousnes, is not of
ed- God, nether he that " loueth not hys bro-
the ther.
of
nde- the 11 For thys is the tydinges, that ye heard
from the beginnyng, that * we should loue
l. one another.

12 Not as * Cain which was of the wycked
C and slewe his brother. and wherfore slewe
he him? because hys owne workes were

euyl, and his brothers good.
13 Maruayle not my brethren thogh th
worlde hate you.
14 We knowe that we are translated fro
death vnto life, because we loue the bre
thren: * he that loueth not his brother, abi
deth in death.
15 Whosoeuer hateth his brother, is a mā
slear: and ye knowe that no manslear, hat
eternal life abiding in him.
16 * Herby haue we perceaued loue, that h
gaue his life for vs: therfore we oght als
to geue our liues for the brethren.
17 * And whosoeuer hath this worlde
good and seith his brother haue neede
shutteth vp hys compassion from him, ho
dwelleth the loue of God in hym?
18 My litle children, let vs not loue in wo
de nether in tonge *only*: but in [d] dede and i
trueth.
19 For therby we knowe that we are of th
trueth and shal before hym quiet our he
arts.
20 For if our [e] heart condemne vs, God
greater then our heart, and knoweth a
thynges.
21 Beloued, if our heart condemne vs no
then haue we trust to Godwarde.
22 * And whatsoeuer we aske, we receau
of hym, because we kepe hys commande
ments, and do those thynges which are pl
asyng in hys syght.
23 * Thys is then hys commandement, th
we beleue in the Name of hys Sonne Iesu
Christe, and loue one another, as he gaue
commandement.
24 * For he that kepeth his commandemē
dwellet

[d] Which is not the cause, wherforewe are the sonnes of God, but a moste certeyn signe.

[e] Yf our conscīence being giltie of any thing be able to condemne vs, muche more the iudgement of God which knowethour heartes better thē we our selues is able to condēne vs.

dwelleth in him, and he in him: and herby we knowe that he abydeth in vs, euen by the Sprite which he gaue vs.

THE IIII. CHAPTER.

Difference of sprites, and how the Sprite of God may be knowen from the sprite of errour. Of the loue of God and of our neyghbours.

A YE beloued, beleue not euery sprite, but proue the sprites whether they are of God, or not, for many false Prophetes are gone out into the worlde.

2 Herby shal ye knowe the Sprite of God: Euery sprite that confesseth that Iesus * Christe is come in the fleshe, is of God:

* Who being very God came frō his Father and toke vpō him our fleshe.

3 And euery sprite whych confesseth not that Iesus Christe is come in the fleshe, is not of God: but this is that *sprite* of Antichrist, of whome ye haue heard, how that he should come: and euen "now alredy is he in the worlde.

egan to e the rite of tle.

4 Lytel chyldren, ye are of God, and haue ouercome them: for greater is he that is in you, then " he that is in the world.

n the pri the worl

5 They are of the worlde, & therfore speake they worldely things, and the worlde heareth them.

.f. pure af and o- ace.

6 We are of God: * he that knoweth God, "heareth vs: he that is not of God, heareth vs not. Herby knowe we the Sprite of truth, and the sprite of errour.

B 7 Beloued, let vs loue one another: for loue cometh of God. euery one that loueth is borne of God, and knoweth God.

8 He that loueth not, knoweth not God:

for God is loue.

[b] Trueth it is, that God hath declared his loue in manyother things: but herin hath passed all other.

9 * In [b] thys appeared the loue of God t
vsward, because that God sent hys only b
gotten Sonne into the worlde, that w
might liue through him.

10 Herin is loue, not that we loued Go
but that he loued vs, and sent his Sonne
make " agrement for our sinnes.

11 Beloued, if God so loued vs, we ogh
also to loue one another.

12 * No man hath sene God at any tyme.
we loue one another, God dwelleth in v
and his loue is perfect in vs.

13 Herby know we, that we dwel in hy
and he in vs: because he hath geuen vs
his Sprite.

14 And we haue sene, and do testifie, th
the Father sent the Sonne, that he shul
be the Sauiour of the worlde.

15 Whosoeuer " confesseth that Iesus
the Sonne of God, in him dwelleth God,
he in God.

16 And we haue knowen, and beleued t
loue that God hath " in vs. God is loue,
he that dwelleth in loue, dwelleth in Go
and God in him.

17 Herin is the loue perfect in vs, that
should haue trust in the day of iudgemē
for as he is, euen so are we in thys wo
de.

18 There is no " feare in loue, but pe
fect loue casteth out feare, for feare ha
paynfulnes. and he that feareth, is not pe
fect in loue.

19 We loue him, because he loued vs fi
ste.

20 If a man say, I loue God, and yet h

te his brother, he is a lyer. For ᶜhow can he that loueth not his brother whome he hath sene, loue God whome he hath not sene?

ᶜ For God presenteth him selfe to vs in them which beare his image.

d. 21 *And this commandement haue we of him: that he which loueth God, should loue his brother also.

THE V. CHAPTER.

Of the fruits of faith: the office, autoritie, & diuinitie of Christe. against images.

A merat vertue pirit. VVhosoeuer beleueth that Iesus is Christe, is " borne of God: and euery one that loueth hym which begate, loueth hym also which is begotten of him.

2 In this we knowe that we loue the children of God, when we loue God, and kepe his commandements.

3 For this is the loue of God that we kepe hys commandementes and his commandements are not * greuous.

* They are easie to the sonnes of God which are led with his Spirit.

4 For all that is borne of God, ouercometh the worlde: and this is the victorie that ouercommeth the worlde, euen our fayth.

1ñ.9. 5 *Who is it that ouercommeth the worlde: but he which beleueth that Iesus is the Sonne of God?

B is re- dion. mynde d by y Gost. s testi- o our hat we : chil- f God. 6 Thys is that Iesus Christ that came by " water and bloud, not by water only, but by water and bloud. and it is the " sprite that beareth wytnes, that the Sprite is " trueth.

7 For there are thre which beare record in heauen, the Father, the Word, and the holy Gost: and these thre are one.

8 And there are thre which beare record

in earth, the sprite, and water, and bloud
and these thre agre in one.
9 If we receaue the wytnes of men, t
wytnes of God is greater: for this is the
nes of God, which he testified of hys So
ne.
10 * He that beleueth in the Sonne of G
hath the wytnes in hym selfe, he that be
ueth not God, hath made him a lyer, bec
se he beleued not the recorde that God g
ue of his Sonne.
11 And thys is that recorde, that God h
geuen vnto vs eternal lyfe, and this life
in his Sonne.
12 He that hath the Sonne, hath life: a
he that hath not the Sonne of God, h
not lyfe.
13 These thynges haue I written vnto
that beleue in the Name of the Sonne
God, that ye may knowe that ye haue et
nal lyfe, and that ye may beleue in the N
me of the Sonne of God.
14 And thys is the truste that we hau
him: * that if we aske any thinge accord
to hys wil, he heareth vs.
15 And if we knowe that he heareth
whatsoeuer we aske, we knowe that we
ue the petitions that we haue desired
hym.
16 If any man se hys brother synne a s
ne that is not vnto death, let hym aske, a
he shal geue him lyfe for them that sin
not [b] vnto death. * Ther is a sinne [c] vnto
ath, I say not that a man should pray
it.
17 All vnrightuousnes is synne, but th
is synne not vnto death.

[b] Althogh euery synne be to death: yet God through his mercie pardoneth his, in his Sonne Christe.
[c] As theirs is who me God doth so forsake that they fall into vtter dispaire.

18

18 We knowe that whosoeuer is borne of God, [d] synneth not: but he that is begotten of God [n] kepeth him selfe, and that [n] wycked man [n] toucheth hym not.

[d] Geueth not him selfe so ouer to sinne, that he forgetteth God.

19 We knowe that we are of God, and that the whole worlde [o] lyeth in wyckednes.

[o] That is, all men generally, as of thē selues lye as it were buryed in euyl.

20 But we knowe that the Sonne of God [p] ys come, and hath geuen vs a mynde to knowe hym which is true: and we are in him that is true, *that is*, in his Sonne Iesus Christe. This same is very [n] God, and eternal lyfe.

21 Babes kepe your selues from idoles. Amen.

The seconde Epistle of Iohn.

He wryteth vnto a certayne lady, reioyseth that her chyldren walke in the trueth, exhorteth them vnto loue, warneth them to beware of such deceyuers as denye that Iesus Christ is come in the flesshe, prayeth them to continue in the doctrine of Christ, & to haue nothyng to do with them that brynge not thys learnyng.

THe elder to the [n] electe Ladye, and her chyldren, whome I loue in [a] the trueth: and not I only, but also all that haue knowen the trueth.

[a] According to godlynes and not with any worldly affection.

2 For the truthes sake which dwelleth in vs, and shalbe with vs for euer.

3 Grace be with you, mercy, and peace from God the Father, and from the Lord Iesus Christ the Sonne of the Father with

[b] We can not receaue the grace of God except we haue the true knollage of him, of the which knollage loue procedeth.

[b] trueth and loue.
4 I reioysed greatly, that I founde of t
chyldren walkyng in trueth, as we h
receaued a commandement of the
ther.
5 And now beseche I thee Lady, no
writing a newe commandement vnto th
but that same which we had from the
gynnyng, that we shoulde * loue one a
ther.
6 And this is the loue, that we should
ke after his " commandement. This com
dement is, that as ye haue heard from
begynnyng ye should walke in it.
7 For many deceauers are entred into
worlde, which confesse not that Iesus C
ste is come in the fleshe. He that is such
is a deceauer and an Antichrist.
8 Loke to your selues, that we " lose
that we haue wroght: but that we may
ceaue a full reward.

[c] He that passeth the limites of pure doctrine.

9 Whosoeuer [c] transgresseth and byd
not in the doctrine of Christ, hath not G
He that continueth in the doctrine
Christe, hath both the Father and the S
ne.
10 If there come any vnto you, and br
not this learnyng, * receaue him not to
se, nether byd him, [d] God spede.

[d] Haue nothing to do with him nether shewe him any signe of familiaritie or acquaintance.

11 For he that byddeth hym God sp
is partaker of his euil dedes: Althog
had many thinges to write vnto you, y
would not wryte with paper and yncke:
I truste to come vnto you, and speake
you mouth to mouth, that our ioye ma
full.
12 The sonnes of thy " electe syster,

te thee. Amen.

The thyrd Epistle of Iohn.

He is glad of Gaius that he walketh in the trueth: exhorteth them to be louyng vnto the poore Christen in their persecution, sheweth the vnkynde dealyng of Diotrephes, and the good reporte of Demetrius.

A THe Elder vnto the beloued Gaius, whō I loue in the trueth.

2 Beloued, I wyshe chiefely that thou prosperedst and faredst wel, euen as thy soule prospereth.

3 For I reioyced greatly when the brethren came, and testified of the trueth that is in thee, how thou walkest in the trueth.

B 4 I haue no greater ioye then this, *that is,* to heare that my sonnes walke in [a] veritie.

[a] That is in godly conuersation, as they which haue both the knolledge and feare of God.

5 Beloued, thou doest faythfully whatsoeuer thou doest to the brethren, and to [g] strangers.

[g] so

6 Which bare witnes of thy loue before all the Churche. Which brethren if thou bryngest forwardes of their iourney as it [b] besemeth God, thou shalt do wel.

[b] Yf thou furnishest them with necessities towarde their iorney, knowing that the Lord sayeth, He that receiueth you receiueth me.

7 Because that for his Names sake they went forth, and toke nothyng of the Gentiles.

C 8 We therefore ought to receaue suche, that we myght be helpers to the trueth.

9 I wrote vnto the Churche: but Diotre-

phes, which loueth to haue the preemin
ce among them, receaueth vs not.
10 Wherefore if I come, I wyl declare
dedes whych he doeth, pratteling agai
vs with malicious wordes, and as one
not therwith content, nether he hym s
receaueth the brethren, but forbiddeth
that woulde, and thrusteth them out of
Churche.
11 Beloued, folowe not that which is
but that which is good: he that doeth
is of God: but he that doeth euil hath
sene God.
12 Demetrius hath good report of all
and of the trueth it selfe: yea, & we our
ues also beare recorde, and ye knowe
our recorde is true.
13 I haue many thynges to wryte: but
not with yncke and pen wryte vnto
14 For I trust I shal shortly se thee,
we shal speake mouth to mouth. Peac
to thee. The friends salute thee. Grete
friendes by name.

THE ARGVMENT OF THE Epistle of Iude.

SAINT *Iude admonisheth all Churches generally to take heed of deceauers which go about to drawe away the harts of the simple people from the trueth of God. whō he setteth forth in their lyuely coulours shewing by diuers examples of the Scriptures what horrible vengeance is prepared for them. fynally he comforteth the faithful and exhorteth them to perseuere in the doctrine of the Apostles of Iesus Christ.*

THE GENERAL EPISTLE of Iude.

***

A

IVDE the seruant of Iesus Christ, & brother of Iames, to thē which are called and sanctified [a] of God the Father, & [b] reserued to Iesus Christ:

[a] The faithful are sanctified of God the Father in the Sonne, by the holy Gost.

shul you.

2 Mercy vnto you, and peace and loue be multiplied.

3 Beloued, when I gaue all diligence
wryte vnto you of the common saluat
it was nedeful for me to wryte vnto you
[b] Against the assaltes of Satan and heretikes.
exhorte you, that ye should earnestly [b]
tende for *the maintenance* of the fa
which was " once geuen vnto the Sa
ctes.

4 For there are certayne men craftely c
[c] He confirmeth their hart against the contemners of religion and Apostats, shewing that suche men trouble not the Churche at all aduentures, but are appointed ther vnto by the determinat counsel of God.
pte in which were before euen of olde
deyned to this condemnation, wicked
they are which turne the grace of our
vnto wantonnes, and * denye God the
Maister, and our Lord Iesus Christ.

5 My mynde is therfore to put you in
membrance, forasmuche as ye once k
we this, how that the Lord, after tha
had deliuered the people out of Eg
[d] Their incredulitie was the fonteyn of all their euil
* destroyed them afterwarde which [d] b
ued not.

6 The * Angels also which kept not t
fyrst estate, but lefte their owne habi
on: he hath reserued in euerlastyng ch
nes vnder darcknes vnto the " iudgen
of that great daye.

7 Euen as * Sodome and Gomorrhe,
the cities about them which in lyke m
defyled them selues with fornication,
folowed strange fleshe are set forth f
ensample, and suffre the vengeance
ternal fyre.

8 Lyke wyse notwithstanding, these
mers also defyle the fleshe, despice go
[e] It is most like that this example was writ in some of those bookes of the Scripture which are now lost. Nom. 21. c. Ios. 10. c. 2. Chro. 9. &c.
nement, and speake euil of them that a
autoritie.

9 Yet [e] Michael the Archangel, whe
stroue agaynst the deuyl, and disput
bout ŷ body of Moses, durst not blame

a. with cursed speaking, but sayth, *The Lord rebuke thee.

10 But these speake euyl of those thinges ẅ they knowe not: and what thinges they know naturally as beastes, which are with out reason, in those thinges they corrupt them selues.

11 Wo be vnto them for they haue folowed the way of Cain, and are cast of vnto the deceite of the rewarde wher with Balaam was deceaued, and perishe in the treason of Core.

D 12 These are spottes [f] in your brotherly feasts of charitie whē they feast ẅ you, with out [g] all feare, fedynge them selues, cloudes *they are* without water, caried about of wyndes, corrupt trees, and without frute, twyse dead, and pluked vp by the rotes.

[f] These were general feastes which the faithful kept, partely to protest their brotherly loue, & partely to relieue the nedy. Tertull. in Apologet. chap. 39.

13 *They are* the ragynge waues of the sea, fomynge out their owne shame: *they are* wā dring starres, to whome is reserued the blacknes of darkenes for euer.

14 Enoch the seuenth from Adā, prophecied of such saying, * [g] Beholde, the Lord b. cometh with thousandes of his Sainctes,

15 To geue iudgement against all men, & to rebuke all that are vngodly among thē of all their dedes, which they haue vngodly committed, and of all their cruell speakynges, which wicked synners haue spokē against him.

[g] This saing of Enoch might for the worthines ther of haue ben as a common saing amongs men of all tymes, or els haue bene writen in some of those bookes which now remaine not: yet by the prouidence of God so many are left as are able to instruct vs in the faith of Iesus Christ to saluatiō. Iohn 20. g.

E 16 These are murmurers, complayners, b. walkyng after their owne lustes, * whose mouthes speake proude thinges, hauing men in great reuerence because of a vantage.

17 But ye beloued, remember the wo
which were spoken before of the Apo
of our Lord Iesus Christ,
18 How that they tolde you that t
should be mockers * in the last time, w
shuld walke after their owne vng
lustes.
19 These are makers of sectes, fleshly
uyng " not the Sprite.
20 But ye derely beloued, edifie you
ues in your most holy faith, praying i
holy Gost.
21 And kepe your selues in the lo
God, loking for the mercy of our Lor
sus Christ, vnto eternal life.
22 And haue compassion of some, "in
ting difference.

[h] By sharpe reprofes to drawe them out of dãger.

23 And other saue with [h] feare, p
them out of the fyre, and hate euen th
thy [i] vesture of the flesshe.

[i] He willeth not only to cut of the euil, but to take away all occasions which are as preparatiues, and accessories to the same.

24 Vnto hym that is able to kepe y
ye fall not, and to present you fautle
fore the presence of his glorie with
25 That is to say, to God only wise, o
uiour, *be* glorie, maiestie, and domini
power, both now and for euer. Am

THE ARGVMENT OF THE RE-

uelation of Iohn.

IT is manifest, that the holy Gost wolde as it were gather into this moste excellēt booke, a sume of those propheties, which were written before, but shulde be fulfilled after the comming of Christ adding also suche things as shulde be expedient, as wel to forwarne vs of the dāgers to come, as to admonishe vs to beware some, and encourage vs against others: herein therfore is lyuely set forth the Diuinitie of Christ, and the testimonies of our redemption. what things the Spirit of God alloweth in the ministers, and what things he reproueth. The prouidence of God for his elect, and of their glorie and consolation in the day of vengeance. how that the hypocrites which stinge like scorpions the members of Christ shalbe destroyed. but the Lambe Christ shal defende them, which beare witnes to the trueth, who in despite of the beast and Satan wil raigne ouer all. The lyuely description of Antichrist is set forth, whose tyme and power notwithstāding is limited. and albeit that he is permitted to rage against the elect, yet his power stretcheth no farther then to the hurt of their bodyes. and at length he shal be destroyed by the wrath of God, where as the elect shal gyue praises to God for the victorie. neuerthelesse for a ceason God wil permit this Antichriste, and strompet vnder coulour of faire speache and pleasant doctrine to deceaue the worlde. wherfore he aduertiseth the Godly (which are but a smale portion) to auoyde this harlotts flateries, and bragges, whose ruine

derstanding help.

THE REVE-

LATION OF IOHN

the Diuine.

THE FYRST CHAPTER.

The maiestie and office of the Sonne of God, he writeth to the seuen Churches, the visiō of the candelstickes and starres conteyning the autor of this reuelation, and to what ende it is writē. Iohn beaten down and raysed vp agayne.

THE [a] REVELATION of IESVS CHRIST, which God gaue vnto hym, for to shew vnto his seruantes thinges which muste shortely be done: and he sent, and shewed by his Angel vnto his seruant Iohn,

2 Who bare recorde of the worde of God, and of the testimonie of IESUS

[a] Christ receaued this reuelatiō out of his fathers bosome as his owne doctrine, but it was hid in respect of vs so that Christ as Lord and God reueiled it to Iohn his seruant by the ministerie of his Angel, to the edification of his Churche.

Christ, and of all thinges that he sawe.
3 Happy *is he* that readeth, and *happy ar*
they that heare the worde of this prophe
tie, and kepe those thinges which are wri
ten therin: for the tyme is " at hande.
4 Iohn, to the seuē Churches which are i
Asia, Grace *be* to you and peace, from hi
which * Is, and which Was, & Which is t
come, and from the [b] seuen Spirites whic
are before his Throne,
5 And from Iesus Christ, *which is* a * fai
ful witnes, and * fyrst begotten of the d
ad: and Prince of the kynges of the eart
vnto him that loued vs, & washed vs f
our synnes in his bloude,
6 And made vs * Kynges and Preistes v
to God his Father, be glorie, and domi
for euermore. Amen.
7 Beholde, he cometh with * cloudes, a
euery eye shal se hym: *yea* euē they w[c]
arced him through: and all kynredes
the earth shal wayle before him. Euen
Amen.
8 I * am " *α* and *ω*, *that is* the begynning a
the ending, sayth the Lord, Which is, a
Which was, and Which is to come, the
myghty I say.
9 I Iohn, *which am* also your brother
companion in tribulation, & in the kyn
dome & paciēce which is in Iesus Chri
was in the yle of Patmos, for the wo
of God, and for the wytnessing of Ie
Christ.
10 And I was *rauished* in sprit on "
Lords day, and heard behynde me a gr
voyce, as it had bene of a trompet.
11 Saying, I am [d] *α* and *ω* the fyrst and
la

[b] These seuē Spirits were ministers before God the Father & Christ, whome after, he calleth the bornes & eyes of the Lābe. chap. 5. b. In a like phrase Paul taketh God, and Christ, & the Angels to witnes. 1. Tim. 5. d.

[c] They that contemned Christ and most cruelly persecuted him, & put him to death shal then acknollage him.

[d] I am he before whome nothing was, yea by whome whatsoeuer is made, was made, & he that shal remayne whē all things shal perishe, euen I am the eternal God.

laste: and that which thou seist, wryte in a boke, & sende it vnto the seuen Churches which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamus, and vnto Thyatira, and vnto Sardi, and vnto Philadelphia, and vnto Laodicea.

D him voice 12 And I turned backe to se the " voyce, ỹ spake with me, and whē I was turned, I sawe seuen golden candelstickes,

13 And in the myddes of the candelstickes, was one lyke vnto the " Sonne of man, clothed with a garment downe to the feete, and gyrde about the pappes with a goldē gyrdle.

14 His heade, and his heares *were* whyte as whyte woll, and as snowe: and his eyes *were* as a flame of fyre:

my- 15 And his fete lyke vnto " fyne brasse, as thogh they burned in a fornace: and his voyce as the sounde of many waters.

16 And he had in his right hand seuē starres: and out of his mouth wēt a * sharpe two edged sworde: and his face shone euen as the sunne in his strength.

* This sworde signified his words & the vertue thereof, as is declared. Hebr. 4. c.

17 And when I sawe him, I fell at his fete euen as dead: then he layd his ryght hāde vpon me, saying vnto me, Feare not, I

ō. am the * fyrst, and the last,

18 And am alyue, but was dead: & beholde I am a liue for euermore, Amen. and ha

ow- ue the " keyes of hel and of death.

em. 19 Write the thinges which thou hast sene, and the thynges ẅ are, & the thinges which shal come here after:

20 The mysterie of the seuē starres which thou sawest in my right hand, and the seuen golden candelstickes, *is this*. The seuē

starres are the " Angels of the seuen Chu
ches: and the candelstickes which thou s
west, are the seuen Churches.

THE II. CHAPTER.

*He exhorteth foure Churches, to perseuera
pacience, and amẽdement as wel by threatenin
as promises of rewarde.*

[a] To the Pastor or minister, which are called by this Name, because they are Gods messengers, & haue their office common with Iesus Christ who also is called an Angel.

VNto the [a] Angel of ỹ Churche of Ep
sus wryte, These thinges sayth he t
holdeth the seuen starres in his right
de, and walketh in the myddes of the s
golden candelstickes.
2 I knowe thy workes, and thy labo
and thy pacience, and how thou cann
not forbeare them which are euyl: & h
examined them which say they are A
stles, and are not: and hast founde th
lyers.
3 And thou hast suffered, and hast pat
ce: and for my Names sake hast labour
and hast not faynted.
4 Neuerthelesse, I haue somwhat a
ynst thee, because thou hast left thy fy
charite.
5 Remẽber therfore from whence th
art fallen, & repent, and do the fyrst w
kes: or elles I wil come against thee sho
ly, and wil remoue thy [b] candelsticke
of it place, except thou amende.
6 But this thou hast, that thou hatest
dedes of the [c] Nicolaitans, which dede
also hate.
7 Let him that hath an eare, heare, w
the Spirite sayeth vnto the Churches,
him that ouercometh, wil I geue to eate

[b] The office of the Pastor is cõpared to a candelstick or lampe, foras muche as he ought to shyne before men.

[c] These were heretickes, which held that wiues shulde be common, and as some thincke were named of one called Nicolas, of whome is writ Act. 6. which was chosẽ among the Deacons.

the *tree of ″ lyfe which is in the myddes of the Paradise of God.

8 And vnto the Angel of the Churche of the Smyrnians write, These thinges sayeth he that is fyrst, and last, Which was dead and is ″a liue.

9 I know thy workes and tribulation, and C pouertie (but thou art riche) and *I knowe* the blasphemie of them, which call them selues Iewes and ″are not: but are the Synagoge of Satan.

10 Feare none of those thinges, which thou shalt suffre: beholde it shal come to passe, that the deuil shal cast some of you into prison, that ye may be tryed, and ye shal haue tribulatiō ten dayes, be faithful vnto the death, and I wil geue thee the croune of life.

11 Let him ỹ hath an eare, heare what the Sprite sayth to ỹ Churches. He ỹ ouercometh, shal not be hurt of the″secōd death.

D 12 And to the Angel of the Churche at Pergam' write, This sayeth he which hath the sharpe sword with two edges.

13 I knowe thy workes and where thou dwellest, euen where Satans throne is, and thou kepest my Name, & hast not denyed my faythe, [d] euē in those dayes whē Antipas my faithful martyr was slayne among you, where Satan dwelleth.

14 But I haue a fewe thinges against thee, because thou hast there them that maynetayne the doctrine of *Balaā, which taught Balac, to put occasion of synne before the children of Israel, that they should eat of meate *dedicate vnto idoles, & commit fornication.

15 Euen so hast thou them, that maintay-

[d] In the very hete of persecutiō & slaughter of the Martyrs they continued in the pure faith, and therfore are commended.

ne the doctrine of the Nicolaitans, whic
thing I hate.
16 But be conuerted, or elles I wyl com
vnto thee shortely, and wyl fyght agains
them with the sworde of my mouth.
17 Let him that hath an eare, heare wha
the Sprite sayeth vnto the Churches. T
him that ouercometh wil I geue to eat
* Manna that is " hid, and wil geue him
* Suche a stone was wont to be geuē to thē that had gottō any victorie or price, in signe of honour, & therfore it signifieth here a token of Gods fauour and grace.
° white stone, & in the stone a newe nam
written: which no man knoweth sauing h
that receaueth it.
18 And vnto the Angel of the Churc
of the Thyatirians write, This sayeth th
Sonne of God, which hath his eyes lyke
to a flamme of fyre, and hys fete are ly
" fyne brasse:
19 I knowe thy workes and thy chariti
and " seruice, and faith, and thy pacienc
and thy dedes, which are mo at the la
then at the firste.
20 Notwithstanding, I haue a fewe thi
ges against thee, that thou sufferest th
woman * Iezabel, which calleth her selfe
Prophetisse, to teache, and to deceaue
seruantes, to make them ' commit fornic
' They that consent to idolatrie & false doctrine, commit spiritual whoredome.
tion, & to eat meates offered vp vnto id
les.
21 And I gaue her space to repent of h
fornication, and she repented not.
22 Behold I wil cast her into a bed, a
them that commit fornication with her,
to great afflictiō, except they tourne fr
their dedes.
23 And I will kyl her " children with d
ath: and all the Churches shal know tha
am he which * searche the reynes & hear

and I wil geue vnto euery one of you according vnto his workes.

G 24 And vnto you I say, the rest of them of Thyatira, As many as haue not this learning nether haue knowen the [z] depnesses of Satan (as [a]they terme them) I wil put vpon you none other burthen,

25 But that which ye haue all ready, holde fast til I come.

26 For whosoeuer ouercometh and kepeth my workes vnto ỹ ende, * to him wil I geue power ouer nations,

27 And he shal rule them with a rodde of yron: and as the vessels of a potter, shal they be broken to sheuers.

28 Euen as I receaued of my Father, so wil I geue him the morning starre.

29 Let him that hath an eare, heare what the Sprite saith to the Churches.

[z] The false teachers termed their doctrine by this name, as though it conteyned the most depe knolledge of heauenly things, & was indeed, drawē out of the depe dongeon of hell. by suche termes now the Anabaptists, Libertines, Papists, Arias, &c. vse to beautifie their mōstrous errors and blasphemies.

THE III. CHAPTER.

He exhorteth the Churches or ministers to the true profession of faith, and to watching.

A AND write vnto the Angel of the Churche of Sardi, These things sayeth he that hathe the seuen Sprites of God, and ỹ seuen starres, I know thy workes, *which is,* that thou hast a name that thou [a] lyuest, but thou art dead.

2 Be awake and strengthen the thinges which remaine, that are redy to dye: for I haue not foūde thy workes perfect before God.

3 Remember therfore, what things thou hast receaued and heard, & hold fast therfore, and repēt. * If thou shalt not watche,

[a] The ministerly name when he bringeth forth good fruits, els he is dead.

I wil come on thee as a thefe, & thou shalt not knowe what houre I wil come vpon thee.

4 *Notwithstanding* thou hast a fewe " names in Sardi, which haue not [b] defiled their garmentes: and therfore they shal walke with me in white, for they are worthy.

[b] Ether by cõsenting to idolaters, or els polluting their conscience with any euil.

5 He that ouercometh shalbe clothed in white araye, and I wil not put out his name out of the * boke of life, but I wil confesse his name before my Father, and before his Angels.

6 Let hym that hath an eare, heare, what the Spirite sayeth vnto the Churches.

7 And write vnto the Angel of the Church of Philadelphia, These things saye he that is Holy and True, which hath the [c] keye of Dauid, which openeth & no man shutteth, shutteth and no man openeth.

[c] Which signifieth that Christ hath all the power ouer the house of Dauid, which is the Churche, so that he may ether receaue or put out whome he wil.

8 I knowe thy workes: beholde, I haue before thee an open " dore, and no man can shut it, for thou hast a litel strength and hast kept my sayinges, and hast not denied my Name.

9 Behold, I wil make them of the synage of Satan, *to wit*, of them which call themselues Iewes and are not, but do lye, behold, I *say* I wil make them, that they shal come and [d] worship before thy fete, and shal knowe that I haue loued thee.

[d] I wil cause thẽ in thy sight to hũble them selues, & to gyue due honour to God, & to his Sõne Christe.

10 Because thou hast kept the worde of my pacience, therfore I wil deliuer thee frõ the tyme of tentation, ẅ wil come vpon all the worlde, to trie them that dwel vpon the earth.

[e] Let no mã pluck thẽ away which thou hast wone to God: for they are thy croune As S. Paul writeth saīg, Brethrẽ ye are my ioye & my croune. Philip. 4. a. 1. Thes. 2. d.

11 Behold I come shortly: holde ẏ which thou hast, that no man take thy [e] crowne.

12 H

C 12 Hym that ouercommeth, wyl I make a pyllar in the temple of my God, & he shal go no more out: and I wyl wryte vpon him the Name of my God, and the name of the citie of my God, *which is* ȳ newe Ierusalē, which commeth doune out of heauē from my God, & *I wil write vpon him* my newe Name.

13 Let him that hath an eare, heare what the Sprite sayeth vnto the Churches:

14 And vnto the Angel of the Churche ẅ is in Laodicea, wryte, These thinges sayeth ″ Amē, the faithful and true wytnes, the begynning of the creatures of God.

15 I knowe thy workes, that thou art nether could nor hotte: I woulde thou werest colde or hotte.

D 16 Therfore, because thou art betwene bothe, and nother colde nor hotte, it wil come to passe, that I shal spewe thee out of my mouthe,

17 For thou sayest, I am ″ riche and increased with goodes, & haue nede of nothing, and knowest not how thou art wretched & miserable, and poore, and blynde, and naked.

18 I counsel thee to bye of me golde tried in the fyre, that thou mayest be made riche: and whyte rayment, that thou mayest be clothed, & that thy filthy nakednes do not appeare: and anoynt thyne eyes with eye salue, that thou mayest se.

19 As many as I loue, I * rebuke and chasten: be ' feruent therfore and amende.

20 Behold I stand at the dore, and knocke. If any man heare my voyce and open ȳ dore, I wil come in vnto him, & wil suppe

' Nothing more displeaseth God then indifferencie and coldenes in religion, & therfore he wil spewe suche out as are not zealous and feruent.

with him, and he with me.
21 To him that ouercometh, wil I grant
to sit with me in my "throne, euen as I oue
came, & sitte w̄ my Father in his throne
22 Let him that hath an eare, heare wha
the Sprite sayeth vnto the Churches.

THE IIII. CHAPTER.

He seeth the heauen open, and the seate, a one sitting vpon it, and 24. seates about it wi 24. elders sitting upon them, and four beas praising God day and night.

AFter this I loked, and beholde a do
was open in heauen, & the fyrst voy
which I hearde, as it were of a trōpet t
kyng with me, sayd, Come vp hyther, a
I wil shewe thee thinges which muste
done hereafter.
2 And immediately I was *raueshed* in
sprite: and beholde a throne was set in
auen, and one sate in the throne.
3 And [a] he that sate, was to loke vpon,
ke vnto a iasper stone, and a sardine sto
& there was a rayne bowe about the th
ne, in sight lyke to an emeraude.
4 And about the seate *were* foure &
enty seates: & vpon the seates I sawe fo
and twenty Elders sitting, clothed
white rayment, and had on their hes
crounes of golde.
5 And out of the throne proceded lig
ninges, and thundringes, and voyces
seuen lampes of fire, burning before
throne, which are the seuen sprite
God.

[a] He describeth the Diuine and incōprehensible vertue of God.

glas. 6 And before the throne *there was* a sea
C of glasse lyke vnto a cristal: and in the middes of the throne, and rounde about the throne were foure beastes full of eyes before and behynde.

7 And the fyrst beaste was like a lion, & the secõde beaste lyke a calfe, & the thyrde beaste had a face as a man: & the fourth beast was lyke a flying egle.

b. 8 And the foure beastes had eche one of them sixe wynges about him, and they were full of eyes wythin: and they ceased not day nor nyght saying, * Holy, holy, holy Lord God, almighty, which Was, and Is, and Is to come.

D 9 And when those beastes gaue glorie, & honour, and thankes to hym that sate on the throne, which lyueth for euer and euer:

10 The four and twẽty Elders fell doune before him, ẏ sate on the throne, and worshipped him that liueth for euer, and cast their crounes before the throne saying,

d. 11 Thou art * worthy ò Lord to receaue glorie and honour, & power, for thou hast created all thinges, and for thy wylles sake they are, and haue bene created.

THE V. CHAPTER.

He seeth the Lãbe openyng the boke, and ther fore the foure beastes, the 24. Elders, and the Angels prayse the Lambe, and do him worship.

A AND I sawe in the right hande of him
t. that sate in the throne, a Booke wrytten wythin and on the backsyde, sealed wyth seuen seales.

2 And I sawe a strōge Angel which preached with a lowde voyce, Who is worthy to open the Boke, and to lose the seales therof?

3 And no man in heauen, nor in earth, nether vnder the earth, was able to open the Boke, nether to loke theron.

4 Then I wept muche, because no mā was found worthy to open, and to reade the Boke, nether to loke theron.

5 And one of the Elders sayd vnto me Wepe not, Beholde the lion of the tribe of Iuda, the rote of Dauid, hath obtayned to open the Boke, and to lose the seuen seales therof.

6 Then I behelde, and lo, in the midde of the throne, and of the foure beastes, and in the middes of the Elders, stode [a] a Lambe as thogh he had bene killed, which had seuen hornes, and seuen eyes, which are the sprites of God, sent into all the world.

[a] This vision cōfirmeth the power of our Lord Iesus, which is the Lambe of God that taketh away the syn of the world.

7 He came, and toke the Boke out of the right hande of him ẏ sate vpō the throne.

8 And when he had taken the Boke, the foure beastes and four and twenty Elders fell doune before the Lambe, hauing euery one harpes and golden vialles full of odoures, ẅ are the [b] prayers of Saincts.

[b] This declareth how the prayers of the faithful are agreable vnto God, read Act. 10. a.

9 And they song a new songe saying, Thou art worthy to take the Boke, and to open the seales therof: because thou wast killed, and hast [c] redemed vs to God by thy bloude out of all kinredes, and tonges, and people, and nations,

[c] Our Sauiour Iesus hath redemed his Churche by his bloude sheding & gathered it of all nations.

10 And hast made vs vnto our God, * Kynges and Priestes, and we shal raigne on the earth.

11 T

D 11 Then I behelde, and I heard the voyce of many Angels about the throne, and about the beastes and the Elders, and the
c. nōber of thē was * thousand thousandes,
12 Saying with a loude voyce, Worthy is
d. the * Lambe that was killed to receaue power, and ryches, and wisdome, and strength, and honour, and glorie, and bles sing.
13 And all the creatures which are in hea uē, and on the earth, and vnder the earth, and in the sea, and all that are in them, heard I saying, Blessing, & honour, and glorie, and power be vnto him, ỹ sitteth vpon ỹ throne, and vnto the Lābe for euermore.
14 And the foure beastes sayd, Amen: and the foure and twenty Elders, fell vpon their faces, and worshipped him that liueth for euermore.

THE VI. CHAPTER.

The Lambe openeth the sixe seales, and many thinges folow the opening therof.

A AFter, I behelde whē the Lambe opened one of the seales, & I heard one of the foure beastes say, as it were the noyse of thonder, Come and se:
hor. 2 Therfore I behelde, and se there was a whyte horse, and he that sate on him, had a bowe and a croune was geuen vnto him, & he went forth conquering, and for to ouer come.
3 And when he opened the second seale, I heard the second beast say, Come and se.
rse. 4 And there went out another horse that was red, & power was geuen to him that sate theron, to take peace from the earth

and that they shuld kill one another: an
there was geuen vnto him a great sword
5 And whē he opened the third seale, I h
ard the third beast say, Come & se, then
beheld, and lo, a black hors, & he ŷ sate o
him, had a payre of balāces in his hand.
6 And I heard a voyce in the middes of
foure beastes say, A[a] measure of whete f
a ″ peny, & thre measures of barly for a p
ny: and oyle, and wyne se thou hurt no
7 And when he opened the fourth seal
I heard the voyce of the fourth beaste sa
Come and se:
8 And I loked, and beholde a pale ho
se, and his name that sate on him was D
ath, and ″ Hell folowed after him, and p
er was geuen vnto them ouer the four
parte of the earthe, to kyll with sworde,
with honger, and with death, and with t
beastes of the earth.
9 And when he opened the fyfte seale
sawe vnder the aultre, the soules of the
that were kylled for the worde of God,
for ŷ testimonie which they maynteyn
10 And they cried w̄ a lowde voyce, sa
ing, How lōge tariest thou Lord, holy a
trewe, to iudge and to auenge our blo
on them that dwell on the earth?
11 And lōge whyte garmētes were ge
vnto euery one of thē, & it was sayd v
them, that they shuld rest for a litel s
son vntil the nomber of their felowes,
brethren and of them that should be k
led as they were, were fulfylled.
12 And I behelde whē he opened ŷ syx
ale, & lo, there was a great [b] earth quak
ŷ sūne was as blacke as sacke clothe m

[a] The greke worde signifieth that measure whichwas ordinarely geuē to seruants for their portion or stint of meate.

[b] He describeth the seconde comming of the Sōne of God, which shal be terrible to his aduersaries.

of heare, & ŷ mone waxed euē as bloude:
13 And the starres of heauē fell vnto the earthe, euen as a figge tree casteth her figges when she is shaken of a mighty wynde.
14 And heauen " departed away, as a scrole when it is rolled togyther: and all moū taynes and yles were moued out of their places.
15 And the kynges of the earth, and the great men, and the riche mē, and the chiefe captaines, & the mighty men, and euery boundmā, and euery free man, hyd thē selues in dennes, and in rockes of the hylles:
16 And sayd to the hylles and rockes, * Fall on vs, and hide vs from the presence of him that sitteth on the throne, and frō the wrath of the Lambe.
17 For the great day of his wrath is come, and who can endure it?

" or vnder-

* Luke 23.

THE VII. CHAPTER.

He seeth the seruantes of God sealed in their forheades out of all nations and people, which thoghe they suffre trouble, yet the Lambe fedeth them, ledeth them to the fountaines of lyuing water, and God shal wype away all teares from their eyes.

A ANd after that, I sawe four Angels stād on the four corners of the earthe, holding the four wyndes of the earth, that the wyndes shoulde not blowe on ŷ earth, nether on the sea, nether on any tre.
2 And I saw another Angel ascende from the rising of the sunne, which had the seale of the lyuing God, and he cryed with

a loude voyce to the foure Angels to w
power was geuen to hurt the earth, & t
[a] God preuēteth the dāgers & euils, which otherwise woldeouerwhelme the elect.
sea, saying, [a] Hurt ye not the earth neth
ŷ sea, nether ŷ trees, til we haue sealed
seruantes of our God in their forehead
4 And I hearde the nombre of them,
[b] Which bare the seale and marke of God.
[c] The great nombre of the Iewes, which go before vs to saluation.
were [b] sealed, & *there were* sealed [c] an hu
dred and foure and fourty thousande
all the tribes of the children of Israel.
5 Of the tribe of Iuda were sealed tw
ue thousande. Of the tribe of Ruben w
re sealed twelue thousande. Of the tr
of Gad were sealed twelue thousande.
6 Of the tribe of Aser, were sealed tw
ue thousande. Of the tribe of Nephth
were sealed twelue thousande. Of the
be of Manasses were sealed twelue tho
ande.
7 Of the tribe of Simeō were sealed t
ue thousande. Of the tribe of " Leui w
sealed twelue thousande. Of the trib
Issachar were sealed twelue thousande.
the tribe of Zabulon, were sealed twe
thousande.
8 Of ŷ tribe of " Ioseph were sealed t
ue thousande. Of the tribe of Benian
were sealed twelue thousande.
9 After this I behelde, and lo, a great
titude, which no mā coulde nomber o
nations and people, and tounges, stode
fore the throne, and before the Lambe,
[d] In signe of puritie.
[e] In tokē of victorie.
thed with longe [d] white garmētes, & [e]
mes in theyr handes.
10 And they cried with a lowde voy
saying, Saluation *commeth* of our God,
sytteth vpon the throne, and of the La
11 And all the Angels stode in the cō
se of the throne and of the Elders,

of the foure beastes, and fell before the throne on their faces, and worshypped God.

12 Saying, Amen: blessyng and glorie, wysedome, and thankes, and honour, and power, and might, be vnto our God for euer more. Amen.

13 And one of the Elders spake, saying vn to me, What are these which are arayed in longe whyte garmentes, and whence came they?

D 14 And I sayd vnto hym, Lord, thou wotest. And he sayd to me, These are they which came out of great tribulation, and wasshed theyr garmentes & made them white in [f] the bloude of the Lambe.

15 Therefore are they in the presēce of the throne of God, ād serue hym day & [g] night in his temple, and he that sytteth in the throne wyl dwell amonge them.

16 *They shal hunger no more, nether thyrst, nether shal the sunne lyght on thē, nether any heate.

17 For the "Lambe which is in the myddes of the throne shal fede them, and shal lede them vnto the lyueli fountaynes of waters, and *God shal wype awaye all teares from theyr eyes.

[f] Ther is no puritie nor clennes but by the bloude of Christ onely.

[g] Meaning contynually, for els in heauen ther is no nyght.

THE VIII. CHAPTER.

The seuenth seale is opened, there is silence in heauen, the foure Angels blowe their trompettes, and great plages folow vpon the earth.

A And whē he had opened ŷ seuēth seal ther was silēce in heauē about ŷ space of half an hour. & I saw ŷ seuē Angels stāding

before God, and to them were geuen seuen trompettes.

3 Then another [a] Angel came and stode before the aultre hauyng a golden senser, & muche odours was geuen vnto him, that he should [*] offre with the prayers of all Saintes vpon the golden aulter, which is before the throne.

[a] This Angel is Iesus Christ who offereth vp the prayers of the Saints which are in earth, to God his Father.

[*] The of the

4 And the smoke of the odours which came of the prayers of all Saintes, ascended vp before God, out of the Angels hand.

5 And the Angel toke the senser, and fyled it with [b] fyre of the aulter, and cast it into the earth, and [c] voyces were made, and thondrynges, and lightninges, and erthquake.

B

[b] He meaneth by fyre the grace of God wherby we are purged and made cleane Esa.6.c.

[c] When this grace is declared, meruelous rebellions arise against it by reason of the wicked.

6 And the seuen Angels which had the seuen trompets, prepared them selues to blowe.

7 The fyrst Angel then blewe, and there was made hayle and fyre, which were myngled with bloude, and they were cast into the earth, and the thyrde parte of trees was burnt, and all grene grasse was burnt.

8 And the seconde Angel blew: and as it were a great mountayne, burning with fyre, was cast into the sea, and the thirde parte of the sea tourned to bloude.

C

9 And the thyrde parte of the creatures which were in the sea, dyed, the liuing things *I meane*, and the thyrde parte of shyppes were destroyed.

10 Then the thyrd Angel blew, and there fel a great starre from heauē burning as it were a torche, and it fell into the thyrde parte of the ryuers, and into fountaynes of waters.

11 And

11 And the name of the starre is called wormewood: therfore the thyrde parte of the waters was turned to wormewood and many men dyed of the [d] waters, because they were made bitter.

[d] Which here signifie false & corrupt doctrine.

12 And the fourth Angel blewe, and the thyrde parte of the sunne was smytten, and
D the thyrde parte of the mone, and the thyrde parte of starres: so that the thyrde part of them was [e] darckned. and the daye *was smytten*, that the thyrde parte of it coulde not shyne, and lykewyse the nyght.

[e] These are plages for the contempt of the Gospel.

13 And I behelde and heard an Angel flying through the myddes of heauen, saying with a lowde voyce,[f] Wo, wo, wo to the inhabiters of the earth, because of the soundes to come of the trompet of the thre Angels which were yet to blowe.

[f] Horrible threatenings against the infidels and rebellious persones.

THE IX. CHAPTER.

The fyft and syxt Angel blowe their trompets, the starre falleth from heauen: the locustes come out of the smoke. The fyrst wo is paste: the foure Angels that were bounde are lowsed, and the thirde parte of men is killed, the elect are exempted.

A
arre
euil,
r all
Chri-
nor.
t.
s.

AND the fyfte Angel blew, and I sawe a starre fall from heauē vnto the earth: And to hym was geuen the kaye of the *bottomlesse pyt.

2 And he opened the bottomlesse pyt, and there arose the smoke of the pit as the smoke of a great fornace: and the sunne, & the ayre were darckned by the reason of the smoke of the pitte.

3 And there came out of the smoke,

[y] Locustes vpon the earth: and vnto the
was geuen power, as the [a] scorpions of t
earth haue power.
4 And it was commanded them, that th
shoulde not hurt the grasse of the eart
nether any grene thynge: nether any tre
but only those [b] men which haue not t
seale in theyr foreheades.
5 And to them was commãded that th
should not kyl them, but that they sho
be vexed fyue monethes, and that th
payne shulde be as the payne that cõm
of a scorpion, when he hath stonge a m
6 *Therfore in those days shal men [c] s
death, ãd shal not fynde it, and shal de
to dye, and death shal flye from them
7 *And the forme of the locustes was
ke vnto horses prepared vnto battayl
on theyr heades were as it were crow
lyke vnto golde, and theyr faces wer
it had bene the faces of men.
8 And they had heere as the heere o
men: and theyr teeth were as the tee
lyons.
9 And they had habbergions, as it
habbergions of yron: and the soun
their wynges, was as the sounde of ch
when many horses runne together to
tayle.
10 And they had tayles lyke vnto
pions, and there were stynges in they
les: and theyr power was to hurt men
monethes.
11 And they haue a kynge ouer thē, v
is the [y] Angel of the bottomlesse pyt,
se name in the Hebrewe tonge, is A
don: and in the Greke, [y] Apollyon.
12

* That is secretly to persecute and to sting with their talle as scorpions do, suche is the facion of the hypocrites.

[b] Ouer the infidels whome Satan blyndeth with the efficacie of error 2. Thess. 2. c.

* Suche is the terrour of the vnbeleuing conscience which hath no assurance of mercie but feleth the iudgement of God against it.

12 One wo is past, and beholde two woes come after this.

C 13 Then the syxt Angel blewe, and I heard a voyce from the foure corners of the gol den aultre, which is before God,

14 Saying to the syxt Angel, which had the trompet, Lose the foure Angells, which are bounde in the great ryuer Euphrates.

15 And the foure Angells were losed, whych were prepared for an houre, for a-day, for a moneth, and for a yere, to slay the thyrde part of men.

der- 16 And the nombre of horsmen of warre, sbre were twenty thousand tymes ten thousand deal for I hearde the nombre of them:

17 Also thus I sawe the horses in a vision, and them that sat on them, hauyng fyry ha bergions, & of Iacinte and of brymstone, and the heades of the horses were as the heades of lyons: and out of their mouthes went forth fyre and smoke and brymstone.

D 18 Of these thre was the thyrde parte of men kylled, that is to say, of fyre, smoke, and brymstone, which proceded out of the mouthes of them.

the 19 For theyr power is in theyr [d] mouthes, of and in theyr tayles: for theyr tayles were lyke vnto serpentes, and had heades, where with they hurte.

[d] Which signifieth their false doctrine and hypocrisie.

20 And the remnāte of the mē which were not kylled by these plages, repented not of the dedes of their handes that they b. should not worshyp deuyls, and *images of gold, and siluer, and brasse, and stone, and of woode, which nether can se, nether

heare, nether go.
21 Also they repented not of theyr mu
ther, and of theyr sorcerie, nether of the
fornication, nether of theyr thefte.

THE X. CHAPTER.

The Angel hath the boke open, he sweare
there shalbe no more time: he geueth the boke v
to Iohn, which eateth it vp.

AND I sawe another mighty * Angel co
me downe from heauen, clothed wit
a cloude, and the rayne bowe vpon his he
ad: and his face was as the sunne, and h
feete as pyllers of fyre.
2 And he had in his hande a lytle boke
open: and he put his ryght fote vpon t
sea, and his lyft fote on the earth.
3 And cryed with a loude voyce, as wh
a lion roreth: And when he had cried, s
uen thondres spake their voyces.
4 And when the seuen thonders had sp
ken theyr voyces, I was about to wryte: b
I heard a voyce from heauen saying v
me, * Seale vp those thynges which the
uen thondres haue spoken, and wryte th
not.
5 And the Angel which I sawe stand
pon the sea, and vpon the earth, lyfte
his hande to heauen,
6 And sware by him that lyueth for eu
more, which created heauen, and the th
ges that therin are, and the earth and
things that therin are, and the sea, and
thynges which there in are: that ty
should be no more:
7 But in the dayes of the voice of the
ue

uenth Angel, when he shal begyn to blowe: euē the mysterie of God shalbe fynysshed, as he declared to hys seruantes the Prophetes.

8 And the voyce which I heard from hea uen spake vnto me agayne and sayd, Go and take the litle boke which is open in the hand of the Angel, which standeth vpon the sea & vpon the earth.

9 And I went vnto the Angel, & sayd to him, Geue me the litle boke, and he sayd
a. vnto me, * Take it, ād eate it vp, and it shal
c make thy belly bytter, but it shalbe in thy mouthe as swete as honye.

10 Then I toke the litle boke out of the Angels hande, and ate it vp, and it was in my mouth as swete as hony: but as sone as I had eaten it, my belly was bytter.

11 And he sayed vnto me, thou muste prophecie agayne among the people and nations, and tounges, and to many kynges.

THE XI. CHAPTER.

The temple is measured, two witnesses raised vp by the lord are murthered by the beast, but after receaued to glorie. Christ is exalted, ād God praised by the 24 Elders.

A AND then was geuen me a rede, lyke vnto a rodde, and the Angel stode by, saing, Ryse and mete the temple of God, and the aulter, ād thē that worshyp therin.

y. 2 But * " the lower part which is with out the temple cast out & mete it not: for it is geuen vnto the Gentiles, and the holy citie shal they treade vnder fote two and fourty monethes.

3 And I wyl geue power vnto my two wyt

* The Iewesh temple was deuided in to thre parts, the body of the temple wherinto euery man entered: the holy places wher the leuites were: and the holy of the holyest wherinto the hie priest once a yere entred, in respect therfore of these two later, the first is said to be cast out, because as a thing prophane it is neglected when the temple is measured.

nesses, and they shal prophecie a thousād, two hūdred, & threscore dayes, clothed in sacke clothe.

4 These are two " oliue tres, & two candel stikes stāding before the God of the earth.

5 And if any man wyl hurte them, fyre procedeth out of their mouthes, and consumeth theyr ennemyes: for yf any man wolde hurt them, this wyse muste he be kylled.

6 These haue power to shut heauen, that it rayne not in the dayes of their prophecying: and haue power ouer waters to turne them to bloud, and to smyte the earth with all maner plages, as oftē as they wil.

7 And when they haue fynished theyr testimonie, the beaste that cometh out of the bottomlesse pyt, shal make warre against them, and shal ouercome thē, and kyll thē.

8 And theyr carkeyses shal lye in the stretes of the great citie, which spritually is called [b] Sodome and Egypt, where our Lorde also was crucified.

9 And they of the people and kinredes, and tonges, and Gentils shal se their carkeyses thre daies & an halfe, & shal not suffre their carkeyses to be put in graues.

10 And they that dwell vpon the earth, shal reioyce ouer them and be glad, and shal sende giftes one to another: for these two Prophetes [c] vexed them that dwelt on the earth.

11 But after thre dayes and an halfe, the sprite of lyfe cōming from God, shal enter into them, and they shal stande vp vpon their fete: and great feare shal come vpon them which sawe them.

12 And

" The graces which witnes Gospel B

[b] To serue strange Gods ād to be corrupted with false doctrine is a spiritual Sodome.

[c] The infidels are tormented by hearing the trueth preached.

12 And they heard a great voyce from heauen, saying vntō thē, Come vp hyther. And they ascended vp into heauen in a cloude, and theyr ennemyes sawe them.
13 And the same houre was there a great earthquake, and the tenth part of the citie fell, and in the earthequake were slayne na mes of men, seuen thousande: and the remnant were feared, and gaue glorie to God of heauen.
14 The seconde wo is past, & beholde the thyrde wo wyl come anone.
D 15 And the seuenth Angel blew, and there were made great voyces in heauen, saying, The[d] kyngdoms of this worlde are our Lordes, and his Christes, and he shall raygne for euermore.
16 Then the four & twēty Elders, which syt before God on theyr seates, fell vpon their faces, and worshypped God,
17 Saying, We geue thee thākes Lord God almighty, which Art, and Waste, and Art to come: for thou hast receaued thy greate myght, and hast obteyned thy kyngdome.
18 And the Gentils were angry, and thy wrathe is come, and the tyme of the dead that they should be iudged, and that thou shouldest geue rewarde vnto thy seruantes the Prophetes, and Sainctes, and to thē that feare thy Name, smal, and great, and shuldest destroy them, which destroye the earth.
19 And the temple of God was opened in heauen, and there was sene in his temple, the arcke of his Couenant: and there folowed lightninges, and voyces, and

[d] Albeit Satan troubleth the world neuer so much, yet Christ shal raigne.

thondringes, and earthquake, and muc
hayle.

THE XII. CHAPTER.

There appeareth in heauen a woman clothe with the sunne: Michael fighteth with the dra gon, whych persecuteth the woman, and getteth victorie to the comfort of the faithful.

AND there appeared a great wonder i
heauen: A [a] woman clothed wyth th
sunne, and the mone vnder her fete an
vpon her head a croune of twelue starre
2 And she was wyth chylde and cryed t
uayling in birth, and payned redy to b
deliuered.
3 And there appeared a nother wond
in heauen, for beholde a great red drago
hauing seuen heades, and seuen croun
vpon his heades:
4 And his tayle drue the third part of th
starres of heauen and cast thē to the earth
And the dragon stode before the wo
man, which was redy to be deliuered: fo
to deuoure her childe as sone as it we
borne.
5 [b] And she broght forthe a man child
which should rule all natiōs wyth a [c] ro
of yron: and her sonne was taken vp vn
God and to hys throne.
6 And the woman fled into wildern
where she hath a place prepared of Go
that they should fede her there a thousa
de two hundred and threscore dayes.
7 And there was a battayle in heauen, M
chael and his Angels fought with the dr
gon, and the dragō fought ād his Angel

8 B

[a] A lynely description of the Christian Churche persecuted by Satan.

[b] Which is Iesus Christ the fyrst borne among many brethren.

8 But preuayled not, nether was their pla ce founde any more in heauen.
9 And the great dragon, that old serpent called the deuyl and Satan was cast out, which deceaueth all the worlde. and he was cast into the earth, and his Angels were cast out with him.
10 And I hearde a lowde voice saying in heauen, Now is saluation, & strength and the kyngdome of our God, and the power of his Christ: for the accuser of our brethren is cast doune which accused them before our God day and night.
11 And they ouercame him by the bloud of the Lambe, and by the worde of his testimonie, and they [c] loued not their liues vnto the death.
12 Therfore reioice heauens, and ye that dwell in thē. Wo to the inhabiters of the earth, and of the sea: for the deuil is come doune vnto you which hath great wrath, because he knoweth that he hath but a short time.
13 And when the dragon sawe that he was cast vnto the earth, he persecuted the woman which broght forthe the man childe.
14 But to the woman were geuen two wings of a great egle, that she might flye into the wildernes, into [d] her place, where she is norisshed for a tyme, tymes, and halfe a time, from the presence of the serpent.
15 And the [e] serpent cast out of his mouth water after the woman as it had bene a riuer because she should haue bene caught of the floude.
16 But the earthe holpe the woman, and

[c] They put their lyues in danger so oft as nede required.

[d] God geueth meanes to his Churche to escape the fury of Satan making his creatures to serue to the support therof

the earth opened her mouth, & swalowed vp the riuer, which the dragon cast out of his mouth.

17 Then the dragon was wroth with the woman, and went and made warre with the [c] remnante of her sede, which kepe the cōmandementes of God, and haue the testimonie of Iesus Christe.

18 And I stode on the sea sande.

[c] Satan was not able to destroy the heade nor the body, and therfore sheweth his rage agaīst the members.

THE XII. CHAPTER.

The beast deceaueth the reprobat, and is cōfirmed by an other beast.

AND I sawe a [a] beaste ryse out of the sea, hauing seuen heades, and ten hornes and vpon his hornes *were* tenne crownes & vpon his heade, the name of blasphemie

2 And this beaste which I sawe, was lyk a catte of the mountayne, and hys fete *wer* as *the fete* of a beare, and his mouth as th mouth of a lion: and the [d] dragon gaue hi his power & his throne, and great autorite

3 And I sawe one of his heads as it wer wounded to death, but his deadly woun was healed: and all the world wondred followed the beast.

4 And they worshypped the dragō whic gaue power vnto the beast, and they wor shypped ŷ beaste, saying, Who is lyke vnt the beaste? who is able to warre wyth him

5 And there was geuē vnto him a mouthe that spake greate thinges and blasphemi es. and power was geuen vnto him, [b] to d two and fourty monethes.

6 And he opened his mouth vnto blasph mie against God, to blaspheme his Name, hy

[a] The lyuely pourtrait of the Romishe antichrist who is maynteyned by the seconde beast which is his clergye.

[b] Antichrists tyme and power is limited.

his tabernacle, and them that dwell in heauen.

7 And it was geuē vnto him to make warre with the Sainctes, & to ″ ouercome thē: and power was geuē him ouer euery [c] kinred and tounge, and nation:

8 Therfore all that dwel vppō the earth shal worship him, whose ″ names are not * wryttē in the Boke of lyfe of the Lambe, which was kylled [d] from the begynning of the worlde.

9 If any man haue an eare, let him heare.

10 He that [e] leadeth into captiuitie shal go into captiuitie: he that * kylleth with a sworde, must be kylled with a sworde: here is the paciēce, & the faith of ŷ Sainctes.

11 And I behelde another beast comming vp out of the earthe, which had two hornes lyke the Lambe, but he [f] spake as dyd the dragon.

12 And he dyd all ŷ the fyrst beast could do in his presence, & he causeth ŷ earth, & thē ẅ dwell therin, to worshyp the fyrst beaste, whose deadly wounde was healed.

13 And [g] doeth great wonders, so that he maketh fire come doune from heauen on the earth, in the sight of men.

14 And deceaueth them that dwel on the earthe by ŷ meanes of those signes, which he hath power to do in the sight of the beaste, saying to thē that dwel on the earth, that they shoulde make the image of the beaste, which had the wounde of a sworde, and dyd liue.

15 And he had power to geue a sprite vnto the image of the beaste, so that the image of the beaste shoulde speake, & should

[c] He meaneth that vniuersal departing wherof S. Paul speaketh to the Thessalonians.

[d] As God ordeyned frō before all begynning.

[e] They which leadd soules captiues go them selues into captiuitie.

[f] He spake deuelish doctrine wherby the Romishe Antichrist is maintenyed.

[g] The man of synne accordig to the operation of Satā shalbe with all power, signes & miracles of lyes. 2. Thes. 2. c.

cause that as many as would not worshyp the image of the beast, should be kylled.
16 And he made all, both small and great, ryche and poore, fre and bonde, to receaue a marke in theyr ryght hande or in their forheades.

[h] He that is not sealed with Antichrists marke can not be suffered to lyue amonge men.

17 And [h] that no man myght bye or sell, saue he that had the marke, or the name of the beast, other the nombre of his name.
18 Here is wysedome. Let him that hath wit count the nombre of the beast: for it is the nombre of a [i] man, and his nombre is syxe hondred, threscore, and syxe.

[i] For he is not God, and therfore nether almightie nor eternal.

THE XIIII. CHAPTER.

The notable compagnie of the Lãbe. One Angel annonceth the Gospel: an other, the fall of Babylon: and the thyrde warneth to flye frõ the beast. of their happines which die in the Lord: of the Lords haruest.

[a] Iesus Christ ruleth in his Churche to defend and comfort it.

THen I loked, and lo, a [a] Lambe stode on the mounte Sion, & wyth hym an hundred fourty and foure thousande, hauyng hys Fathers " Name wrytten in theyr forheades.
2 And I hearde a voyce from heauen, as the sounde of many waters, and as the sounde of a great thoundre: and I heard the voyce of harpers harpyng wyth their harpes.
3 And they songe as it were a newe songe before the throne, & before the foure beastes, and the Elders, and no [b] man coulde learne that songe, but the hundred fourty and foure thousande, which were boght from the earth.

[b] None can praise God, but the elect whome he hath boght.

4 These

4 These are they, which are not [c] defiled with women, for they are virgins: these follow ỹ Lãbe whither soeuer he goeth: these are boght from men, beyng the fyrste fruites vnto God and to the Lambe.

[c] By whoredome, & vnder this vice he comprehendeth all other.

5 And in their mouthes was found no gyle: for they are without [d] spot before the throne of God.

[d] Forasmuche as their synnes are pardoned and they are cled with the iustice of Christ.

6 And I sawe an other Angel flye in the myddes of heauen, hauing an euerlasting Gospel, to preache vnto them, that dwel on the earth, and to euery nation, and kinrede, and tongue, and people,

5 b 7 * [e] Saing with a loude voice, Feare God, and geue glorie to him, for the houre of his iudgement is come: & worshyp hym, that made heauen and earthe, and the sea, and the fountaynes of water.

[e] The Gospel teacheth vs to feare God and honour him.

C 8 And there folowed another Angel saying, * It is fallen, it is fallen " Babylon, ỹ great citie, for she gaue to all nations to drinke the wine of [f] the wrath of her fornication.

.c. a. .a. digni- gre- 16 of ishe e.

[f] By the which fornication God is prouoked to wrath.

9 And the third Angel folowed thē saying with a loude voyce, If any man worship the beast and his image, and receaue his marke in his forhead, or on his hande,

10 The same shal drinke the wine of the wrath of God, yea of the pure wyne, which is powred into the cuppe of his wrathe: ād he shalbe punyshed in fyre ād brymstone before the holy Angels, ād before ỹ Lãbe.

11 And the smoke of their tormente shal ascende vp euermore: and they shal haue no rest day nor night, which worshippe ỹ beast and his image, and whosoeuer receaueth the print of his name.

12 Here is the pacience of [f] Saīctes: here are they that kepe the commandements of God, and the fayth of Iesus.

13 Then I hearde a voyce frō heauen saying vnto me, Write, [g] Blessed are the deade, which herafter dye [f] in the Lord. Euē so sayeth ŷ Sprite: for because they reste frō their labours, and their workes folowe thē.

[f] For they are deliuered frō the horrible troubles which are in the Churche, and rest with God.

14 And I loked, & beholde, a white clowde, & vpō the clowde one syttyng like vnto the Sonne of mā, hauyng on his head a golden crown, and in his hād a sharpe syckle.

15 And another Angel came out of the Tēple, crying with a lowde voyce to him that sat on ŷ cloude, [h] Thrust in thy syckle and repe, for the tyme is come to repe, for the corne of the earthe is rype.

[h] The ouerthrowe of the people is cōpared to an haruest. Esa.17.a. also to a vintage, Esa.63.a.

16 And he that sate on ŷ cloude, thruste in his syckle on the earth, and the earthe was reped.

17 Then another Angel came out of the temple, which is in heauen, hauing also a sharpe syckle.

18 And another Angel came out frō the aultre, which had power ouer fyre, and cryed with a lowde crye to him that had the sharpe syckle, and sayd, Thrust in thy sharpe sykle, & gather the clusters of ŷ vineyard of ŷ earth, for her grapes are ripe.

19 And ŷ Angel thrust in his sharpe syckle on the earthe, & cutte doune the grapes of the vineyarde of the earth, and cast thē into ŷ great winefat of the wrath of God.

20 And the wynefat was troden without the citie, and bloud came out of the wynefat, euen vnto the hors brydles by the space of a thousand & sixe hundred furlōges.

THE

THE XV. CHAPTER.

Seuen Angels haue the seuen last plages. the songe of them that ouercome the beast. the seuen vyalles ful of Gods wrath.

A AND I sawe another signe in heauē great & meruelous, seuen Angels hauing the seuen last plages: for in them is fulfilled the wrath of God.

2 And I sawe as it were a glassy sea, myngled with fyre, and them that had gotten victorie of the beast, and of his image, & of his marke, and of the nomber of his name, stāde at the glassy sea, hauyng the harpes of God.

B 3 And they [a] song the songe of Moses the [c.] [a] seruāt of God, and the songe of the Lambe, saying, Greate and marueylous are thy workes, Lord God almyghty: iuste & true [and] are thy [a] [a] wayes kynge of Sainctes.

[a] Of praise & thankes geuing for the victorie gotten against Antichriste.

[6.d.] [7.a.] 4 [a] Who shal not feare thee ô Lord, and glorifie thy Name? for thou onely art holy, and all nations shal come and worshyppe before thee, for thy iudgmentes are made manifest.

C 5 And after that I loked, & beholde the tēple of the tabernacle of testimonie was open in heauen.

6 And the seuen Angels came out of the tēple which had the seuen plages, clothed in pure and bright lynnen, and hauing theyr breastes [b] gyrded with golden gyrdles.

[b] As ready to execute the vengeance of God.

D 7 And one of the foure beastes gaue vnto the seuen Angels, seuen golden vyalles full of the wrathe of God, which lyueth for euermore.

8 And ŷ temple was full of the smoke of

the glorie of God and of his power, and no mā was able to [c] enter into the temple, tyl the seuen plages of the seuen Angels were fulfilled.

[c] God geueth vs ful entrie into his Churche by destroying his ennemies.

THE XVI. CHAPTER.

The Angels powre out their vyals full of wrath, and what plages follow therof. admonition to take hede and watche.

AND I heard a great voyce out of the temple, saying to the seuen Angels, Go your wayes, powre out the seuen vyals of the wrath of God vpon the earth.

2 And the first went, and powred out his vyal vpon the earth, and there fell a noysome & a sore wonde vpon the men, which had the marke of the beast, and vpon thē which worshypped his image.

3 And the seconde Angel shed out his vyall vpō the sea, and it turned as it were into the bloude of [a] a dead man: and euery lyuing thinge dyed in the sea.

4 And the thirde Angel powred out his vyal vpon the riuers and fountains of waters, and they turned to bloude.

5 And I hearde the Angel of the waters say, Lord thou arte iuste which Art, and Wast, and Holy, because thou hast iudged these things.

6 For they shed the bloude of Sainctes, and Prophetes. and therfore hast thou geuen them bloude to drincke: for they are worthy.

[a] Forasmuche as thou destroyest the rebelles and preseruest thyne.

7 And I heard another out of the Sainctuarie say, Euen so, Lord God almyghty: [a] true and righteous are thy iudgementes.

8 And

8 And the fourth Angel powred out his vyal on the sunne, and power was geuen vnto him to vexe men wyth heate of fyre.

9 And men boyled in great heate, and [b] blasphemed the Name of God, which hath power ouer these plages, and they repented not, to geue hym glorie.

[b] The wicked waxe hard hearted & stubbern whē God punisheth them.

10 And the fyfte Angel powred out his vyal vpon the throne of the beaste, and his kyngdome waxed darcke, and they gnewe their tounges for sorowe,

11 And blasphemed the God of heauen, for sorowe, and payne of their sores, and repented not of their dedes.

C 12 And the syxt Angel powred out his vyal vppon the great ryuer Euphrates, and the water dryed vp, that the way of the kynges of the Easte should be prepared.

13 And I sawe thre vncleane sprites lyke frogges come out of the mouth of the dragon, & out of the mouth of the beaste, and out of the mouth of the false prophete.

14 For they are the spirits of deuils, workynge miracles, to go vnto the kynges of the earth, and of the whole worlde, to gather thē to the battayle of that great day of God almyghty.

15 * Beholde I come as a thefe. Happy is he that watcheth and kepeth his [c] garmentes, lest he walke naked, and men se his fylthynes.

* Of righteousnes & holynes wher. with we are cled through Iesus Christ.

[c] As if he wolde say, The craftines of destruction whē as kynge & princes by the craffe of Satā are broght to that place wher they shalbe destroyed.

16 And they gathered them together into a place called in the Hebrue tounge [d] Arma-gedon.

17 And the seuēth Angel powred out his

vyall into the ayre: & there came a lowde voyce out of heauen from the throne saying, It is done.

18 And there folowed voyces, and thondringes, and lightinges, and there was a great earthquake, suche as was not synce mē were vpō the earth, so myghty *an earth quake I meane.*

19 And the great citie was diuided into thre partes, and the cities of all nations fell. and great Babylon came in remēbrance before God, * to geue vnto her the cup of the wyne of the fiercenes of his wrath.

20 Euery yle flyed away, and the mountaines were not founde.

21 And there fell a great hayle, as it had ben talentes, out of heauen vpon the men, and men blasphemed God, because of the plage of the hayle, for the plage therof was exceding great.

THE XVII. CHAPTER.

The description of the great whore, her synnes and ponishement. The victorie of the Lambe.

THen there came one of the seuen Angels, which had the seuen vialles: & talked with me, saying vnto me, Come, I wyl shew thee ŷ dānation of the great [a] whore that sytteth vpon many [b] waters,

2 With whom haue committed fornication the kynges of the earth, and the inhabyters of the earth are droncken with the wyne of her fornication.

3 And he caried me away into the wildernes in the sprite, and I saw a woman sit vpon a [c] crimsin colored beast full of names

* Antichrist is cōpared to a harlot, because he seduceth the worlde with vaine wordes doctrines of lyes, & outwarde appearance.

mes of blasphemie, which had seuen heades, and ten hornes.

4 And the woman was araied in purple and crimsin, and gilded with golde, and precious stones, and pearles, & had a cup of golde in her hand, ful of abominatiōs, and filthines of her fornication.

B 5 And in her forehead *was* a name wryt-
ng se- ten, " A Mysterie, great Babylon, the mo-
d hyd. ther of whoredome, and abhominations of the earth.

6 And I sawe the woman droncken with the bloude of Sainctes, and with the bloud of the Martyrs of Iesus: & when I sawe her, I wondred with great meruayle.

7 Thē the Angel sayd vnto me, Wherfore maruaylest thou? I wil shewe thee the mysterie of the woman, and of the beast, ẏ beareth her, which hath seuen heades, and ten hornes.

8 The [b] beast that thou hast sene, was, & is not, and shal ascende out of the bottomlesse pyt, and shal go into perdicion, and they that dwel on the earth shal wondre (whose names are not written in the Boke of lyfe frō the begynning of the worlde) when they beholde the beast that was, and is not, and yet is.

[b] This is the Romaī empire which being fallē into decay, the whore of Rome vsurped authoritie.

9 Here is a mynde ẏ hath wysedome. The
ch are seuen heades are " seuen mountaynes, on
Rome. which the woman sytteth: they are also seuen kinges.

C 10 Fyue are fallen, and one is, & another is not yet come: and when he commeth, he must continue a short space.

11 And the beast that was, and is not, is euen the eyght, and is one of the seuen,

and shal go into destruction.
12 And the ten hornes which thou sawest, are ten kynges, which yet haue not receaued kyngdome, but shal receaue power, as kinges at one houre with the beast.
13 [c] These haue one mynde, and shal geue their power and strengh vnto the beast.
14 These shal fyght with the Lambe, and the Lambe shal [m] ouercome them: [*] for he is Lord of lordes, and Kyng of kynges: and they that are on his syde, called, and chosen, and faithful.
15 And he sayd vnto me, The waters ŵ thou sawest, where the whore sytteth, are people, and folke, and nations, and tonges.
16 And the ten hornes which thou sawest vpon the beaste, are they that shal hate the whore, and shal make her desolate and naked, and shal eat her flesshe, & burne her with fyre.
17 For God hath put in their hearts to ful fil his wyl, and to do with one consent, for to geue their kyngdome vnto the beaste, vntil the wordes of God be fulfylled.
18 And the woman which thou sawest, is that great citie, which raygneth ouer the kynges of the earth.

[c] He signifieth the horrible persecutions which haue bene vnder the empire of Rome, and in all other realmes subiect to the same.

THE XVIII. CHAPTER.

The louers of the worlde are sory for the fall of the whore of Babylon but they that he of God haue cause to reioyce for her destruction. an admonition to the people of God to flie out of her dominion.

And

A AND after that, I sawe another Angel co me from heauen, hauing great power, in so muche that the earth was lyghtened with his glorie.

2 And he cryed out mightely with a strō- ge voyce saying, [a] * It is fallen, it is fallen .e. l.a. the great Babylon, and is become the habi .b. tation of deuyls, and the holde of all fow- le sprites, and a cage of euery vncleane & hateful byrde.

3 For [b] all nations haue dronken of the wyne of the wrath of her fornication, and the Kynges of the earth haue committed fornication with her, and the marchantes of the worlde are waxed riche of the abun dance of her pleasures.

B 4 And I heard another voyce from heauē, say, Go out of her my people, that ye be not parte takers in her synnes, and that ye rea- ceue not of her plages.

5 For her synnes [c] are commen euen to hea uen, and God hath remembred her wycked nesses.

is he repa- e who ue, as psal.

6 "Rewarde her euen as she rewarded you, and geue her double accordyng to her wor kes: and in the cup that she hath filled to you, fyll her the double

7 And as muche as she glorified her selfe, and lyued wantonly, so muche gyue ye to her punyshement and sorowe, for she sayth in her harte, * I syt beyng [d] a quene, and am no " wydowe, and shal se no mourning.

.b. of pe nigh-

8 Therefore shal her plages come at o- C ne day, death, and sorowe, and hunger, and she shalbe burnt wyth fyre: for stronge is the Lord God which wyl condemne her.

* This description of the ouerthrowe of the greatwhore, is like to that which the prophets vse to declare the destruction of Babylon.

[a] The greatest part of the worlde hath bene abused & seduced by this spirituall whordome.

[c] The greke worde is, that her synnes so followe one an other, and so rise one after another, that they growe to suche an heape, that at length they touche the very heauen.

[d] The glorious boasting of the strōpet.

9 And the kynges of the earth shal bewepe her, and wayle ouer her, which haue committed fornication, and lyued wantonly with her, when they shal se the smoke of her burnyng.

10 And shal stande a farre of, for feare of her punyshment, saying, Alas, alas, that great citie Babylon, that mighty citie, for in one houre is her iudgement come.

11 And the marchantes of the earth shal wepe and wayle ouer her, for no man byeth their ware any more.

12 The ware of golde and syluer, and of precious stone, and of pearles, and of fyne lynen, & of purple, and of sylke, & of " scarlet, and of all " Thyne woode, and of all maner vessels of yuery, and of all maner vessels of most precious woode, and of brasse, and of yron, and of marble.

13 And of synamon, and odours, and oyntmentes, and franckynsence, and wyne, and oyle, and fyne floure, and wheat, and beastes, and shepe, and horses, and " charetes, & seruants, and * soules of men.

14 And the " apples that thy soule lusted after, are departed from thee: and all thinges which were fat, & had in pryce, are departed from thee, and thou shalt fynde thē no more.

15 The marchantes of these thinges which were waxed ryche, shal stāde a farre of frō her, for feare of the punyshment of her, wepyng and waylyng.

16 And saying, Alas, alas, that great citie, that was clothed in fyne lynen and purple, and scarlet, and gylded with golde, & precious stone, and pearles.

17 For in one houre so great riches are co

* This is the vilest ware that these marchants sel and best chiepe, which soules notwithstāding the Sonne of God redemed with his precious bloude. 2. pet. 2. a.

me to noght. And euery shyppe gouerner, and all the people that occupie shyppes, and shipmen and whosoeuer trauail on the sea shal stand a farre of:

18 And crye, when they se the smoke of her burnyng, saying, What citie *was* lyke vnto this great citie?

19 And they shal cast "dust on theyr heades, and crye wepyng, and waylyng, and say, Alas, alas, that great citie, where in were made ryche all that had shyppes on the sea, by the reason of her "costlynes, for in one houre she is made desolate.

20 Reioyce ouer her thou heauen, and ye holy Apostles and Prophetes: for God hath 'geuen your iudgement on her.

21 Then a mighty Angel toke vp a stone lyke a great milstone, and cast it into the sea, saying, With suche violẽce shal that great citie Babylon be cast, and shalbe 'founde no more.

22 And the voyce of harpers, and musitions, and of pipers, and trompetters shalbe hearde no more in thee: and no craftes mã, of whatsoeuer crafte he be, shalbe founde any more in thee: and the sounde of a myll stone shalbe heard no more in thee.

23 And the light of a candle shal shyne no more in thee: and the voyce of the bryde grome and of the bryde, shalbe heard no more in thee, for thy marchantes were the great men of the earth. and with thyne inchantements were deceaued all nations.

24 And in her was founde the bloude of the Prophetes, and of the Sainctes, and of all that were slayne vpon the earth.

' And hath reuenged your cause in ponishing her.

' It shal not be like to other cities which may be bylded agayne, but it shalbe destroyed without mercy.

THE XIX. CHAPTER.

Prayse or thankes are geuen vnto God for iudgyng the whore, and for auengyng the bloude of his seruantes. The Angel wyl not be worshipped. The foules and byrdes are called to the slaughter.

AND after that, I heard the voyce of mu A
che people in heauen saying, " Hallelu- "
iah: saluation and glorie, and honour, and
power *be* to the Lord our God.
2 For true and righteous are his iudge-
mentes, for he hath damned the great who
re, which dyd corrupt the earth with her
fornication, and hath auenged the bloude
of his seruantes *shede* by her hande.
3 And agayne they sayd, Hallelu-iah: and
her smoke rose vp for euermore.
4 And the four and twenty Elders, & the
four beastes fell downe, and worshypped
God that sate on the throne saying, Amen,
Hallelu-iah.
5 Then a voyce came out of the throne,
saying, Prayse our Lord God all ye that are
his seruantes, and ye that feare him, both
smal and great.
6 And I hearde as it were the voyce of mu
che people, and as the voice of many wa-
ters, and as the voyce of stronge thondrin-
ges, saying, Hallelu-iah, for our Lord God
omnipotent hath raygned.
7 Let vs be glad and reioyce and geue ho
nour to hym: for the mariage of the Lambe
is come, & his " wyfe made her selfe redy:
8 And to her was grãted, that she should be
arayed w̃ pure fyne lynen cloth & shining.
For the fyne lynen is the rightuousnes of
Sainctes.

Sainctes.

9 Then "he said vnto me, Write *Happy are they whych are called vnto the Lambes supper. And he sayd vnto me, These wordes of God are true.

10 And I fell at his feete, to worshyppe him, but he sayd vnto me, Se thou do it not: I am thy felow seruant, and one of thy brethren, which haue the "testimonie of Iesus. Worshyp God: for the [a] testimonie of Iesus, is the sprite of prophecie.

C 11 And I sawe heauen open, and beholde a whyte horse: and he that sate vpon him was called " Faithful and true, and he that iudgeth rightuously, and fighteth.

12 And his eyes *were* as a flamme of fyre: and on hys heade *were* many crownes: and he had a name wrytten, that no man knewe but he hym selfe,

13 And *he was clothed with a vesture dipte in bloude, & his name is called, The " worde of God.

14 And the warriers which were in heauen, folowed him vpon white horsses, clothed with white fyne lynen and pure.

D 15 And out of his mouth went out a sharpe sword, that with it he should smyte the hethen. for he *shal rule them with a rodde of yron: for he it is that treadeth the wynefat of fearcenes and wrath of almighty God.

16 And he hath on his vesture, and on his thyghe a name wrytten, *Kynge of kynges, and Lord of Lordes.

17 And I saw an Angel stand in the sunne, who cried with a lowde voyce, saying to all the foules that dyd flye by the middes

* He sheweth that none ought to be worshipped but only God. and that he is of their nomber whom God vseth to reueile his secrets by to the prophets, that they may declare them to others, also that we must beleue no nother spirit of prophecie but that which doth testifie of Iesus and lead vs to him.

of heauen, Come and gather your selues together vnto the supper of the great God.

18 That ye may eat the fleshe of kynges, & the fleshe of hye Captaynes, and the fleshe of mighty men, and the fleshe of horses, & of them that sit on them, and the fleshe of all free men and bondmen, and of small & great.

19 And I sawe the beaste, and the kynges of the earth, and their warriers gathered together to make battayle agaīst hym that sat on the horse, and against his souldiers.

20 But the beaste was taken, and with him that false prophet that wroght miracles before him, with which he deceaued thē that receaued the beastes marke, and them that worshypped his image. These both were cast into a pōde of fyre, burning with brim stone.

21 And the remnante were slayne with the sworde of him that sitteth vpon the horse, which sworde commeth out of his mouthe, & all the foules were fylled ful with their fleshe.

THE XX. CHAPTER.

Satan being bounde for a certeyne tyme and after let lose vexeth the Churche greuously, and after the worlde is iudged he and his are cast in to the ponde of fyre.

AND I sawe an "Angel come downe from heauen, hauyng the keye of the bottōlesse pyt, and a great chayne in his hande.

2 And he toke the dragon that olde serpent, which is the deuyl and Satan, and he bounde

for bounde him " a thousand yeres:
3 And cast him into the bottomlesse pyt, and he shut hym vp, & sealed *the dore* vpon him, that he should deceaue the people no more, tyl the thousande yeres were fulfilled: for after that he must be losed for a lytle season.
B 4 And I sawe seates, and they sate vpon them, and iudgement was geuen vnto thē: & *I sawe* the soules of thē, that were beheaded for the wytnesse of Iesus, and for the worde of God: which dyd not worshippe the beast, nether his image, nether had taken his marke vpon their forheades, or on their handes: and they shal lyue, and raigne with Christ a thousand yere:
5 But the other of the [a] deade men shal not lyue agayne, vntil the thousand yeres be finished: this is that [b] fyrst resurrection.
6 Blessed and holy is he, that hath part in the fyrst resurrection: for on suche the " seconde death hath no power: but they shal be the Priestes of God and of Christe, and shal raygne with him a thousande yere.
7 * And when the thousande yeres are expired, Satā shalbe loused out of his prisō.
8 And shal go out to deceaue the people, which are in the fourc quarters of the earth, [c] Gog and Magog, to gather them together to bataile, whose numbre is as the sand of the sea.
9 And they went vp in the playne of the earth: and compased the tentes of the Sainctes about, and the beloued citie: but fire came doune from God, out of hea-

[a] He meaneth thē which are spiritually dead, for in whome Satā lyueth he is dead to God.
[b] Wherby God doth quicken vs, & restore vs to newnes of life. Rom. 6. b.
[c] By thē are ment diuers & stronge ennemies of the Churche of God.

uen, and deuoured them :
10 And the deuil that deceaued them, was cast into a lake of fyre and brimstone, where the beast & the false prophete shal be tormẽted day and nyght for euermore.
11 And I sawe a great white throne, and one that sate on it, from whose face fled away both the earth and heauẽ, and theyr place was no more found.
12 And I sawe the dead, both great and small stande before God : and the [d] bokes were opened, and *another Boke was opened, which is *the Boke* of life, and the dead were iudged of those thinges, which were wrytten in the bokes, according to their dedes :
13 And the sea gaue vp her dead, which were in her, & death and " hell deliuered vp the deade, which were in thẽ : and they were iudged euery man according to his dedes.
14 And [e] death and " hell were cast into the lake of fire : this is the second death.
15 And whosoeuer was not found writtẽ in the Boke of life, was cast into the lake of fyre.

[d] Euery màs cõsciẽce is as a booke wher in his dedes are writtẽ which shal appeare when God openeth the booke

* Hell & death which are the last ennemies shalbe destroyed.

THE XXI. CHAPTER.

The blessed estat of the godly, and the miserable condition of the wicked. The description of the heauenly Ierusalem. and of the wife of the Lambe.

ANd I sawe *a new heauen, and a newe earth : [a]for the fyrst heauen, & the first earth were vanisshed away, and there was no more sea.

* All things shal be renued & restored into a moste excellent&perfect estat, and therfore the day of the resurrectiõ is called the day of restauration of all thīges. Act.3.g.

2 And

holy of
2 And I Iohn sawe that "holy citie newe Ie rusalem come downe frō God out of heauen, prepared as a bryde trymmed for her housbande.

3 And I heard a great voyce out of heauē, saying, Behold the tabernacle of God *is* with men, and he wil dwel with them: and they shalbe his people, and God him selfe shalbe with them, and be their God.

B 4 * And God shal wipe away all teares
a. e. from their eyes: and there shalbe no more
d. death, nether sorowe, nether cryig, nether shal there be any more payne, for the first thynges are gone.

5 And he that sate vpon the throne, sayd, Beholde I make all thinges newe: and he sayd vnto me, Write, for these wordes are faithful and true.

b. 6 And he sayd vnto me, * It is done, I am *a* and ω, the beginning and ϛ end. I wil geue to him that is a thirst, of the wel of the water of lyfe, frely.

7 He that ouercometh, shal inheret all thinges, and I wil be his God, and he shal be my sonne.

C 8 But the feareful and vnbeleuing, and the abhominable, and murdrers, and whoremongers, and sorcerers, and idolaters, and all lyars shal haue their parte in the lake which burneth with fire and brimstone, which is the second death.

9 And there came vnto me one of the seuen Angels which had the seuen vials full of the seuen last plages: and talked with me saying, Come, I wil shewe thee the bride, the Lambes wife.

10 And he caried me away in the sprite to a great and an hye mountayne, and he

[b] By this descripsiō is declared the incomprehensible excellencie, which the heauenly companie do enioye.

shewed me the great [b] citie, holy Ierusalē descending out of heauen from God,
11 Hauing the glorie of God: and her shining was like vnto a stone most precious, euen a Iaspar cleare as Cristal:
12 And had a great walle and hye, & had twelue gates, & at the gates twelue Angels, & names writtē, which are the twelue tribes of the children of Israel:
13 On the East parte *ther were* thre gates, & on the Northside thre gates, towarde the South thre gates, and frō the West thre gates:
14 And the walle of the citie had twelue foundations, and in them the names of the Lambes twelue Apostles.
15 And he that talked with me, had a golden rede to measure the citie withall, and the gates therof and the wall therof.
16 And the citie is buylt foure square, and the length, is as large as the bredth of it, and he measured the citie with the rede twelue thousande furlonges: and the lēgth and the bredthe, and the heyght of it are equal.
17 And he measured the wall therof, an hundred fourty, and foure cubites: by the measure of man, that is of the Angel.
18 And the buylding of the wall of it was of Iasper: and the citie was pure golde lyke vnto cleare glasse.
19 And the foundations of the wall of ỹ citie were garnisshed with all maner of precious stones, the first foundation *was* Iaspar: ỹ second Saphire, the third a Chalcedonye, the fourth an Emeraude:
20 The fifthe Sardonix: the sixt Sardious:

the

the seuenth Chrysolite: ỹ eyght Beryll: the nynth a Topas: the tenth a Chrysoprasus: the eleuenth a Iacincte: the twelueth an Amatist.

21 The twelue gates *were* twelue pearles, and euery gate *is* of one pearle, and the strete of the citie *is* pure gold, as shining glasse. and I sawe no temple therin:

22 For the Lord God almighty & the Lãbe are the temple of it.

G d. 23 *And this citie hath no nede of the sunne nether of the mone to lighten it: for ỹ glorie of God did light it: and the Lambe is the light of it.

a. 24 *And the people which are saued shal walke in the light of it: and the kynges of the earth shal bring their glorie vnto it.

i.e. 25 *And the gates of it shal not shut by day: for there shalbe no night there.

26 And the glorie, and honour of the Gẽtils shalbe broght vnto it.

27 And there shal entre into it none vncle ane thing: nether whatsoeuer worketh abo mination or maketh lies: but they ẅ are a. written in the Lambes *Boke of life.

THE XXII. CHAPTER.

The riuer of the water of life, the fruitfulnesse and light of the citie of God. The Lord geueth euer his seruants warning of thinges for to come. the Angel wyl not be worshipped. To the worde of God may nothing be added nor minished there from.

A AND he shewed me a pure riuer of water of life clere as Cristal: proceding

out of the throne of God and of the Lambe.

2 In the myddes of the strete of it, and of ether side of the riuer, was there " wood of " life: which bare twelue maner of frutes: and gaue frute euery moneth: and the leaues of the wodde *serued* to heale the people withall.

3 And there shalbe no more cursse, but ỹ seate of God and the Lambe shalbe in it: and his seruantes shal serue him.

4 And they shal se his face, and his Name shalbe in their forheades.

5 * And there shalbe no [a] night there, and they nede no candle, nether light of ỹ sunne: for the Lord God geueth them light, and they shal raigne for euermore.

* The light shal be vnchangeable & shyne for euer.

6 And he sayd vnto me, These sayings are faithful and true: and the Lord God of the holy Prophetes sent his Angel to shewe vn to his seruantes, the thinges which must shortely be fulfylled.

7 Beholde I come shortly. Happy is he ỹ kepeth the saying of the prophecie of this boke.

8 And I am Iohn, which sawe these thinges and heard them. And when I had heard and sene, I fell doune, to worship before the fete of the Angel, which shewed me these thinges:

9 But he sayd vnto me, Se thou *do it* not, for I am thy felowe seruant, and *the felowe seruant* of thy brethren the Prophetes, and of them which kepe the sayings of this boke: Worship God.

10 And he sayd vnto me, [b] Seale not the sayinges of the prophecie of this boke: for the

[b] This is not the as the other Propheties which were cõmanded to be hyd til the tyme appointed: as in Daniel 12. chap. because that these thigs shulde be quickely accomplished, & dyd now begyn.

the tyme is at hand.

11 He that hurteth, let him hurt still: and he ẅ is filthy, let him be filthy still: and he ẏ is rightuous, let him be rightuous still: and he that is holy, let him be holy stil.

12 And beholde I come shortly, & my reward is with me, * to geue euery mā accor
a. ding as his worke shalbe.

a.b. 13 I am * α and ω, the begynnyng and the
c. end, the first and the last.

14 Blessed are they, that do hys commandementes, that their power may be in the tree of life, and may entre in through the gates into the citie.

15 For without shalbe dogges & inchāters, and whoremongers, and murtherers, and idolaters, & whosoeuer loueth or maketh leasinges.

D 16 I Iesus sent mine Angel, to testifie vnto you these thinges in the Churches, I am the rote and the generation of Dauid, and the bryght mornyng starre.

17 And the Sprite and the bride say, Come. And let him that heareth, say, Come: and let him that is a thyrst, come: and
a. * let
f. whosoeuer wyl, take of the water of lyfe, frely.

18 For I proteste vnto euery man, that hea reth the wordes of the prophecie of this
a. boke * if any mā shall adde vnto these thin
l. ges, God shal adde vnto him the plages,
a. that are written in this boke.

19 And if any man shal minishe of the wordes of the boke of this prophecie, God shal take away his parte out of the Boke of life, and out of the holy citie, and frō those thinges which are written in this boke.

20 He which testifieth these thinges sayth, c Surely, I come quickly. Amen. Euen so come Lord Iesus.

21 The grace of our Lord IESVS Christe *be* with you all. Amen.

* * *

c Seing the Lord is at hand we ought to be cõstant & reioyse, but we must beware we esteme not the length nor shortenes of the Lords cõming by our owne imagination. 2. Pet. 3. b.

THE TABLE OF THE NEVVE Teſtament.

That which many haue ſcarſely atteyned vnto by longe ſtudy and great diligen ... is offered here vnto thee Reader, in a compendious table: to the intent that no- ... thing, which might ſeme to forther thy knollage in the worde of ſaluation, might ... be omitted. The vtilitie wherof thou ſhalt more proffitably learne by triall, then ... can be in fewe lynes by me abbridged. For what can be more neceſſarie for vs ... in theſe later tymes then to haue a perfect and ſpedy waye to buckle our harnes (which is Gods worde) that we may reſiſt the deceauing and cruel ſpirites, ... that are ſent forth out of the bottomleſſe pit with flattering mouthes and ſlin- ... ging tayles, to trouble the Churche of Chriſt, and peruert the ſoules of many? ... which thing is here briefely performed in this table of common places and prin ... cipal points conteyned in the Newe teſtament: wherin not only the Chapter & ... letter are noted, by the firſt figure & the letter following it, but alſo the very ver ... ſe, wher the matter or worde is conteyned, which is ſignified by the figure, that ... followeth the Letter. So that herby thou mayeſt haue euer at hande thy weapons ... to reſiſt againſt all hereſies and falſe opinions, to the glorie of God, the quie- ... ting of thy conſcience, and inſtruction of others.

A

Aaron Heb. 5 b 4.

Abel, offered by faith Heb. 11 a 4.

¶ Abomination ſet vp in the holy place, Mat. 24 b 15. mar. 13 b 14. luk. 21 d 15. reue. 17 b 4. 21 g 27.

That which man eſteemeth excellent is abominable before God Luk. 16 d 15.

¶ Abraham y^e^ father of beleuers Rom. 4 c 16.

He offered Iſaac by faith. Hebr. 11 d 17.

¶ Abuſe of the Scripture. Mat. 4 a 6. 2. Cor. 2 d 17. Gal. 1 a 8. 2. Theſ. 2 a 2. Ephe. 5 b 6. 2 Pet. 3 d 16. Iude a 4.

Abuſe through Antichriſt 2. The. 2. c 10.

Abuſe by the Phariſes Mat. 23 c. 23.

Abuſes 2. Tim. 3 a 5. Tit. 1 c 10. 2. Iohn. c 7. 2. Pet. 2 a 1. Iude a. Read falſe Prophetes

Abuſed Gal. 3 a 1. 2. Theſ 2. a 3. 2.tim. 3 b 4. tit. 1 c 10. iude b 9. reue. 18 a 3. g 23.

¶ Acception of perſones is not w^t^ God Act. 10 e 34. Rom. 2 b 11. Gal. 2 b 6. Ephe. 6 b 9. Coloſſ. 3 b 25. 1. Pet. 1 c 17.

Acception of perſonnes is forbyd den Iam. 2 a 3.
¶ Adam, which was firſt Luk. 3 g 38. rom. 5 c 14. 1. cor. 15 c 22. f 45. 1. tim 2 d 13.
The ſeconde, Rom. 5 c 14. 1. cor 15 f 45. Reade Chriſte
Adoption, Rom 8 c 15. 9 a 4. gala. 4 a 5. ephe. 1 a 5
¶ Adulterie forbidden Mat. 5 d 27. 28 32. 19 b 9. mar. 10 b 11. luk. 16 d 18. iohn. 8 a 3. rom. 7 a 3. 13 c 9. gal. 5 d 19. 1. cor. 6 b 9. heb. 13 a 4. iam. 4 a 4. 2. pet. 2 c 14
Vſed for Idolatrie Reue. 2 d 14. 14 c 11. 17 a 1. 18 a 3.
¶ Affection Godly Mat. 6 d 33. luk. 11 d 28. 2 cor. 12 g 30.
According to the fleſhe Mat. 6 c 21. 16 d 22. 20 c 21. 26 a 5. e 51. luk 9 d 33. g 54. 11 e 38. rom. 8 b 6. 10 a 2.
Agabus a Prophete Act. 11 d 18. 21 b 10.
Agar Gal. 4 d 25.
Agrippa kyng Act. 25 d 13.
¶ Alliance ancient 2. Cor. 3 d 14. gal. 4 d 24.
The newe Mat. 26 c 28. gal. 4 d 26. 1. cor. 11 e 25. heb. 8 c 8. 9 d 15. 12 f 24. 13 d 20.
Ananias and Sapphira Act. 5 a 5.
Ananias the diſciple Act. 9 b 10.
Ananias the Prieſt Act. 24 a 1.
¶ Ancient men & women ought to be honored
Of what ſort they Tit. 2 a 2. Of them ders. read Elders
¶ Angels, good, w[e] Mar. 12 c 25.
Created by Chriſte, Col. 1 c 16.
The ſeruants of Chri 4 b 11. mar. 1 b 1
They comfort him i luk. 22 e 43.
Seruants to the faith b 10. act. 12 c 11.
Their appearing t Mat. 1 d 20. 2 c 13. 11. c 26. 2 b 9.
Sene in forme of me 5. luk. 24 a 4. iohn. b 10. 10 a 3. e 30.
They ſhal accompag the iudgement Mat 8 d 38. luk. 9 d 26.
Of euil Angels, read
¶ Anger or wrath m me by gentelnes 22. rom. 12 d 19. e 31. col. 3 b 8.
We muſt be ſlowe to 1 c. 19.
If we be angry with let vs be reconcil praye
By nature we are child Ephe. 2 a 3.
Chriſt hath deliuere wrath to come 1.

The wrath of God vpon the infideles 1.The.2 d 16.
The riche of y^e^ worlde heape vpon them a treasure of Angre Iam. 5 a 3.
Anne the Propheteſſe Luk.2 e 36.
Annas and Caiaphas Luk.3 a 2. iohn 18 c 13. act. 4 a 6.
¶ Antichriſt & his kyngdome from the tyme of the Apoſtles 2.The. 2 a 3. b 4. 1. iohn 2 d 22. 4 a 3. 2.iohn c7.mar.13 c 22.reue.13 a 1.2.
Of his deſtruction 2.Theſ. 2 b 8. reuel.19 d 20.
Apollos Act.18 f 24. 1 cor.3 b 6.
¶ Apoſtles or ambaſſadors, and meſſangers were twelue choſen by Chriſt Mat.10a2.Luk.6 c 14. iohn 6 g 67. act.1 a 2. c 13.
They are the light of the worlde Mat.5 b 14.
The ſalt of the earth Mat.5 b 13. mar. 9 g 50. luk. 14 g 34.
Diſpenſers of the myſteries of God 1.Cor.4 a 1.
The miniſters of Chriſt. 1.Cor.4 a 1.
Helpers with God 1.Cor.3 b 9.
Ordeyned to be witneſſes of the death and reſurrection of Ieſus Chriſt, to preache it to all nations Mat.28 d 19 20. mar.16 c 15. luk.24 g 47. act.1 b 8. 2 e 32.10 f 42.
Of the twelue principal Mat.10 a 1
Their ſpeciall office to preache 1.Cor.12 d 28. ephe 4 b 11.
The Apoſtle of y^e^ Gentils Rom.1 a 5. 11 b 13. gal.2 b 7.1.tim.2 b 7.2. tim.1 c 11.
The Apoſtle of y^e^ Iewes Gal. 2 b 7.
Falſe Apoſtles 2.Cor.2 d 17. 11 c 11. Read Preachers.
Aquilla and Priſcilla Act. 18 a 2. g 26 1. cor. 16 d 19.
Armour ſpiritual Rom.6 c 13. 13 d 12.2. cor.6 b 7.10 a 4.ephe.6 b 11. 1.thes.5 b 8. 1. pet.4 a 1.
Almes Matth.6 a 1. luk 11 f 41. 12 d 33. 14 c 13. 16 e 21. act. 2 g 45.9 f 36. 10 a 2. 20 g 35. 24 e 17. phil. 4 b 10. 1 iohn 3 c 17.

B

BAbylon which ſignifieth a place of confuſion (as Rome) wher Antichriſt doth raigne. Reue 14 b 8. 16 d 19. 17 b 5.
Babylon hath made dronke all nations with the wyne of the wrath of her fornication, it is the lodging of the deuils, y^e^ place of vncleane ſprites, y^e^ ſtewes of princes and kinges, and the poiſoning of all nations.Reue.18 a 2. g 21.
Balaam 2.Pet.2 d 15. iude b 11. reuel 2 d 14.
¶ Banket prepared by Matthew for Chriſt Mat.9 b 10. mar.2 b 15. luk.5 f 29.
Contemners of God pollute the

Christians bankets 2. Pet. 2 c 13. iude b 12.
They which are called to Bankets or feaſts ought to ſit loweſt, and why Luk. 14 b 10.
Whome Chriſtians ought to byd to dyner & supper Luk. 14 b 12.
¶ Baptiſme is commanded to be miniſtred to all that belieue Mat. 28 d 19. mar. 16 d 16.
Ther is but one Baptiſme Ephe. 4 a 5.
By the water of Baptiſme we are conſecrat to Ieſus Chriſte, & purified by faith in the worde of the Goſpel Ephe. 5 f 27.
It ſignifieth vnto vs, that we are buried with Ieſus Chriſt, dead to ſynne, and deliuered ther from by the death of Chriſt, and haue put on Chriſt, and are made the children of God, by whome alſo we are all made one. Rom. 6 a 3. gal. 3 d 27. col. 2 b 12.
Without faith it proffiteth not Mar. 16 d 16. 1. cor. 10 a 2. 1. pet. 3 d 21.
Men are but the miniſters therof Mat. 3 c 11. ioh. 1 d 26. 3 c 23. 4 a 1. act. 8 c 16. 9 g 38.
Chriſt geueth the vertue, Mat. 3 c 11. luk. 3 d 16. iohn 1 d 26.
It is taken for the viſible gifts of the holy Goſt Mat. 3 c 8. mar. 1 c 8. act. 1 a 5.
It ſignifieth alſo to ſuffre tribulations or death Ma 12 f 50.
Chriſt Baptized not a 2.
Barnabas Act.
Barrabas Mat. 27 c luk. 23 c 18. ioh
Bartimeus the blyn 10 g 46.
Beame, or poſt in t a 3.
Beggers or loytere be ſuffred 2. The 5 c 16.
¶ Benignitie, gent litie Gal. 5 d 22. e 3 b 12.
The bonteouſnes o des vs.
They which have m courteous.
We muſt be gentil on nother col. 3 b 12.
¶ Blaſphemie conde b 19. luk. 23 c 35. a 2 d 24.
Blaſphemie againſt man may be forg phemie againſt t can not be forgeu c 31. mar. 3 d 29. luk 1 c 13.
The beaſte ſpeaketh againſt God an Reuel. 13 a 1, b 5

happy folke Mat. 5 a 3. 20. 11 d 27. iohn 20 g 29. a 7.
ending to heauen blef- Apoſtles Luk. 24
h litle children Mar.
and curſing procede t of one mouth Iam. 3
ken for praiſe Luk. 1. c 2 f 38. rom. 1 c 25. 9 a 5. 1. 16, d 17. ephe. 1 a 3. iam 3.
iſhing, enriching, and ice Mat. 25 c 34. act. 3 d b 8. ephe. 1 a 3. 1. pet.
nſual and mortal Rom d 24. 8 b 11.
bernacle 2. Cor. 5 a 1. c 13.
d houſe of earth. 2 Cor. a 1.
of the holy Goſt 1. 19.
ife agayne ſpiritual, 11. 1. cor. 15 f 44. 2. cor. 4
ortifie it Rom 8 c 13. d 27. coloſ. 3 a.
r the nomber of y^e elect urche.
ſfe. Phil. 4 a 3. reue. 3 3. 17 c 8. 20 d 12. 21 g 27.
Bragging and boaſting Luk. 18 b 11. rom. 1 d 30. gal. 6 c 13.
Good and lawful 2 Cor. 11 e 18. philip. 3 a 7.
¶ Brethren of Chriſt, or kynſmen Mat. 12 d 47. iohn 7 a 3. 1. cor. 9 a 5. gal. 1 d 19.
Brethren ſpiritual of Chriſt are the faithful, Read Faithful.
All Chriſtians are Brethren. Mat. 23 a 8. rom. 1 b 13. 8 c 29. 1. cor 6 b 6. 8 d 11. ephe. 6 d 21. col. 4 d 15. 1. theſ. 5 c 14.
Falſe Brethren 2. Cor. 11 f 26. gal. 2 a 4.

C

Caiaphas prophecieth Iohn 11 b 50.
He examineth Chriſt Matth. 26 f 62.
Cain 1. Iohn 3 b 12. Iude b 11.
Called are many Mat. 20. b 16.
Capernaum reproued Matth. 11 c 23.
Chananean Math. 15 e 22.
Centurion Mat. 8 a 5. 27 f 54.
¶ Charitie or loue of God towards vs Iohn 3 b 16. 13 a 1. 16 d 27. rom. 5 b 8. ephe. 2 a 4. Reade God.
It is a ſigne to knowe the faithful by Iohn 13 d 35.
It is the gift of God Ephe. 3 d 19. philip. 1 b 9. 1. theſ. 3 d 12. 2 theſ. 1 a 3.
The bande of perfection, Col. 3 c 14.
The fulfilling of the Lawe

Mat. 7 b 12. rom. 13 c 9. gal. 5 c 16. 1. tim. 1 a 5.
Waxing colde in the latter tymes Mat. 24 a 12.
¶ Children are embraced of Chriſt, and bleſſed Mar. 10. b 16.
They prayſe Chriſt Matth. 21 b 15.
Taken for yonge Chriſtians & of ſmale capacitie 1. Cor. 3 a 2. 14 d 20. ephe. 4 c 14. heb. 5 d 12.
They that are humble, ſimple, & without malice Mat. 18 a 3. 1. cor. 14 d 20. 1. pet. 2 a 1.
Children of God Luk. 20 f 36, ioh. 1 b 12. rom. 8 c 14. 2. cor. 6 d 18. gal. 3 d 26. 4 a 7. ephe. 1 a 1. hebr. 12 b 6 1. iohn 3 a 1.
Children of the reſurrection, which can not dye. Luk. 20 f. 35. 36.
Children of the kyngdome, Mat. 13 e 38.
Children of light Iohn. 12 e 36. ephe. 5 b 8. 1. theſ. 5 a 5.
The true Children of Abraham Rom. 4 c 16. gal 3 a 7.
Children ought to obey their fathers Ephe. 6 d 1. col. 3 d 20.
¶ Chriſt is God euerlaſting, ye begynning and the ende Iohn 1. a 1. 10 e 30. 20 g 28. act 20 f 27. rom. 9 a 5. 14 c 18. philip. 2 a 5. col. 2 a 2. 1. tim. 3 d 16. heb 1 c 8. 1. iohn 5 d 20. reue. 1. b 5.
Chriſt is ye worde of God 1. Iohn 1 a 1. reue. 19
Chriſt is the
2. Corinth. 4 a
a 3.
The Sonne of G
17 16. b 16. 17
luk. 1 c 32. d 35
g 49. 3 b 13. c 1
9 g 35. 10 g 36.
8 g 37. rom. 1
2 d 20. 4 a 4.
1 a 2. b 5. 3 b 6
17. 1. iohn 1 b
The power and
1. Cor. 1 d 24.
The Creator
col. 1 c 16.
By him all thing
a 3. colos. 1 b
2.
He is the serche
Mat. 9 a 22, b 28
9 f 47. iohn 2 d
reue. 2 f 23.
The Prince of life
The Lord of glo
The Prince of ſalu
c 10
The Prince of fait
a 2.
Chriſt is the ſonn
Dauid, accordi
Mat. 1 a 6. luk. 3
rom. 1 a 3 2. tim
Deſcended of the
a 1. rom. 9 a 5.
Comen in fleſhe

a 2. heb. 2 d 14.
by the holy Goſt, and
the virgine Mat. 1 c 18.
35.
mciſed, and preſented
mple Luk. 2 c 22. d 27.
t to Ioſeph and Marie
er Luk 2 g 51.
l in wiſdome and age
40.
ptized Mat. 3 d 16.
tempted of the deuil
1.
ed the kyngdome of
l confirmed it with mi-
Mat. Marc. Luk. Iohn.
dan Mat 8 c 20
b 13. 24 c 27. 26 a 2. mar. 2
33. f 45. luk. 9 c 22. 17 e
g 51. 3 b 11. 5 e 27. 6 f 53
ome of God Iohn 3 b
6 d 23. e 30. f 36. 7 d 28. 8
i. e 42. 10 g 36. 12 f 44. 17
e 21. rom 8 a 3.
ſes are accompliſhed
2. Cor. 1 d 20.
ſe ſ^re Father Iohn 8 c 19.
of all things Heb. 1 a 2.
ord Mat. 22 d 43.
1. iohn 13 b 13. 20 g 28. act.
48. 1. cor. 2 b 8. 8 b 6. 12 a
ephe. 4 a 1. phili. 2 b 11.
c 14. 19 c 16.
auiour Mat. 1 d 2. luk.
iohn 3 b 16. 4 f 42. act. 4
b 12. 1. tim. 1 c 15. tit. 2 d 13. 1. iohn
4 b 9.
He is our hope and conſolation
Mat. 12 b 21. rom. 15 c. 12.
Our wiſdome, iuſtice, ſanctifica-
tion, & deliuerance 1. Cor. 1 d 30.
Our peace Luk. 2 b 14. iohn 6 d
33. rom. 5 a 1. ephe. 2 c 14. d 17.
philip. 4 b 7. col. 1 c 20.
Only Mediatour, and Aduocat,
Mat. 11 d 27. iohn 10 b 9. 14 a 6.
act. 4 b 12. rom. 5 a 1. 8 g 34. ephe.
2 d 18. 3 b 9. 1. tim. 2. b 5. heb 7 d
25. 8 b 6. 9 d 15. 12 f 24. 13 c 12. 1.
iohn 2 a 1.
We muſt call vpon God in his Na
me Iohn 14 b 13. 15 c 16. 16 c 23.
He only forgeueth ſynnes Mat. 9
a 2. act. 10 g 43 rom 8 a 4. 2 cor. 5
d 18. ephe. 1 b 7. 4 g 30. col. 1 b 14.
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He is the only Maſter whome we
muſt heare Mat. 17 a 5. 23 a 8. mar
9 a. iohn 13 b 13. act 3 d 22.
The way, trueth, and life Iohn 1 a
4. 5 e 26. 11 c 25. 14 a 6. act. 3 c 15. 1.
iohn 1 a 4. b 5. 9 c 11. col. 3 a 4.
The true light Iohn 1 a 4. 8 b 12.
9 a 5. 12 g 46.
The geuer of water of life Iohn 4
b 10. 7 f 38. reue. 22 d 17.
The accompliſhement and ende of
the Lawe Mat. 5 b 17. rom. 10 a 4.
Who hath aboliſhed the Lawe of
decrees Ephe. 2 c. col. 2 c 2.
2 cor. 3 b 6.
The only foundation and the

chief ſtone 1.Cor. 3c 11. col. 2 b 1. mat 21 d 42. act. 4 b 11. ephe. 2. d 20. 1.pet. 2 a 6.

The ſtone of offence Mat 21 d 44. luk. 2 e 34. rom. 9 g 32. 1. pet. 2 a 4 b 8.

The bread of life Iohn 6 d 35. e 48.

The victorie of the world Iohn 16 g.

The ſeconde Adam and heauenly 1. Cor. 15 f 45.

Of whome we haue receaued all thing Iohn 1 b.

The good ſhepherd, y^e^ dore of the ſhepehouſe, & prince of ſhepeherds Iohn 10 b 11. c 14. heb 13 d 20. 1.pet. 2 d 26. 5 a 4.

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Come to ſerue Mat. 20 d 28. mar. 11 f. luk. 22 c 26. iohn 13 a 5.

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tement, ranſon, and ſatiſfaction for our ſynnes Rom. 5 b 10. 1. cor. 1 d 30. 2 cor. 5 d 18. ephe. 1 b 7. col. 1 c 20. 1. tim. 2 b 4. 1. iohn 2 a 2. 4 b 10. mat 20 d. 1. pet. 1 d 20. gal. 3 b 13. reue. 5 c 9.

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¶ Circumciſion which is in the fleſhe Rom 2 d 28. 1. cor 7 d 18. gal. 5 a 6. ephe 2 b 11.

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¶ Citie of God Heb. 11 d 16. 12 e 22. 13 c 14. reue. 3 c 12. 21 c 10.

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¶ Communion or Supper of the Lord, and of the inſtitution therof Mat.26c26.mar.14c18.luk.22b1.71.cor.11e.24.

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¶ Concupiſcence taken for all our corrupt affections Mar.4b19.rom.6b12.7b7.gal5d24.2.pet.1a4.1.iohn 2b16.

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¶ Confeſſion of faith, Reade Chriſt.

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¶ Coniurers are torne of yᵉ deuils, Act.19c13.

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¶ Conſcience which is made good by grace Heb.13h9.

A good conſcience towarde God and men Act.24d16.2.cor.1.12c.1.tim.1a5.1.pet.3c16.d21.

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¶ Conſolation which commeth of God 2.Cor.1a4.b6.7b6.phil 2a1.2.theſ.2d16.

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n of God Rom.8 d 23.
e creature which is rege-
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5 c 17. gal. 6 c 15.

¶ Crosse, whervnto the faithful are called Mat.10 d 38. 16 d 24. luk.9 c 23. 14 f 22. Read, Persecution.

¶ Croune of thorne Mat.27 c 29.

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¶ Churche or congregation taken for the hole nomber of the elect Act.14 d 27. rom.16 a 4. 1.cor.11 d 22. e 23. 16 d 19. col. 4 d 15.

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The head therof is Christ, Read Christ.

It is the house of God 1.Tim. 3 d 15. hebr. 3 b 5.

The piller & assurance of the truth 1. Tim. 3 d 15.

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The heauenly and newe Ierusalem Gal.4 d 26. reue.3 c 12. 12 a c 10.

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¶ Diſobedience to the Goſpel & to the trueth. Ro.10 c 16.d 21. 2. theſſ.1 c 8. 3 d 14.
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¶ To do good to our ennemies Read, To loue.
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We muſt praye for them 1. Tim. 2 a 2.
We may not contemne them nor ſpeake euil of them 2. Pet. 2 b 10. iude b 8.
But if they commande any thing againſt God we muſt not obey them Act. 4 d 19.
Malice is condemned Rom. 1 d 29. 1. cor. 5 b 8. 14 d 20. ephe. 4 g 31. col. 3 b 8. tit. 3 a 3. 1 pet. 2 a 1.
¶ Man which is earthly and heauenly 1. Cor. 15 f 47.
The olde and newe man Rom. 6 a 6. ephe. 4 e 22. f 24. col. 3 b 9.
Carnal & ſolde vnder ſynne Iohn 3 a 6. rom. 7 c 14.
Senſual 1. Cor. 2 d 14.
Spiritual Iohn 3 a 5. 1. corinth. 2 d 15.
The outwarde man or body 2. Cor. 4 d 16.
The inwarde, or ſpiritual conceaued by the worde Rom. 7 d. 2. cor. d 16. ephe. 3 c 16. 1. pet. 3 a 4.
Euery man is a ſynner Rom. 3 b 9. c 23. 5 b 12. gal. 3 d. 1. iohn 1 c 8.
Is a lyer Rom. 3 a 4.
Vnbelieuing Rom. 11 d 30.
Naturally the childe of wrath Ephe. 2 a 3.
Death and damnation haue raigned ouer euery man Rom. 5 c 14. 1. cor. 15 c 21.
¶ Marie the virgine wife of Ioſeph Mat. 1 c 16. d 20.
She is ſaluted of the Angel Luk. 1 c 28.
She beareth Chriſt Luk. 2 a 7.
Her ſonge Luk. 1 e 46.
She ſendeth vs to Chriſt Iohn 2 a 5.
¶ Marie y^e ſiſter of Martha Luk. 10 g 39. iohn 11 a 1. d. 32.
She anointeth Chriſts fete Iohn 12 a 3.
¶ Mariage, is an inſeparable conionction of the houſband and the wife Mat. 19 a 5. 1. cor 7 a 4. b 10.
It is ordeyned of God Matth. 19 a 5.
It is granted to all 1. Cor. 7 a 1
It is honorable to all folke Heb. 13 a 4.
It is neceſſarie for whoſoeuer

hath not the gift of continencie Mat. 19 b 12. 1. cor 7 a 2. b 9.
Chriſt honored it with his preſen ce, and firſt miracle Iohn 2 a 2.
It is compared to the ioyning of Chriſt with his Churche Ephe. 5 f 29.
¶ Man can not vndoe it Matth. 19 a 6.
Fornication diſſeuereth and breaketh it Mat. 5 e 32. 19 b 9. 1. cor. 7 b 10.
The bonde betwene the houſband and the wife alſo betwene the wife and the houſbande, and how they ought to behaue them ſelues the one to thother 1. Cor. 7 a 3. b c 14. g 34. ephe. 5 f 28. g 33 col. 3 c 18. d 19. 1. tim. 2 d 12. tit. 2 b 5. 1 pet. 3 a 1. b 7.
Martha Luk. 10 g 38. iohn 11 c 20.
Maſters how they ſhulde behaue them ſelues towarde their ſeruants Ephe. 6 b 9. col 3 d 26.
Matthew called Leui Matth. 9 a 9. luk. 5 f 27.
Matthias is elected Apoſtle Act. 1 d 26.
¶ Meate that endureth & ſpirituall Iohn 6 c 51. 1 cor. 10 a 4.
Corporal meates make vs not acceptable to God 1. Cor. 8 c 8. hebr. 13 b 9.
Ther is no difference betwixt the ſe bodyly meates as touching matter of conſcience Mar. 7 b 18. luk. 10 b 8. act. 10 b 13 rom. 14 c 14. 1 cor. 10 f 25. col. 2 c 16. 1. tim. 4 a 3.
Melchi-ſedec Hebr. 17 a 1.
Members, one of another, are the faithful Rom. 12 b 5. 1. cor. 12 d 25. ephe. 4 f 25.
Of Chriſt, our bodies are members 1. Cor. 6 c 15. ephe. 5 g 30.
Our members are the temple of the holy Goſt 1. Cor. 6 d 19.
Our members ought to ſerue in holynes Rom. 6 d 18.
We muſt mortifie them Col. 3 a 5.
¶ Mercie of God through Chriſt Ephe. 2 a 4. hebr. 4 d 16. 1 pet. 1. a 3.
By it we haue ſaluation Tit. 3 b. 1. pet. 1 a 5.
God ſheweth it to whome it pleaſeth him Rom. 9 c 15.
It is ſheued to the Gentils Rom. 11 d 30. 15 b 9.
God wil ſhewe it to them that fear him Luk. 1 e 50.
And to them that repent Luk. 23 d 20.
Alſo to the faithful 1. Pet. 1 b 10.
It is commanded among men Luk 6 e 36. ephe. 4 g 32. col. 3 c 13. 1. pet. 3 b 8.
God wil haue mercie and not ſacrifice Matth. 9 b 13. 12 a 7.
Bleſſed are they that do it Mat. 5 a 7.

5 a 7.
He that doeth it not, let him not loke for it of God Iam. 2 c 13.
It is of the chiefeſt things yᵗ oght to be done Mat. 23 c 23.
We oght to ſhewe it towards all Luk. 10 f 33. g 37.
Michael the Archangel Iude b 9. reue. 12 b 7.
¶ Miniſtration of yᵉ worde, or preaching the Gospel Act. 20 e 24. 2. Cor 5 d 20.
Miniſters, Reade Preachers.
¶ Miracles true, are of God to confirme his trueth Mar. 16 d 17. iohn 5 f 36. 10 e 25. 20 g 27. Act. 2 d 22. 4 f 30. 14 a 3. 2 cor. 12 d 12. hebr. 2 a 4.
They are wroght in the name of Ieſus Chriſt Mar. 16 d 17. act. 3 e 26. 4 b 10. f 30 9 f 34.
Falſe miracles are of the deuil to deceaue and confirme his falſelie Mat. 24 b 24. 2 theſ. 2 c 9. reue. 13 c 14. 16 c 14.
Workers & deſpicers of the Goſpel Act 2 b 13. 17 g 32. 2 pet. 3 a 3. iude d 18.
No man oght to be deſpiced Mat. 18 b 10.
¶ Moiſes Act. 7 c 20. heb. 11 e 23.
Why he hidd his face 2. Cor. 3 c 13.
¶ Mortifieng of our ſelues Rom. 8 c 13. col 3 a 5.
It is to dye to ſynne Rom. 6 a 1.
Mortification by the croſſe 2 Cor. 4 c 10.
Mote in the eye Mat. 7 a 3.
Murmur and grudging oght to be auoyded 1. Cor. 10 b 10. phil. 2 b 14.
Murmures Mat. 20 b 11. luk 5 f 30. 15 a 2. 19 a 7. iohn 6 e 41. g 61. rom. 1 d 29. iude c 16.
¶ Murther and murtherers condemned Mat. 5 c 22. 15 b 19. 19 c 18. rom. 1 d 29. 13 c 9. gal 5 d 21. 1. tim. 1 b 9. 1 pet. 4 d 15. reue. 21 b 8. 22 c 15.
He that hateth is a murtherer 1. Iohn 3 c 15.

N

NAthanael Iohn 2 g 46.
Neighbour, is euery man Luk. 10 f 36.
We oght to loue him as our ſelfe, Reade Loue, and Charitie.
Newnes of life, is of the Spirit 6 a 4. 7 b 6.
New man, Reade man, & Creature.
Nicodemus Iohn 3 a 1. 7 g 50. 19 g 39.
¶ Noe Hebr. 11 b 7. 2. pet. 2 a 5.
His daies Mat. 24. c 37. 1. pet. 3 d 20.

O

OBedience to God rather then to man Act. 4 d 19. 5 c 29.
To the Goſpel and to the trueth Rom. 1 a 9. 15 d 20. 16 d 25. 2. cor. 9 d 13. 1 pet. 1 b 12.
To fathers, Read Children. to

Princes, reade Magiſtrats. to preachers, reade Preachers. to maſters, reade Seruants.
We muſt not obey ſynne Rom.6 c 16.
Oblation, Reade Sacrifice.
Offence, ſclander, let, or hinderance to come to God, & to Chriſt, or occaſion geuen to drawe backe, or to fall by any meanes into ſynne and deſtruction Mat. 18 a 7.
We ought not to geue it Mat.17 d 27. rom 14 c 13. 1.cor.8 c 9. d 13
Wo be to him that geueth it Mat. 18 a 7.
Offence taken vniuſtely Mat. 24 a 10. 26 c 31. Mar. 6 a 3. iohn 6 g 61. 1. cor.1 c 23. gal 5 b 11.
Happy is he that taketh it not Mat. 11 a 6.
We ought to put away from vs all things that ſhulde geue offence, be they neuer ſo dere, Mat.5 c 28. 18 a 7.
Wicked men are called offences or ſlanders Mat 13 f 41.
Oliue tree wilde Rom. 11 c 17.
Chriſt is y^e^ true oliue tree Rom. 11 c 17.
Oneſimus Philem. b 10.
Oneſiphorus 2. Tim. 1 d 16.
¶ Othe of God Hebr. 6 d 17. 7 c 21.
To what ende an othe is made among men Heb. 6 c 16.
It is prohibited in our priuat cauſe Mat. 5 f 34. iam. 5 c 12.
P
PAcience is neceſſarie for the faithful Luk. 21 d 19. rom. 5 a 3. 8 d 25. 12 c 12. 15 a 4. col. 1 b 11. 3 b 12. 1. theſ. 5 c 14. hebr. 10 g 36. 12 a 1. iam 1 a 3. 5 b 7.
Palſie healed of Chriſte Matth. 9 a 2.
¶ Parable, or ſimilitude. Of the candel light. Mat. 5 b 15. luk. 11 e 33.
Of the houſe built vpon the ſande Mat. 7 d 26.
Of the children in the ſtreate Mat. 11 b 16.
Of the piece of newe clothe Mat. 9 b 16.
Of the ſower Mat 13 a 3. b 18.
Of y^e^ darnel or cockle Mat. 13 d 27.
Of the graine of muſtard ſede Mat. 13 d 31.
Of leuain Mat 13 e 31.
Of the treaſure hid, of the marchant, and the perle, of the net Mat. 13 f 44.
Of the loſt ſhepe Mat 18 b 12.
Of the ſeruant that pitieth not his compagnion Mat. 18 a 2.
Of the worke men ſent to labour in the vineyarde Mat. 20 a 2.
Of two Sonnes Mat. 21 c 28.
Of the vineyarde hyred forth Mat. 21 c 33.
Of the kyng that maketh the mariage 22 a 2.
Of the faithful or naughty ſeruant

uant 24 d 45.
Of the ten virgines 25 a 1.
Of the talents Mat. 25 b 13 luk. 19 b 13.
Of the ſede that groweth and increaſeth Mar. 4 e 27.
Of the Samaritan Luk. 10 f 33.
Of the importunat friende Luk. 11 a 8.
Of the ſtrong man armed Luk. 11 c 21.
Of the man y^t gethereth much fruit Luk. 12 c 16.
Of the baren fygge tre Luk. 13 b 6.
Of him that was byd to the feaſt and ſetteth him ſelue in y^e chiefeſt place Luk. 14 b 8.
Of the dráme or piece of ſiluer loſt Luk. 15 b 8.
Of the prodigal ſonne Luk. 15 c 12.
Of the vniuſt ſtewarde Luk. 16 a 1.
Of the importunat wydowe Luk. 18 a 3.
Paradiſe Luk. 23 f 43.
Pardone we muſt him that offendeth vs Mat 6 b 14. 18 c 22. d 35 mar. 11 c 25. luk 17 a 3. ephe. 4 g 32. col. 3 b 13.
Parents, Read Father.
¶ Paul, his vocation, & his actes, his preachings, miracles, iorneys, trauailes, perſecutions, perils, and other afflictions, from the 8. chap. of the Actes euen to the laſt and through out all his Epiſtles.
The ambaſſador of Chriſt 2. Cor. 5 d 20.
The Apoſtle of the Gentils Rom. 11 b 13. gal. 2 b 8. 1. tim. 2 b 7.
He hath layd the fundation 1. Cor. 3 b 10.
He laboreth with his hands to gayne his liuing without charging any man Read Labor.
How much he ſuffered for y^e Goſpel 1. Cor. 4 b 9. 2. cor. 4 c 9. 11 f 24. 12 c 7. 2. tim. 2 b 10. 3 c 11.
His example of life and doctrine ought to be followed 1. Cor. 4 d 16. 11 a 1. phil. 3 d 17. 1. theſſ. 1 c 16. 2. theſſ. 3 b 9.
His reuelations 2. Cor. 12 a 1.
¶ Peace of God & of Chriſt by y^e Goſpel Luk 2 b 14. 24 e 36. iohn 14 d 27. 16 d 33. act 10 e 36. rom 5 a 1. ephe. 2 c 14. phil. 4 b 7. col. 3 c 15.
Peace w^t our neighbour Mat. 5 a 9. mar 9 g 50. rom. 12 d 18. 14 d 19. 1. cor 14. f 33. 2. cor 13 d 11. ephe. 4 a 3. 1. theſſ. 5 c 13. 2. tim. 2 d 22. heb. 12 d 14. 1. pet. 3 b 11.
Peace of y^e worlde, which Chriſt geueth not Mat. 10 d 34. iohn 14 d 27. 1. theſ. 5 a 3.
¶ Perſecution, foloweth the true Chriſtians Luk. 21 c 12. 2. tim. 3 c 11.
The very kinſfolkes do ſome tymes perſecute Mat. 10 b 21.

d 35. luk. 21 d 16.
Bleſſed are they that ſuffre it wil lingly Mat. 5 a 10. b 11. 1. pet. 4. d 14.
In tyme of perſecution we may flee, Reade Flye.
It commeth by the wil of God 1. Pet 2 d 19. 3 d 18. 4 d 19.
Examples of the ſame Mat. 26 e 50. act. 4 a 3. 6 d 12. 7 g 58. 8 a 1. 12 a 1. 12 g 50. 14 a 5. 16 e 22. 17 b 6. 18 d 17. 19 f 29. 21 f 30. rom. 8 g 35. 2. cor. 11 f 24 heb. 11 g 36 37.
They that perſecut through ignorance are receaued to repentance Act 3 c 17. 1. tim. 1 c 13.
The obſtinat perſecutors are poniſhed Luk. 23 d 28. act. 12 d 23. 2. tim. 4 c 15.
¶ Perſeuerance Mat. 10 c 22. 2 b 13.
It is the gift of God who only can confirme his in goodnes Rom. 16 d 25. 1. cor. 1 a 4. 2 cor. 1 d 21. philip. 1 a 6. 1. theſ. 3 d 13. 5 d 23. 2. theſ. 2 d 16. 3 a 5. 1. pet. 5 c 10.
¶ Peter called Cephas of Chriſte Iohn 1 f 42.
He and Andrew his brother are called Mat 4 c 18.
He is called Satan Mat. 16 d 23.
He denieth Chriſte Mat. 26 g 70.
He preacheth Chriſt Act 2 d 22. 3 b 13. 10 e 36.
His viſion Act. 10 b 11.
He is put in priſon Act 4 a 3. 1 a 4.
¶ Phariſes and Scribes are reproued of Chriſt for their hypocriſie and malice Mat. 9 b 12. 12 a b. c. d 15 a. 19 a. 22 b. 23 a b c d.
Philippe the Apoſtle Iohn 1 f 43. 14 a 8.
Philippe the deacon Act. 8 a 5. c 30. 21 b 8.
Philoſophie wherof we muſt take hede Col. 2 b 8.
Pilate and his behauiour towarde Chriſt Iohn 18 e 29. f 30. g 38. 19 a 1. &c.
Poetes alleged Act. 17 e 28. 1. cor. 15 d 33. tit. 1 d 12.
Pompe and ruffeling Mat. 23 d 38, &c. luk. 7 d 25. 1. iohn. 2 c reuel. 17 a 4. 18 a b &c.
¶ Poore muſt be ſuccored Luk. 14 c 13. gal. 2 b 10. Reade Almes.
We muſt not contemne them Iam. 2 a 2.
Poore in ſpirit Mat. 5 a 3. luk. 6 c 20.
To them is the Goſpel preached Mat. 11 a 5.
¶ Prayer how it ought to be made Mat. 6 a 5.
In ſpirit Ephe. 6 c 18. iude d 20.
It muſt be in faith Mat 21 b 21. mar. 11 c 23. iohn 15 b 7. iam. 1 a 6. 5 d 15.
In the name of Chriſt. Reade Chriſt.

Continue

Continual & perſeuering Luk.11 a 8.18 a 1. 21 g 36. act.1 c 14.2 g 42. rom.2 c 12. ephe. 6 c 18. col.4 a 2. 1.theſ.5 d 17. 1.tim.5 a 5. 1. pet.4 b 7.

In euery place 1.Tim.2 c 8.

One praye for another Iam.5 d 16.

For the Sainctes Ephe.6 c 18. 1. theſ.5 d 26. hebr.13 d 24.

For kynges and magiſtrats 1.Tim. 2 a 2.

For the ennemies and perſecuters Mat.5 g 44. luk.6 e 35. 23 e 34. act 7 g 60.

For all men 1.Tim.2 a 1.

Againſt tentations Mat.26 d 41. luk.22 e 40.

In affliction Act.12 a 5. rom.15 g 30. iam.5 c 13.

With faſting, Reade Faſting.

The forme of prayer Mat.6 b 9. luk.11 a 2.

¶ Publike and in the aſſemble of many Act.1 c 14. d 24. 4 c 24. f 31. 12 a 5. 20 g 36. 21 a 5.

It muſt be in that langage which the aſſemble doth vnderstand 1.Cor.14 c 13.

Of priuat prayer we haue y^e^ example in Chriſt Mat.14 b 19. 26 d 39. luk.5 c 16. 6 b 12. 22 d 32.

¶ Preachers, of miniſters of Chriſt to preache his Goſpel, & to fede his flocke, with the worde of God. Iohn 21 c 15. act. 20 f 28. 1. cor.3 a 5. 4 a 1. 2.cor.3 b 6. ephe. 3 b 7. col.1 a 7. 1.tim. 4 b 6. 1.pet. 5 a 2.

They are ſent of God Mar.16 c 15. iohn 20 e 21. rom.10 c 14.

They may not preache but that w^e^ Chriſt hath commanded that is, the onely worde of God Mat. 28 d 20. 1.cor.2 a 2. 1.tim.1 a 5. 1. pet.4 c 11. 2. iohn c 9.

According to Chriſts example Iohn 7 c.

We muſt heare ſuch & obey them Luk.10 c 16. 2. cor. 2 c 9. phil. 2 b 12. 2.theſ.3 a 4. c 14. hebr.13 d 22.

We muſt receaue ſuche, nouriſhe them and eſteme them Mat.10 d 40. iohn. 13 c 20. gal.6 b 6. 1. theſ 5 c 13. 1.tim.5 c 17. 3. iohn c.

They may liue on y^e^ Goſpel Rom. 15 f. 1.cor.9 a 7. b 9.

They are helpers of the faithful and not Lords of their faith 2. Cor. 1 d 24. 1 pet.5 a 3.

They are ſeruants of the faithful Mat.20 d 27. luk.22 c 27. 2.Cor.4 b 5.

Their power is to edifie & not to deſtroye 2. Cor. 13 c 10.

They muſt be appoynted particularly through all churches Act. 14 d 22. tit. 1 b 5.

What things and conditions are required in them 1.Tim 3 a 1. b 6. tit. 1 b 6. c 9. 1. pet 5 a 2.

They ought to be a good example to others Phil. 3 d 17. 2.theſ. 3 c 9. tit. 2 b 7. 1. pet. 5 a 1.

Falſe preachers are prophe-

cied to come, and to deceaue ma ny Mat. 24 a 11. act. 20 f 29. 1. tim. 4 a 1. 2 tim. 3 a 2. 4 a 3. 2. pet. 2 a 1.
With wonderful signes and mira cles Mat. 24 b 24. 2. thes. 2 c 9. reue. 13 c 13.
They make marchandise of the worde of God 2 Cor. 2 d 17.
They teache the commandements and doctrine of men, and deuils Colos. 2 b 8. 1. tim 4 a 3.
They serue their belly, which is their God Rom. 16 c 18. phil. 3 d 10.
Predestination, Read Election.
¶ Pride and arrogancie condem-ded Mar. 7 c 22. rom. 11 c 25. 12 c 16. 1. cor. 4 b 6. d 18. 2. cor. 12. g 20. phil. 2 a 3. 1 tim. 3 b 6. 6 a 4. 2. tim. 3 a 2. iam. 4 b 16. 2. pet. 2 d 18. 1. iohn 2 c 16. iude c 16.
God resisteth the proude Luk. 1 e 51. iam. 4 b 6. 1. pet. 5 b 5.
¶ Priesthode, Leuitical according to the Lawe Hebr. 7 a 5 b 11.
Of Christ according to the ordre of Melchi-sedec Hebr 7 a. b c d.
The perpetual Priest, and hie bi-shope of the Newe testament, reade Christ.
The faithful are spiritual Priests made of Christ 1. Pet. 2 a 5. b 9. reue. 1 b 6. 5 c 10.
The Priests procure Christs de-ath Mat. 21 d 45. a 1.
They persecute his, and l ne A
Prisoners must be visited d 36. 43. heb. 12 a.
Proces in Lawe must be Mat. 5 d. 1. cor. 6 a b.
¶ Promes made to the Act 2 f 39. rom. 4 c 16. d 22.
The fame that was made thers 2. C
¶ Prophetes for shewers to come Ac
For interpreters of the res, and how they ogh cice their office in the 1. Cor 14.
Prophecie is the gift of no worldly thinge Rom 1. cor. 12 b 10. 2. pet.
¶ Proue the spirits 1. io
Euery man proue him sel Cor. 11 f 28. 2. cor. 13
To proue euery thing 5 d 21.
¶ Punishement of euery is openly knowen is c to the magistrat 4. 1. pet. 2 c 14.
No punishement chanceth faithful saue for a tym rect them 1. Cor. 5 32. 1. pet 4 d.
But the vnbeleuers haue sting punishement M

25 d 41. mar. 9 g 44. reue. 20 d 21. 21 c. 22 d.

Q

QVene of the ſouthe Mat. 12 d 42.

Queſtions, diſputations, and contention of wordes ought to be auoyded Rom. 14 a 1. phil. 2 b 14. 1. tim. 1 a 4. 6 a 4. 2 tim. 2 d 23. tit. 3 c 9. Luke Contention.

R

RAhab, the harlot Heb. 11 f 31. iam. 2 d 25.

¶ Rayment ſhulde not be cared for Mat 6 c 25. d 28.

We muſt take awaye yᵉ ſuperfluitie therof Luk. 3 c 11. 7 d 25. iam 2 c 13. 1. iohn 3 c 17.

It muſt be ſimple and honeſt 1. Tim. 2 c 9. 1. pet. 3 a 5.

Rayment ſpiritual Mat. 22 a 11. luk. 24 g 49. rom. 13 d 12. 2. cor. 5 a 2. gal. 3 d 27. ephe. 4 f 24. col. 3 b 10. Read Armour.

Rayment and meat muſt not be ſoght fore carefully, Read life, and Rayment. We muſt be content with what ſoeuer God ſendeth 1. Tim. 6 b 8.

Rancour or malice Ephe. 4 g 31. hebr. 12 d 15.

¶ Reconciling towarde God, Luke Chriſte.

Towarde our neighbour Matth. 5 d 24.

Regeneration ſpiritual Iohn 3 a 3 1. pet. 1 a 3. Luke Baptiſme.

¶ Reioyce we ought alwayes 2. Cor. 6 c 10. 13 d 11. phil. 3 a 1. 4 a 4. 1. thef. 5 c 16.

In tribulations and perſecutions Mat. 5 b 12. act. 5 g 41. 1. theſ 1 c 6. hebr. 10 g 34. iam. 1 a 2. 1. pet. 4. c 13.

With whome we ought to reioyſe. Rom. 12 c 12.

We ought to reioyse that our names are written in heauen Luk. 10 d 20.

¶ Religion true Iam. 1 d 27.

Falſe & ſuperſtitious Col. 2 d 23.

Renounce or forſake him ſelfe & all yᵗ he hath to follow Chriſt Mat. 16 d 24. luk. 14 g 33.

¶ Repentance, that is, ſorrowing for our ſynnes, with amendement of life by tourning to God Mat. 3 a 2. 4 c 17. luk. 15 b 7. c 10. 24 g 47. act 2 f 38. 3 c 19. 17 g 30.

It muſt be ioyned with faith Mar. 1 b 15. act. 20 d 21.

It is the gift of God Iohn 12 f 40 act 5 f 31. 11 c 18. 26 c 20. 2. tim. 2 d 25.

Reprobate Iohn 10 e 26 rom. 1 d 28. 2 theſſ. 2 c 27. 1. tef. 2 c 19. iude a 4.

Rede Iewes, and Infidels.

¶ Reſurrection ſpiritual by faith Luk. 2 e 34. iohn 11 c 25. col 2 c 12. 3 a 1.

The vniuerſal reſurrection of the bodyes Act. 24 d 15. rom 14 b 9

2. cor 5 b 15.
Of the rightuous, to life euerlasting, and of the vnrightuous to euerlasting damnation Mat.25 d 46. iohn 5 e 29.
In what sort and after what ordre it shalbe 1. Cor. 15 e f g. 1. thess. 4 d.
The resurrection of Christ is the foundation of our resurrection 1. Cor. 15 b c. 1. thes. 4 c 14.
Christ wil raise them vp agayne whome his Father hath geuen him Iohn 6 d 39.
The state of them that are raised vp Luk. 20 f 35.
¶ Reuenging belongeth only to God Rom. 12 d 19. 1 thes. 4 b 6. hebr. 10 f 30.
He wil declare it against the persecuters of his elect, and against all rebelles Luk. 18 b 7. 2. thes. 1 c 8. reue. 6 c 10. 19 a 2.
It is also committed to the magistrat Rom. 13 a 4. 1. pet. 2 c 14.
It is forbidden to priuat persones Mat. 5 f 39 rom. 12 d 19. 1. thes. 5 c 15. 1. pet. 3 b 9.
¶ Rewarde of hypocrites is in this worlde Mat. 6 a 2.
The rewarde of synne are other synnes Rom. 1 d. 2 thes. 2 c 12. 2. pet. 2 c.
Also death euerlasting Rom. 6 d 23.
The rewarde of the fait heauen Ma
It is life euerlasting Ma 25 d 46. rom. 6 d 23.
¶ Riches must be wel spent Luk. 12 e 33. 16 c 6 d 17. 1. iohn 3 c 16.
The riche with great pay ue the Gospel Mat
Yet some of them receau 27 f 57. luk 19 a 1.
We ought not to trust Mat. 10 c 24. 1. tim. 6
We can not serue God, bothe Ma
They choke the worde o some Mat
Wo be to the riche which ked Luk. 6 d 24.
How dangerous a thing it to be riche 1. Ti
Riche men ought not ar ly to seke honour Ia
Of the riche man, that pleasure, and poore Luk 16. c 19.

S

SAbbath, or rest which gure Iudaical, and is ken awaye by Christ C Reade dayes.
The Christian & spiritual c 12.
¶ Sacrifices for synnes i we and figure Heb. 8 a b.

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Ende of the Table.

A PERFECTE SVPPVTATION OF THE Y and time from Adam vnto Chriſt, proued by the Scriptures, after the colle-ctiõ of diuers auctors.

The ſumme of the yeres of the fyrſt age.

FRom Adam vnto Noes floude, are yeres 1656.

For when Adam was a 130 yere olde, he begate Seth,

Seth beyng 105 yeres, begate Enos.

Enos beyng 90 yeres, begate Cainan.

Cainan beyng 70 yeres, begate Mahalaleel.

Mahalaleel beyng 65 yeres, begate Iared.

Iared at the age of a 162 yeres, begate Enoch

Enoch beyng 65 yeres, begate Mathuſelah.

Mathuſelah at the age of 187 yeres, begate Lamech.

Lamech beyng 182 yere Noe.

Noe at the commyng of was 600 yeres olde, reth in the ſeuenth of

The whole ſumme of t are 1656.

FRom the ſayd floude vnto Abrahams depart Chalde were 363 yeres dayes.

For the ſayde floude c one whole yere and es.

Sem (which was Noes s gate Arphaxat two y that.

Arphaxat begate Salah was 35 yeres olde.

Salah beyng 30 yeres ol

Heber.
Heber at his age of 34 begate Phalech.
Phalech being 30 yeres, begate Regu.
Regu beyng 32 yeres, begate Saruch.
Saruch beyng 30 yeres, begate Nahor.
Nahor beyng 29 yeres, begate Thare.
Thare beyng 70 yeres, begate Abraham.
And Abraham departed from Chalde when he was 70 yeres olde.

Theſe ſaid yeres accompted are 363 yeres, and ten dayes.

FRom Abrahams departyng frō Vr in Chalde vnto the departing of the children of Iſrael from Egypt are 430 yeres, gathered as foloweth.

Abraham was in Charran fyue yeres, and departed in the 75 yere.
He begate Iſaac when he was 100 yeres olde, and in the 25 yere of hys departyng.
Iſaac begate Iacob when he was 60 yeres olde.
Iacob went into Egypt wyth all hys familie, when he was 130 yere old.
Iſrael was in Egypt 220 yeres which remayne from that tyme.
The rebate 80 yere from this. For so olde was Moſes when he conducted the Iſraelites from Egypt.
So the reſte of the yeres, that is to ſay 130 are deuided betwixt Amram and Chath.
Then Chath begate Amram at his age of 67 yeres.
Amram beyng 65 yeres, begate Moſes, who in the 80 yere of hys age, departed with the Iſraelites from Egypt.

So this ſupputation is the 430 yeres mencioned in the 12 of Exod. & the 3 to the Galatians.

FRom the goyng of the Iſraelites frō Egypt, vnto the fyrſt building of the temple are 480 yeres, after this ſupputation or accompte.

Moſes remayned in the deſert or wyldernes 40 yeres.
Ioſue & Othoniel ruled 40 yeres.
Aioth 70 yeres.
Debora 40 yeres.
Gedeon 40 yeres.
Abimelech 3 yeres.
Thola 23 yeres.
Iair 22 yeres.
Then were they without a captane vnto the 18 yere of Iepthe.
Iepthe 6 yeres.
Abiſſam 7 yeres.

Elon 10 yeres.
Abdon 8 yeres.
Sampſon 20 yeres.
Heli iudge and prieſte 44 yeres.
Samuel and Saul raygned 40 yeres.
Dauid was kynge 40 yeres.
Salomon in the 4. yere of his raygne began the buildyng of the temple.
Theſe are the 480 yeres mencioned in the 3 of the kinges, and the 6. chap.
FRō the firſte buylding of the temple vnto the captiuitie of Babylon are 419 yeres and a halfe.
Salomon raigned yet 36 yeres.
Roboam 17 yeres.
Abia 3 yeres.
Aſa 41 yeres.
Ioſaphat 25 yeres.
Ioram 8 yeres.
Ochaſias one yere.
Athalia the quene 7 yeres.
Ioas 40 yeres.
Amanias 29 yeres.
Ozias 52 yeres.
Ioathan 16 yeres.
Achas 16 yeres.
Ezechias 29 yeres.
Manaſſes 55 yeres.
Amon 2 yeres.
Ioſias 31 yeres.
Ioachas 3 moneths.
Eliachim 11 yeres.
Ioachim, Iechonias 3 monet
And here beginneth the ca
tie of Babylon.
The ſumme of theſe yer
419 yeres.
IEruſalem was reedified an
ded agayne after the capt
of Babylon 143 yeres.
The captiuitie continued 7
res.
The children of Iſrael we
liuered and reſtored to
fredome in the firſt yere
rus.
The temple was begone
builded in the 2 yere of t
Cyrus, & finiſhed in the 4
whych was the 6 yere of D
after that Darius had ray
yere. Nehemias was reſto
libertie, and went to buil
citie, which was finiſhed in
yere of the fayd Darius.
All the yeres from the b
of the temple agayne are
res.
The whole ſumme of ye
mount 143 yeres.
FRom the reedifiyng of
ty vnto the comm
Chriſte, are 483 yeres
thys ſupputation or nu
ge.
It is mencioned in the 9
niel that Ieruſalem ſho
buylte vp agayne, and t

me vnto the comming of
are 67 weekes, and euerye
s reckened for ſeuen yeres.
eekes amount to 483 yeres.
n the 32 yere of Darius vn-
42 yere of Auguſtus, in the
yere our Sauiour Chriſt
rne, are iuſt and complet
y yeres, whereupon we rec-
at from Adam vnto Chri-
ſte are 3974 yeres ſixe monethes &
tē daies & from the byrth of Chriſt
vnto this preſente yere, is 1557.
Then the whole ſumme and num
ber of yeres from the begynnyng
of the worlde vnto this preſente
yere of our Lord God 1557, are
iuſt 5531, ſix monethes, and the ſaid
odde ten dayes.

The Ende.

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Fautes committed in the printing.

Matth. *Chap.* 16, *verſe* 10, *there were foure hundred men, Chap.* 27, *ver.* 64, *come in the night.*

Mark *Chap.* 3, *ver.* 17, *called them Boanerges.*

Luk *Chap.* 12, *ver.* 15. *Se, and take hede. chap.* 16 *ver.* 9, *ye ſhall want. chap.* 17, *ver.* 9, *he did that. chap.* 19, *ver.* 43, *caſt a trenche.*

Iohn *Chap.* 3, *ver.* 13, *but he that deſcended from heuen,* euen *the. ver.* 29, *of the bridegroom chap.* 21, *ver.* 1, *to his diſciples at the ſea.*

Act. *Chap.* 3, *ver.* 2, *they laid daily. chap.* 4, *ver* 37, *and broght, and laid. chap.* 5, *ver.* 6, *roſe vp, and toke him.*

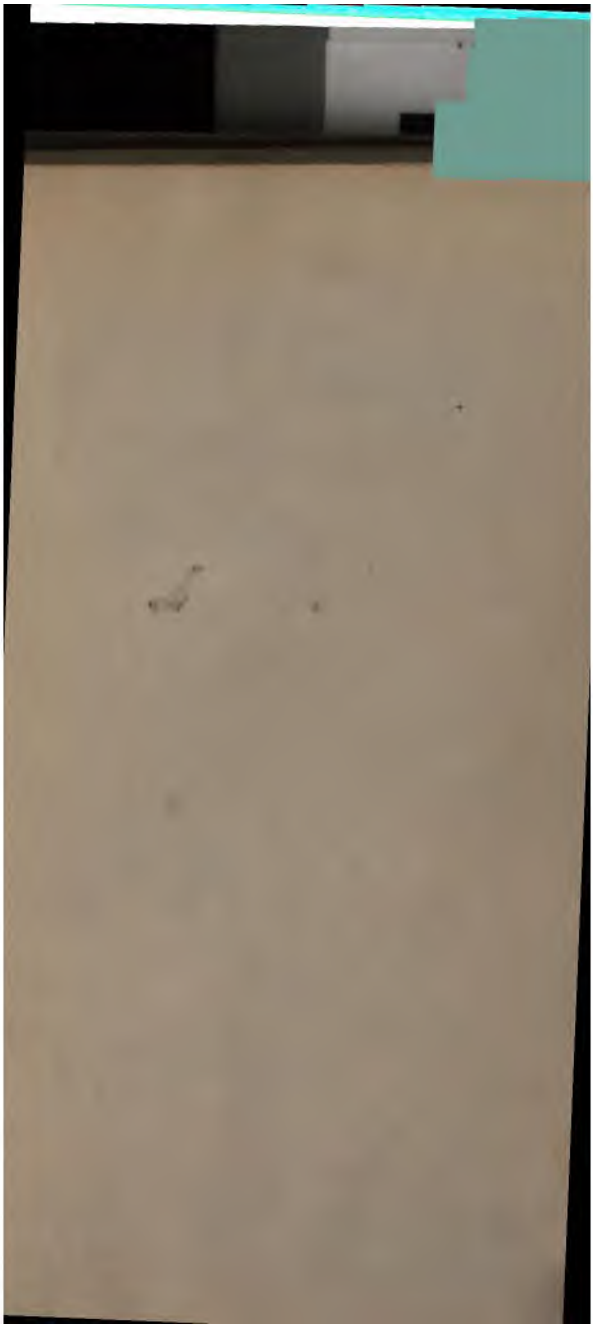
Galat. *Chap.* 3, *ver.* 4, *in vaine? ver.* 28, *Gentil: there nether bonde nor fre.*

Philip *Chap.* 2, *ver.* 26, *after all you.*

Argum. to the Coloſſ. *exhorteth the Coloſſians.*

Iames *Chap.* 1, *ver.* 18, *worde of trueth.*

Reuelat. *Chap.* 5, *ver.* 6, *the ſeuen ſpirits. chap.* 12, *ver.* 3 *heades, and ten hornes. chap.* 16, *ver.* 17, *the temple of heauen. chap.* 19, *ver.* 20, *were aliue caſt.*



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